

# Diocesan Convention Scheduled On Friday, Saturday, Jan. 25-26

NORTH CAROLINA  
**The Churchman**

JANUARY 1974



**CONVENTION COMMITTEE AT CHURCH OF THE GOOD SHEPHERD**—Here are the Raleigh Episcopalians who are helping the Church of the Good Shepherd play host to the Friday and Saturday, January 25 and 26 Diocesan Convention. Seated from left are: The Rev. Louis C. Melcher, Jr., Hal H. Miller, Mrs. Thomas B. Smiley, Mrs. D. Staton Incoe, Mrs. Paul D. Emerson, Mrs. J. Ruffin Bailey, Godfrey Cheshire, Jr., and Louis M. Connor. Standing, second row, are: W. Oliver Smith, Jr., Dr. Marvin L. Brown, Jr., O. Conrad Stewart, J. Albert Bass, Edwin T. Barnes, Paul H. Wetmore, Robert A. Dalton, and Paul D. Emerson. Standing, third row, are: Richard H. Leigh, Jr., H. Duke Fentress, Richard W. Liebert, Jr., John Q. Beard, and Robert M. Tyson.

## Altar At Good Shepherd



## Convention Schedule

### Friday, January 25

- 10 a.m.—Convention begins
- 12:30—Recess for Lunch
- 1:30—Reconvenes
- 5:00—Recess
- 7:00—Anniversary Dinner

### Saturday, January 26

- 9:00—Reconvenes
- 12:30—Recess or Adjourns

(Delegates will eat on their own if an afternoon session becomes necessary.)





Official Publication  
Diocese of North Carolina

RT. REV. THOMAS A. FRASER, D.D.  
**Bishop**

RT. REV. W. MOULTRIE MOORE  
**Suffragan Bishop**

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**Editor and Chairman,  
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WRIGHT, GEORGE E. LONDON, MRS.  
MARGARET DARST SMITH and MISS  
TERRI LOVE

**Editorial Board**

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## Bishop's Letter:

# P. B. Is Dinner Speaker

The 158th Annual Convention of the Diocese of North Carolina will also be the occasion of the 100th anniversary celebration of the Church of the Good Shepherd in Raleigh, the place designated for the Convention.



**FRASER**

Good Shepherd Church has played a large part in the life of this Diocese and we are happy to join with them in announcing that the Presiding Bishop, the Rt. Rev. John E. Hines, will be the speaker at the convention dinner. At the dinner we will celebrate the 100th anniversary of this parish as well as provide an opportunity for the delegates and church members in Raleigh to gather together in the fellowship of the Diocesan Family.

Bishop Hines is completing his term as Presiding Bishop and will make his home in Highlands, North Carolina, after his resignation. In extending the invitation to the Presiding Bishop to be the speaker at this celebration and banquet, I have told him what he already knows—that there have been strong feelings in this Diocese both pro and con about our relationship with the National Church.

I have assured him of our respect and concern for the Church as well as my hope that this will be a joyous occasion for the Church of the Good Shepherd, for the delegates to the Convention, and for our Diocese.

In this issue of THE CHURCHMAN are pertinent reports, some resolutions and some canonical changes which deserve the serious consideration of each parish in case they want to discuss them with their delegates before the Convention.

It is my hope that anyone having a resolution to present to the Convention send it to the Secretary of the Convention as soon as possible so that copies of it may be made available to all of the delegates in written form.

I do want to take this opportunity to extend to each and every family in the Diocese my hope that the new year will be filled with joy and understanding and peace among all men.

Faithfully yours,  
THOMAS A. FRASER

## Decision Making Study Done:

# Coordination, Communication Cited In Committee Report

By SHERWOOD H. SMITH, JR.  
Chairman, Ad Hoc Committee On  
Decision Making

tion and pursuant to your request for such a study.

The Ad Hoc Committee on Decision Making report has been submitted to the Committee on Canons for its review and the preparation of proposed canonical amendments in the proper form.

Our report basically concerns the structure of the diocesan organization. It has been prepared after investigation, analysis and evaluation of various decision-making bodies and functions in the Diocese, in response to the Resolutions of the Diocesan Conven-

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SMITH  
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The Committee is of the opinion that significant and necessary improvements  
(Continued on page 4)

# Host Observing 100th Anniversary

By **LOUIS M. CONNOR, JR.**  
**Good Shepherd, Raleigh**

**RALEIGH** — The Church of The Good Shepherd in Raleigh will begin a year-long celebration of its 100th anniversary by hosting the 158th Diocesan Convention on Friday and Saturday, January 25 and 26.

The history of Good Shepherd begins on December 19, 1873. On that day several members of Christ Church in Raleigh, acting on the advice of the Bishop and Dr. R. S. Mason, Rector, withdrew from Christ Church and called a meeting to establish a "free" Episcopal Church in Raleigh. At that time, Christ Church rented its pews, a practice followed by many other Episcopal churches then.

In January of 1874, the Rev. Edward R. Rich of St. Paul's Church, Clinton, was called as rector of the new church. He conducted the first services in Tucker Hall, formerly on Fayetteville Street.

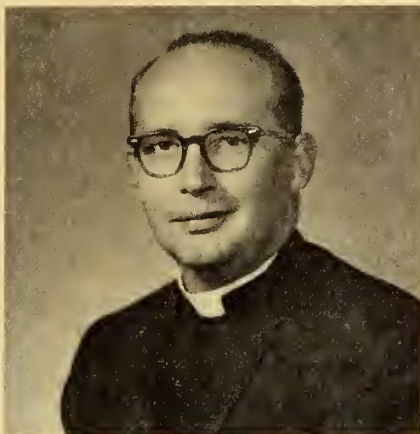
The 31 original members elected a vestry and formed a building committee. In the spring, a site at the corner of Hillsborough and McDowell Streets was purchased and construction begun. The new parish was admitted to the Diocese at the annual convention held in Wilmington in May 1874.

Services were often held in the Hall of the House of Representatives of the Capitol while the Church, a frame structure, was being built. The first service in the Church was held on Easter Sunday, March 25, 1875.

In 1896, the Rev. Isaac McKendree Pittenger, D.D., fourth rector of the Church, made a pilgrimage to the Holy Land. While there, he chose a block of marble quarried near Jerusalem and shipped it home as the cornerstone for a new and larger church building. It was laid in October of 1899, during the Silver Jubilee Celebration, but the building was not completed until 1914. The small parish had a difficult time raising money for the church. One method used was to sell the pillars as memorials. When the indebtedness was paid in 1921, the Bishop requested the families owning the memorial pillars to relinquish them and to remove the

plaques. Consecration took place on March 21, 1921, 22 years after the cornerstone was laid.

The original church then became the parish house, and is still in use today as



**MR. MELCHER**  
... Rector of Historic Church

All Saints Chapel and classrooms, with the dining room downstairs. A large addition in 1954 added more classrooms, parlors, offices, and a modern kitchen adjacent to the dining room.

The Church of the Good Shepherd was instrumental in establishing the first hospital in Raleigh. The members

of St. John's Guild a benevolent organization of the church, conducted hospital work in a four room house from 1878 to 1882 when they purchased the Governor Manley mansion on West South Street, at the foot of Salisbury Street, and opened it as St. John's Hospital. Physicians who were members of the Episcopal Church donated their services and women of Raleigh volunteered as nurses. Prior to this, Raleigh people who needed hospitalization went to Petersburg, Va., Charleston, S. C., or New York.

The Church of the Good Shepherd has also been active in the founding of St. Michael's and St. Mark's.

As a "downtown" Church, it draws parishioners from all areas of the city and surrounding communities, and today has over 1300 members.

The altar, the beautifully carved reredos depicting the Last Supper, the wainscoting and the paving in the Sanctuary are of Italian marble, and are typical of the churches in northern Italy.

The Rev. Louis C. Melcher, Jr., is rector, and the Rev. John W. Tucker is associate rector. (Adapted from "A Brief History of The Church of the Good Shepherd," a pamphlet written by Sarah Locke Hoch in 1967.)

## Auxiliary Formed:

# Gifts Help Penick Home Finish Year In The Black

By **MRS. PAUL DANA**  
**President, Penick Home**

**SOUTHERN PINES** — This past year has been most rewarding to all the



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**DANA**  
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directors and the residents of the Penick Home.

First, we have ended our 1972-73 year in the black due, primarily, to Philip Brown's effective and capable administration and the generous contributors who have helped us with our benevolent assistance program. The 40 per cent of our residents who are carried by the Home has been the cause of the previous year's deficit; therefore, these contributions have allowed us to eliminate the red ink.

Second, the ground has been broken for an addition of fourteen more rooms



to enable us to enlarge the capacity of the Home to a more feasible size; this is Phase I of our Expansion Program. The Board has authorized the construction of apartments when they are contracted for by prospective tenants. The cost of such apartments are to be borne by the occupants.

Third, an Auxiliary to the Board has been formed. These volunteers, both men and women, are from various denominations and parishes in the Southern Pines area. Also, women from various Episcopal churches of the diocese have helped. The volunteers visit the

Residents, take them for drives, read, write and generally make themselves available as a friend and companion.

Fourth, the social program continues. Namely, the continuation of the Educational classes, sponsored by the Sandhills Community College.

## Endorsement Is Strong:

# Committee Urges Support Of NCCC

By MRS. S. C. JENKS

Chairman

Study Committee On NCCC

Our Committee was formed as the result of a resolution passed by the Diocese of North Carolina in 1973. We are asked to study the North Carolina Council of Churches and to recommend to the 1974 Convention whether this Diocese should continue its mem-



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JENKS  
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bership and become more involved in the NCCC.

There are 39 judicatories, or denominational governing units, representing more than 600 congregations, in the North Carolina Council of Churches. This includes approximately 1 1/3 million communicant members.

The budget for 1972-73 was \$54,408 of which \$44,024 came from member

bodies. The Council asks that each judicatory contribute 1-10 of 1 percent of its current expenses not including capital building funds. In 1972-73 very few judicatories accepted the full quota, but many paid a substantial amount. Since the Council is mainly funded from member church bodies, its program is directly affected by the amount paid by these members. The following list indicates by way of example the asked, accepted, and paid amounts for several judicatories:

	Asked	Accepted	Paid
Diocese of East Carolina.....	\$ 1,325	\$ 1,000	\$ 1,200
Diocese of Western North Carolina.....	999	600	800
N. C. Synod, Lutheran Church in America....	5,416	3,300	3,300
United Church of Christ.....	2,450	2,400	2,500
United Presbyterian Church, USA.....	62,965	37,455	36,729

The North Carolina Council of Churches was organized on May 21, 1935. Bishop Penick was president in 1941-43 and Bishop Baker in 1956-58. The Council provides a meeting ground for members of different races as well as different religious backgrounds. It provides support for Christian education, Christian unity, Christian social relations, Churchwomen United, migrant ministry, church world clothing

appeal, and other concerns. Conversely, since the membership includes a variety of denominations, there are often conflicts of personality, liturgical concerns, and procedural ideas.

For example, in order to act and work effectively in the North Carolina Legislature, the Rev. S. Collins Kilburn, director of social ministries for the Council, is registered as an official lobbyist. Even though Mr. Kilburn accomplishes enormous tasks, many are offended by his title of "lobbyist."

Our Committee strongly endorses the North Carolina Council of Churches, and we recommend that the Episcopal Diocese of North Carolina continue in its membership for the coming year. We further recommend that the Diocese contribute to the Council an amount based on 1-10 of 1 percent of our current expenses and benevolences, not including capital building funds, for 1973.

## Decision Making

(Continued from page 2)

in the decision-making process in the Diocese may be achieved by better coordination and exchange of information among individuals in leadership positions with different decision-making bodies. It is felt that this coordination and communication should take place within a strengthened and expanded Diocesan Council. The primary responsibilities of the Diocesan Council may be summarized as program and fi-

nance. It is anticipated that the Diocesan Council may be a more effective organization in the present life of the Church, and that other decision-making bodies may also be made more aware of the total program and activities of the Diocese in making other decisions.

First, in order that the Diocesan Council may be a more effective policy-making body in these areas and in order that other decision-making bodies may be more aware of overall Diocesan programs, it is recommended that the composition of the Council be

modified and that Canon XVI be amended so as to effect such change.

The Diocesan Council shall consist of the following members designated as follows:

1. The Bishop of North Carolina, ex officio.
2. The Bishop Coadjutor, if any, ex officio.
3. The Bishop Suffragan of North Carolina, if any, ex officio.
4. Fifteen members elected by the Diocesan Convention, consisting of six clergymen and nine laymen with five members (two clergy and three lay)



being elected each year for staggered three-year terms.

5. One representative from the Standing Committee for a term of one year.

6. One representative from the Trustees of the Diocese for a term of one year.

7. The President of the Episcopal Churchwomen.

8. The President of the Episcopal Laymen.

9. The President of the Diocesan Youth Commission.

10. The Chairman of the Commission on Ministry.

11. One representative from the Investment Committee for a term of one year.

12. One representative from the North Carolina Episcopal Church Foundation, Inc.

13. The Presidents of the Convocations.

If and when the above report, as it may be amended, is adopted by the Convention, the Chairman of the Ad Hoc Committee on Decision Making will offer the following implementing resolution:

"Resolved, that at the 1974 Convention, two clergymen be elected to serve for three years, and that those members of the lay order currently serving on the Council continue to serve for the duration of the terms for which they have been elected but that no vacancies in the lay order be filled between Conventions unless this be necessary to meet the requirements of the Council membership as set forth in this report."

In addition to constituting a Council made up of Diocesan leadership, including representatives of various other decision-making bodies in the Diocese, this structure would insure that other organizations are more fully aware of the Diocesan program and financial status. In addition, if the present program work groups are continued, this structure should achieve better coordination of the Program Task Force groups, the chairmen of which groups should report directly both to the Director of Program (for administration) and the Diocesan Council (for policy).

Secondly, it is recommended that Canon XXXIV be amended to provide for the election of the presidents of each of the Convocations rather than their appointment:

Thirdly, in order to provide for more

continuity in the work of the Commission on Ministry, it is recommended that Canon XXX be amended so as to provide for 12 members of the Commission to be appointed by the Bishop and confirmed by the Convention with four members being so elected each year to serve for staggered three-year terms.

There are at least three other areas related to the decision-making process

that appear to warrant further study, but which are not dealt with here and remain to be considered further by the Committee on the state of the Church or by another appropriate committee, to wit: (1) The functions of the office of the Bishop, (2) the functions of the Convention, and (3) the selection of capable persons and broader diocesan representation and involvement in decision making.

## At Rates Of 3½, 4 Per Cent:

# Foundation's Loan Limit Is Established At \$60,000

BY HENRY G. CONNOR  
President, Church Foundation

Statistics for the year ended October 31, 1973—compared with 1972—are as follows:

	Year Ended 10/31/73	Year Ended 10/31/72
Net Worth (Securities at cost).....	\$566,974.20	\$537,742.33
New Church Loans Made.....	3	5
Amount of New Church Loans.....	57,000.00	119,000.00
Number of Church Borrowers.....	24	27
Face Value of Loans Outstanding.....	516,500.00	577,500.00
Balance due Loans Outstanding.....	283,316.91	309,684.45
Delinquent Borrowers .....	0	0

Loans Made During the Year	Amount
St. Paul's, Cary .....	\$ 2,000.00
St. Mark's, Raleigh.....	15,000.00
St. Mark's, Raleigh.....	40,000.00
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	\$ 57,000.00

Loans Paid in Full During the Year	Original Loan
St. Titus', Durham.....	\$ 20,000.00
Church of the Holy Family, Chapel Hill.....	35,000.00
St. Luke's, Durham .....	5,000.00
St. Luke's, Durham .....	10,000.00
St. Mark's, Raleigh .....	18,000.00
St. Titus', Durham .....	10,000.00
St. Timothy's, Raleigh .....	10,000.00
Christ Church, Rocky Mount.....	10,000.00
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	\$118,000.00

The primary objective of the Foundation is to aid parishes and missions in the erection of church buildings and the acquisition of church properties through low-interest installment loans. Under the loan policy as revised by the directors in November, 1972, the maximum of loans to any one congregation is limited to \$60,000.00, and the interest rate is set at 3½ per cent for missions and 4 per cent for parishes. Loans are repaid in equal quarterly installments plus interest over a period not to exceed 10 years.

Refinancing of existing loans and loans for repairs, renovations or furnishings are not among the objectives of the Foundation.

Under extraordinary conditions the Foundation has the authority to make direct grants in lieu of or in conjunction with loans, and for the same purposes.



# Laymen Continue Self-Examination

By **HENRY S. CRAUMER**  
President, Episcopal Laymen

The Board of Directors of the Episcopal Laymen's Association will have met five times during the year. At each of these meetings we have continued examination of our purpose and functions, and justification for our existence. The results of this introspection will be discussed at our annual convention at St. Augustine's College next March.

We continued our practice of gathering funds through the medium of the Laymen Thank Offering. Under the direction of Purdie Anders this fund is now well over \$1,000.00 and will be



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**CRAUMER**  
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disbursed to various charitable causes at the conclusion of the 1973 program.

The ELA concluded its activities concerned with an attitude survey of our Diocese. This survey sponsored by

the ELA and under the leadership of Jim Davis has been completed and submitted to the Diocese. The summary of this survey is now in the hands of the ELA and the Program Task Force.

As a result of action taken at the last ELA Convention, Charles Blanchard has been examining possible conference facilities for Episcopal Laymen. His latest report indicates the interesting possibility of leasing the old Vade Mecum facilities from the new owners.

Bill Holloman has been appointed to represent us on the newly formed Overseas Missions Committee. This committee will highlight the work of the Church overseas.

## Standing Committee Acts Reviewed

By **THE REV. CARL F. HERMAN**  
Secretary's Standing Committee

The following is a summary of the action of the Standing Committee for the year 1973 (exclusive of its December meeting):

1. Consented and advised the Bishop to give his written consent to:

a. The sale of three rectory properties for a total of \$60,750. The trend to pay clergymen housing allowances continues.

b. The sale of six other parish properties, together with that of one mission, for a total of approximately \$54,000.

c. The sale of two Thompson Orphanage properties and one diocesan property for approximately \$10,700.

d. Conveyance by Trustees of the Diocese to the Vestry of St. Titus' Parish, Durham, of all property in the City of Durham held for that congregation before it became a parish.

e. Negotiation of mortgage loans by two parishes, one mission, and one institution, totaling not more than \$252,613.52.

f. The re-conveyance of a lot to the donor since the terms of the deed of gift will not be met by the Diocese.

g. The amendment of the agreement between the Diocese and Charlottetown, Inc., and the Rouse Company, resulting in (1) deferred payment of certain rental funds to the Thompson Orphanage; (2) a change to "present use" as the basis of re-appraisal for Charlottetown Mall in 1978 and (3) a release by Charlottetown of the option with respect to all remaining Thompson Orphanage property in the City of Charlotte.

2. Consented to the election of suffragan bishops by two dioceses and of bishops coadjutor by three dioceses.

3. Consented to the ordination and consecration, or the translation, of ten bishops.

4. Recommended one postulant for admission as a candidate for Holy Orders, four (4) candidates for ordination to the diaconate and one deacon for advancement to the priesthood.

5. Acted as Council of Advice to the Bishops from time to time at their request.

6. Made the annual survey of parishes and missions as called for by Canon XXIV and advised the Bishop to take the required canonical action in the case of seven parishes and 11 missions, if the deficiencies in question have not been removed by December

31, 1973. Sent warning letters to 10 parishes with reference to the salary of the rector; one mission, in regard to arrearages in Church Pension Fund payments; and to 51 congregations in late December, 1972, relative to audits past due for the year 1971.

7. Defined an "independent appraisal" as being one by a person or firm not a member (or members) of or otherwise connected with either or any party involved in the transaction.

This has reference to item 2 of the Committee's "Check-List" with respect to real property.

8. Advised the Bishop in regard to General Convention Special Program grant applications, as follows:

a. That he oppose a GCSP Grant to the Black Panther Party, Winston-Salem, in the amount of \$53,651.29 for a free ambulance service. Subsequently, upon the recommendation of a committee of rectors and senior wardens of the Winston-Salem churches, the Standing Committee advised the Bishop to pose no objection to a GCSP Grant of \$35,000.00 to the Black Panther Party, Winston, for a free non-emergency medical transportation service.

b. That he oppose these GCSP Grants:



1. Community Radio Workshop, Inc., Durham, for \$117,450.
2. Black Youth Forum, Durham, for \$29,326.
3. Halifax County Cooperative for \$29,150.
- c. That in view of the recommendation of a majority of the lo-

- cal Greensboro Committee of rectors and senior wardens, he pose no objection to a GCSP Grant of \$25,617.20 to *The African World*, a bi-monthly newspaper published by the Youth Organization for Black Unity, Greensboro, North Carolina.
9. Interviewed two applicants for

postulancy and reported thereon to the Bishop.

10. Held meetings with the senior wardens and clergy of the congregations of each of the five Convocations in the interest of better understanding of the work and function of the Standing Committee and its services to the agencies of the Diocese.

# Kanuga Hosts 4th Province Meeting

By **THE REV. JOHN A. GRAY**  
Delegate To Fourth Province Synod

The 41st Synod of the 4th ("Sewanee") Province met at Kanuga, June 20-22, 1973. Following Evening Prayer and opening business conducted by Bishop George Murray, President, a film by the General Convention Youth Program showed some of its work in Appalachia. Mrs. Clarence Ellis, Provincial Representative on the U. T. O. Committee reported grants of interest to the Province. The Association for Christian Training and Services ("ACTS") is composed of representatives from 16 Southeastern denominations. Its purpose is to orient and train for mission in the city, to research training in rural areas, and to consult and plan with Church leaders for developmental skills. A detailed report of its work in all 18 Dioceses of the Province provided justification for the large financial support it received in the Provincial Budget.

As Synod was composed mostly of Deputies to Gen. Convention, a 5-member Exec. Council team presented the 1974-76 Program & Budget of the Episcopal Church, later adopted at Louisville, and explained the new method of establishing Diocesan apportionments.

One of the four women Deacons of the Episcopal Church attending Synod, the Rev. Julia Sibley, requested and received permission to present the case

## Here's Summary Of Council Minutes

At its regular meeting on November 20, 1973, the Diocesan Council passed a resolution to send a summary of the Council Minutes to rectors and senior wardens of each congregation for a trial period of one year, and after this trial period, send a questionnaire to determine the use and effect of these Minutes summaries. The following is a summary of November 20, 1973 Minutes:

"Bishop Fraser introduced Mr. Michael Schenck, III, as the new diocesan business administrator and the Council confirmed his appointment, and also elected him treasurer and registrar of the Diocese and secretary of the Council," the summary states.

"In its report, the Department of Finance presented the new rates for hospitalization insurance and recommended an increase of \$1.25 in the clergyman's contribution for family coverage, effective January 1, 1974.

"The Council received reports from the Episcopal Laymen on their reaction to the Mullen Report, and the Rev. Alwin Reinert gave his response to the Mullen Report. From these reports the Council adopted a motion to establish a committee which is directed to look into the possibility of making a film for the Diocese and also adopted a motion that the Council meet at least twice a year in a parish setting.

"The Rev. William H. Hethcock reported on a request by the St. John's, Williamsboro, committee concerning the use of land owned by St. John's at Kerr Lake. Mrs. William E. Cole presented a report on *The Episcopalian* magazine as it was presented at the General Convention.

"Bishop Fraser presented a letter concerning quotas and this matter was referred to the Department of Finance.

"Due to the nature of the next Council meeting, it was decided that the next meeting on January 8, 1974, would be at the Diocesan House in Raleigh and that the following Council meeting to be held in May would be at a host parish in accordance with the previous motion," the summary concluded.

for Ordination of Women to the Priesthood. A lady from the Diocese of Lexington spoke in distinct opposition. A memorial was passed requesting Gen. Convention to liberalize the Marriage canon. A concern for unwanted theological changes in Services for Trial Use was voiced. The Committee on Equal Opportunities' report recommended a full time Black clergyman as Program Director, together with supplementary supporting provisions, at a cost of \$26,000; it was adopted.

The Rev. Stewart Matthews and Mrs. Chas. Ellis, incumbents, were re-elected as Representatives to the Exec. Council and UTO, respectively. A 1974 Synod Budget of \$50,000 was adopted; all but 5,000 to come from the 18 Dioceses. Other motions passed included requesting Gen. Conv.: (1) to take no action affecting the Seminaries without consulting the Conference of Seminary Deans; and (2) to place the G.C.Y.P. under the G.C.S.P. guidelines.



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**GRAY**  
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# Role Of ECW Firmly Established

By  
**MRS. ERIC G. FLANNAGAN, JR.**  
President, Episcopal Churchwomen

In recent years there has been much speculation over the worth and the future of the organization of Episcopal Churchwomen. It appears that in most of the parishes and missions of this Diocese the women continue to respond to a special group of organized churchwomen.

The structure of the organization continues to undergo revision and change, but it is quite evident the women do not want to give up their group until they can see something more worthwhile and effective fill its place. Not only is this true of the Diocese of North Carolina but was evident in the thinking of the women from all parts of this country who gathered for the 34th Triennial of the Episcopal Churchwomen in Louisville in October. There is no greater witness to the work of the women of this Diocese than that represented by their giving. Over \$86,000.00 was given to mission in 1973 by the Episcopal Churchwomen of the Diocese of North Carolina. Our United Thank Offering presented at the opening service of General Convention, and representing one year of giving amounted to \$31,233.18. The rest of the funds represent voluntary pledges to the Diocesan Churchwomen's budget and money earned through bazaars, food sales, etc., and given as special gifts to our institutions, missionaries, and other areas of concern. For many years the women have given money on the basis of retaining one half for use within the Diocese and

sending one half outside the Diocese.

In addition the Episcopal Churchwomen respond to the many needs for volunteers in their communities. The

Red Cross, Hospital Guilds, Community Funds, Welfare Boards, Mental Health Associations and numerous others have on their lists and in many

## 1974 Budget Proposals

### EPISCOPAL MAINTENANCE FUND

#### Proposed Budget 1974

	Final Budget 1973	Original Budget 1974	Revised Budget 1974
410 Diocesan Officers			
Bishop			
411 Salary .....	\$ 21,000	\$ 24,000	\$ 24,000
412 Housing .....	3,600	3,600	3,600
413 Utilities .....	1,600	1,600	1,600
414 Travel Expense .....	4,400	5,000	5,000
415 Secretary .....	6,605	7,800	7,800
Suffragan Bishop			
421 Salary .....	16,250	19,000	19,000
422 Housing .....	3,000	3,000	3,000
423 Utilities .....	1,500	1,500	1,500
424 Travel Expense .....	4,000	4,500	4,500
425 Secretary .....	6,469	7,200	7,200
Diocesan Business Administrator			
431 Salary .....	11,250	16,300	16,300
432 Housing .....	2,500	2,500	—0—
433 Utilities .....	1,200	1,200	—0—
434 Travel Expense .....	1,200	2,000	2,000
435 Financial Secretary-Bookkeeper .....	6,605	8,500	8,500
Secretary of Diocese			
441 Salary .....	1,500	1,800	1,800
442 Clerical Assistance .....	626	600	600
443 Office Expense .....	500	500	500
445 Receptionist-Typist .....	3,600	5,100	5,100
450 Diocesan House			
451 Construction Note .....	29,280	29,280	29,280
452 Insurance .....	750	800	800
453 Utilities & Maintenance .....	11,000	11,500	11,500
454 Telephone & Telegraph .....	5,000	6,000	6,000
455 Office Supplies & Postage .....	7,000	8,000	8,000
456 Equipment Replacement & Repair .....	2,000	2,000	2,000
460 Conventions			
Diocesan			
461 Expense of Journal .....	3,800	4,000	4,000
462 Parish Expense .....	500	1,000	1,000
463 Diocese Expense .....	300	200	200
General			
466 Diocesan Share of Convention & Presiding			
Bishop's Office .....	5,780	6,302	6,943
467 Expense of Delegates .....	1,500	1,500	1,500
470 Insurance			
471 Workmen's Compensation .....	300	325	325
472 Fire & Liability—Other Property .....	1,500	1,600	1,600
473 Surety Bond .....	750	750	750
474 Clergy Pension Premiums .....	12,200	14,715	10,800
475 Lay Employees Pension Premiums .....	1,800	1,800	2,200
476 Social Security .....	1,280	1,673	2,610
477 Major Medical-Life Insurance .....	7,200	7,200	7,200
480 Miscellaneous			
481 Expense Commission on Ministry .....	3,000	3,000	3,000
482 Expense Standing Committee .....	500	800	800
483 Expense Diocesan Council .....	700	700	700
484 Special Grant .....	900	950	950
485 Audit .....	2,300	2,600	2,600
490 Contingent Fund .....	2,000	2,000	7,637
TOTAL .....	\$198,745	\$224,395	\$224,395
Less: Trust Income .....	\$ 10,245	\$ 10,255	\$ 10,255
Interest Income .....	1,500	1,540	1,540
Total Budget Reductions .....	\$ 11,745	\$ 11,795	\$ 11,795
Total to be Assessed .....	\$187,000	\$212,600	\$212,600

## Churchwomen Retreat Scheduled Jan. 14-16

SOUTHERN PINES — The Rt. Rev. W. Moultrie Moore, suffragan bishop, will lead a retreat for women of the Diocese Monday through Wednesday, January 14-16 here at the Terraces.

The retreat will begin at 5 p.m. on the 14th with adjournment scheduled to follow lunch on the 16th.



instances, in leadership capacity, study, projects and fellowship. We respond not only within our churches, but outward to our communities, the Diocese and the world.

We come together for worship,

# CHURCH'S PROGRAM FUND

## Proposed Budget 1974

	Final Budget 1973	Original Budget 1974	Revised Budget 1974
601 National Church Program.....	\$176,867	\$198,170	\$162,322

## DIOCESAN PROGRAM

<b>Program Task Force:</b>			
611 Task Force Expenses .....	800	800	500
612 Task Force Program Consultation .....	500	500	—0—
613 Director of Program—Salary .....	11,250	13,000	13,000
614 Director of Program—Housing .....	2,500	2,500	2,500
615 Director of Program—Utilities .....	1,200	1,200	1,200
616 Director of Program—Travel .....	2,600	2,600	2,600
617 Director of Program—Secretary .....	6,185	7,000	7,000
618 The Terraces .....	5,100	6,000	6,000
<b>Division #1—Services to Congregations:</b>			
620 Division Expenses .....	500	500	400
621 Training of Consultants.....	1,000	1,000	300
623 Mission Priests—Salary, Housing, Utilities.....	74,500	86,405	53,197
624 Mission Priests—Travel .....	4,760	7,160	4,560
<b>Division #2—Racial and Urban Affairs:</b>			
625 Program Funds .....	20,000	32,200	25,200
626 Director—Salary .....	15,450	16,000	16,000
627 Director—Travel .....	2,000	2,000	2,000
628 Director—Secretary .....	5,600	6,200	6,200
<b>Division #3—Education and Training:</b>			
630 Division Programs .....	3,552	3,250	2,500
631 Training Committee Programs.....	3,400	3,000	900
<b>Division #4—Information:</b>			
632 Stewardship and Communication.....	1,243	1,374	1,374
633 North Carolina Churchman.....	13,500	13,500	13,500
634 N. C. Churchman—Editor's Salary.....	8,500	9,200	9,200
<b>Division #5—Youth:</b>			
635 Diocesan Youth Program.....	2,000	2,400	2,000
636 Division Expenses .....	250	300	300
<b>Division #6—Worship and Liturgy:</b>			
637 Program .....	1,300	2,400	2,400
<b>Division #7—Ecumenical Relations:</b>			
638 Division Expenses .....	100	—0—	300
639 N. C. Council of Churches.....	500	500	500
<b>Division #8—Higher Education:</b>			
640 College Work Program.....	6,500	6,500	6,000
641 Chaplains' Discretionary Funds .....	2,400	3,000	2,750
642 Chaplains' Salary, Housing, Utilities.....	58,700	62,700	56,050
643 Chaplains' Secretaries, Office Expense.....	8,750	8,850	7,650
644 Program Planning .....	500	500	200
645 Student Center Operation.....	5,600	4,600	4,600
646 UNC-Chapel Hill Ecumenical Black Chaplain.....	1,500	1,500	1,500
<b>United Campus Ministries:</b>			
648 N. C. Central University.....	2,000	2,000	2,000
649 N. C. A & T University.....	3,000	4,500	4,500
<b>Division #9—Overseas Missions:</b>			
650 Division Expenses .....	—0—	—0—	300
<b>Specialized Ministries:</b>			
651 Duke Medical Center Chaplaincy.....	8,000	10,000	10,000
652 Christ The King Center.....	—0—	—0—	20,791
653 Ministry to the Deaf.....	—0—	—0—	9,762
<b>Miscellaneous:</b>			
671 Property Maintenance .....	2,500	3,500	3,500
672 Moving Clergy .....	500	1,500	1,500
673 Hospitalization .....	29,700	31,400	33,400
674 Clergy Pensions .....	31,300	33,009	29,495
675 Lay Employee Pensions.....	600	1,400	2,400
677 Social Security Taxes .....	1,375	1,849	1,849
678 Miscellaneous Committee Expense.....	600	600	600
691 Contingent Fund .....	500	3,000	2,000
692 Reserve for Non-Acceptance of Quotas.....	—0—	15,000	—0—
<b>TOTAL .....</b>	<b>\$534,888</b>	<b>\$621,767</b>	<b>\$536,800</b>
<b>Less: Trust Income .....</b>	<b>\$ 4,363</b>	<b>\$ 4,267</b>	<b>\$ 4,267</b>
Special Contributions .....	4,000	4,000	4,000
Reserve Funds Appropriated.....	17,855	—0—	—0—
<b>Total Budget Reductions.....</b>	<b>\$ 26,218</b>	<b>\$ 8,267</b>	<b>\$ 8,267</b>
<b>Total for Quotas.....</b>	<b>\$503,670</b>	<b>\$613,050</b>	<b>\$528,533</b>



FLANNAGAN

## Updating Of Canons Is Diocese Need

By THE REV. CARL F. HERMAN

Chairman, Committee On  
Constitution And Canons

The Committee on Constitution and Canons has met and dealt with all items specifically referred to it or requiring its attention at this time.

The Committee will be prepared to offer amendments to Canons XVI and XXX which will be made necessary if the recommendations of the Ad-Hoc Committee on Decision-Making in the Diocese are adopted at the 158th Annual Convention.

The report of that Committee, with its recommendations, appears elsewhere in this pre-Convention edition of THE CHURCHMAN. The text of the proposed amendments will be in the delegates' Convention packets.

The Committee is aware of the need for a general study and up-dating of our Constitution and Canons before a new edition is published. We recommend that the 158th Annual Convention take note of this fact. We believe the Canonical Committee on Constitution and Canons has the authority to do this on its own initiative, unless directed otherwise by this Annual Convention.



HERMAN

# Many Parishes Support St. Mary's

**BY MRS. JUNE B. LONG**  
**Trustee, St. Mary's College**

At St. Mary's College in Raleigh in 1969 a major decision had to be made. What was the future of the school? Would St. Mary's be allowed to decline for lack of support and soon close its doors as many small schools were being forced to do? The Board of Trustees and the new president, the Rev. Frank

seem unaware of their responsibilities as owning members. In the summer of '73 all parishes of the five diocese were sent letters asking for financial support. The response from four dioceses has been negligible. The response from this Diocese has been encouraging with 22 parishes giving positive support while two parishes said "maybe" and eight parishes said "no." St. Mary's is grateful to those showing an interest and belief in the importance of the school.

St. Mary's is a fine school with deep values and great hopes of an educational future in America. It is a symbol of a fast vanishing center to our Nation's life. St. Mary's needs our prayers and support now.

It has been a thrilling experience to visit on the campus and serve on the Board of Trustees as the representative of the Diocese of North Carolina. Thank you for this new opportunity to serve God in His Church.



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Pisani, took a "great leap of faith."

Old buildings were restored and new buildings constructed. The faculty was increased and strengthened. The number of courses was increased from 115 to 189. The administrative staff was increased. In all areas, St. Mary's now offers students an updated important educational resource. There is a 1973 record enrollment of 518 students, changing a downward trend. The Rev. John W. S. Davis, former rector of St. Stephen's, Durham, has joined the staff as the new chaplain. Religious services are spirit filled and relevant. The Christian spirit of love and joy seems to permeate the campus. There is a unity and spirit among the students unmatched in years.

To accomplish this success story a capital program was launched—perhaps at a bad time. The '70's have been beset with many problems that have thwarted the efforts of the program. James Gardner of Rocky Mount is the new chairman of the Decade of Renewal fund raising drive. St. Mary's must have a successful drive and retire or reduce an indebtedness of \$2,800,000.00 or the school's program could be stifled for 25 years.

The support that the church gives St. Mary's is meager. The five Diocese of North and South Carolina own St. Mary's and yet most church members

## Here's Summary Of Actions By Trustees Of Diocese

**By A. L. PURRINGTON**  
**Secretary, Trustees of Diocese**

The Trustees of the Diocese summarize actions taken by them since January 1, 1973.

On January 30 the Trustees referred to the Convention for action a proposed designation of the Thompson Orphanage and Training Institution as the ultimate beneficiary of the original trust in 50 acres of land in Mecklenburg County on which Thompson Orphanage was originally established.

On February 13 the Trustees au-

thorized a compromise settlement of a caveat to the will of Allen R. Hartman of Rowan County, by the terms of which St. Luke's, Salisbury, St. Matthews and St. Paul's Rowan County, would immediately receive one-half in value of Mr. Hartman's estate.

25, September 26 and October 22 conveyed eight tracts of land vested in the Trustees of the Diocese.

On June 8 the Trustees authorized the transfer of \$5,760.72 derived from the sale of St. Phillips Mission property to the Episcopal Church Foundation in conformity with the Canons.

On July 31 the Secretary of the Trustees conferred with Miss Polly C. Roberts and Wallace Baker, representing St. Mary's Chapel Restoration Committee, concerning the use of St. Mary's, Orange County, property. The Committee has expended more than \$1,700 in landscaping and renovation of the chapel. The community is interested in preserving the property and feels some concern about the future disposition thereof. The Committee was informed that the Trustees would not make a contract binding on the Trustees. They were informed, however, that a record would be made in the minutes of the Trustees recommending that the St. Mary's Chapel Restoration Committee be consulted before any disposition is made of the St. Mary's property.

On November 26, 1973 the Trustees were served with summons in three civil actions brought by the Board of Transportation for the purpose of condemning part of the Thompson Orphanage property. The matter was referred to James O. Moore of Charlotte for attention on behalf of the Trustees.

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## Gathers Four Times Yearly:

# Actions Are Summarized For Diocesan Council Meetings

By **MICHAEL SCHENCK III**  
Secretary, Diocesan Council

In accordance with Section 8 of Canon XVI, the Diocesan Council submits this report to the 158th Annual Convention of the Diocese of North Carolina.

The Diocesan Council held four regular meetings between the Diocesan Convention of 1973 and the Diocesan Convention of 1974. A summary of actions at three meetings follows.

**May 15, 1973:** The Council elected four members to the Department of Finance and the Rev. Huntington Williams was elected to the Council, filling the vacancy created by the resignation of the Rev. Grafton Cockrell. The Council recommended a change in canons to provide for one-year terms of the youth representatives on the Council. The Program Task Force reported its reaction to the Mullen Report. In accordance with the resolution adopted at the 157th Annual Convention of the Diocese, a committee was appointed to study the relationship of the Diocese to the North Carolina Council of Churches. The Parish Grant Committee recommended and the Council approved a grant to St. Cyprian's and St. Stephen's Churches in Oxford for a child development center for retarded children. The Bishop announced the resignation of the Rev. Sidney S. Holt as business manager and treasurer of the Diocese, effective July 31, 1973.

**September 18, 1973:** Due to the resignation of the two Youth representatives on the Council, Garden Freeman and Miss Ruthie Bollinger were elected to fill these unexpired terms. The Department of Finance recommended and the Council approved a new minimum salary for Clergy in fulltime positions in the Diocese of \$8,000 per year, effective January 1, 1974. The Council adopted an Episcopal Maintenance Budget of \$212,600 and a Church's Program Budget of \$613,500. The Council approved the establishment of a new Division in the Program Task Force for Overseas Missions.



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**November 20, 1973:** The appointment of Michael Schenck, III, as the new diocesan business administrator was confirmed by the Council, and he was elected treasurer and registrar of the Diocese and secretary to the Diocesan Council. The Council adopted a motion to meet at least twice per year in various parts of the Diocese, and also to send a summary of the council minutes to all rectors and senior wardens in the Diocese. The Department of Finance presented and the Council approved new rates for the hospitalization insurance program.

## Administrative Changes Mark Affairs At Sewanee

By **THE REV. JACOB VIVERETTE**  
University of the South

**SEWANEE**—Several major administrative changes highlighted the year at the University of the South:

The Rt. Rev. John Maury Allin, bishop of Mississippi (and more recently elected Presiding Bishop), was elected chancellor of the University; the Rev. Charles E. Kiblinger, formerly assistant rector of St. Alban's Church, Annandale, Virginia, was elected university chaplain; Thad Norton Marsh became the new provost of the University; and the Very Rev. Urban Tigner Holmes, III, native of Chapel Hill and formerly on the faculty of Nashotah House, was elected dean of the school of Theology.

The University's self-study, con-

## The Terraces Experiences Decline In Use

By **MRS. NOLLIE JACKSON**  
Director, The Terraces

For the first time since the diocesan conference center was opened in 1961, there has been a decline in its usage.

The Terraces continues to be utilized by parishes and organizations from throughout the Diocese, but there was a substantial decline in diocesan use in 1973 and few groups have reserved the center for time in the spring of 1974.

It is anticipated, however, that the situation will improve and that The Terraces will continue to serve the Diocese of North Carolina, its parishes and people, in an effective way for many years to come.

During the fall of 1973 the property has been put into excellent condition and, over a three-year period, the grounds will be restored. There will likely always remain a problem of crowding for overnight groups of more than 22 people, but for groups of 12-20 persons the conference center is an excellent facility which seems to be meeting a legitimate and continuing need.

ducted on campus by faculty, students, officers of administration, and others directly involved in the day to day life of the institution, consumed much time and effort during the year; committee reports should be in final form soon; well before the 1974 meeting of the Board of Trustees, the visitation by the committee of the Southern Association of Colleges and Schools should be completed.

Vice Chancellor J. Jefferson Bennett reported the class of 1977 to be the largest enrolling class (and one of the best) in the history of the University. At the Academy, the hope exists that the downward trend in enrollment may have been interrupted, and female boarding students have been admitted for the first time.

# Overseas Mission Division Added

**BY THE REV. W. H. Hethcock**  
**Diocesan Director of Program**

The Diocesan Program Task Force is a group formed under the authority of the Diocesan Council. The Council is responsible for developing and administering the program of the Diocese. This Task Force has been since 1969



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the agency of the Council to carry out their responsibility.

The Task Force is organized in a very informal way so that the number of Divisions may be increased or decreased as the program needs in our Diocese may suggest. At this moment, there are seven working Divisions, each with a separate area of responsibility and interest. The Division of Ecumenical Affairs, which has been inactive during 1973, is being reorganized with the Rev. Louis C. Melcher, Jr. as chair-



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man. A completely new Division of Overseas Mission is being formed at the Council's suggestion by Bishop Fraser. The Rev. Peter J. Lee, chairman of the Commission on Ministry is a member of the Task Force to assist information and communications with this canonical commission, which technically cannot be accountable to the Diocesan Council.

The Episcopal Laymen of the Diocese early in 1973 sponsored an opinions survey. Dr. James Mullen of the School of Journalism at the University of North Carolina at Chapel Hill was called in to help the Council and the Diocesan Office to learn what kinds of attitudes and opinions exist in our Diocese toward the Diocese and its program. Dr. Mullen and his associates made spot interviews in ten different towns and cities in this Diocese, which were chosen as representative of the variety present in this large Diocese. The Mullen Report strongly indicated a few trends in the Diocese which affect our programs. These were passed on to the Program Task Force by the Council.

The Mullen Report indicates that there is limited interest in attendance at programs which last over one or more nights or which cover an entire weekend. Further, it was clear from the report that programs which involve personal growth and renewal are less likely to be well attended than workshops to help local leadership do their jobs better. These findings from the Mullen Report bring the Program Task Force to move away from earlier kinds of programs which required a good deal of travel and an overnight stay. The direction of programs planned during the latter part of 1973 and in the future is toward small one-day workshops repeated through the Diocese in geographic areas. There will be very few exceptions to this trend in 1974.

**The Division of Youth**, for example, conducted two workshops for youth advisors in the fall. Eighty persons attended the event in Greensboro and 50 in Raleigh.

This Division working together with the Youth Commission, an elected group of 18 young people from throughout the Diocese, planned three other events during the year. The Acolyte Festival took place on October 20 in Durham and was attended by 900 people. The spring happening for young people throughout the Diocese was at St. Christopher's Church in High Point on May 6. This event was less well attended, but may be repeated this year with better publicity.

The Division of Youth and the Youth Commission together both feel that we need in our Diocese a renewal of the summer high school conference which was so important to numbers of young people before we lost Vade Mecum. An effort to get started again



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on August 16-20 at Camp New Hope near Chapel Hill attracted 60 people. We hope that this success offers good momentum to a similar event in 1974.

The Rev. C. King Cole is chairman of this Division.

**The Division of Higher Education**, chaired by the Rev. Jacob A. Viverette, works closely with Bishop Moore, bishop-in-charge of college and uni-



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versity work. Members of the Division are chaplains working on campuses throughout the Diocese and the Director of Program. Part of the work of this Division is to promote frequent meeting of the chaplains for their mutual support and sharing of ideas.

The Division assisted Bishop Moore and his search committee in seeking a new chaplain at UNC-CH. The Division participated in a statewide Ecumenical Convocation on Higher Education in Charlotte during February, bringing to this event a number of



clergy and lay persons in the Diocese who want more information about campus ministries.

The Division was involved in the Southeastern Campus Ministers' Conference in Atlanta in May and the East Coast United Ministries in Higher Education Consultation in Washington in March. They were represented at the National Ecumenical Campus Ministers' Conference in Denver in August and at the Annual Meeting of the Episcopal Society for Ministry in Higher Education in Louisville in September. It is important to the chaplains in their work to be in contact with these organizations.

The Division is responsible for participating with Bishop Moore in funding and administering the Church's ministry at predominantly black institutions, such as NCCU and A & T within this Diocese. They are also preparing a paper on the subject of Christian Social Relations for the Diocesan clergy.

**The Division of Information** works with Ben F. Park, the diocesan public relations consultant. The group is actually the Editorial Board of THE NORTH CAROLINA CHURCHMAN. They meet monthly with Mr. Park to plan this major communications tie with the Diocesan Family and to go over the proof of the current edition.

The Division was responsible again in 1973 for the highly productive Every Member Canvass Training Workshop in Raleigh. It is interesting that though many diocesan activities come and go, the importance of this event continues to be demonstrated by the substantial annual attendance. The program is largely in the hands of lay speakers and a few clergy who have worked hard on effective stewardship programs.

As the Diocese's "information arm," the Division services media with news releases and with arrangements for feature events. Newspapers, television and radio continue to be our prime channels of contact with the general public. They are responsible also for occasional special mailings to wardens and Canvass Chairmen.

**The Division of Racial and Urban Affairs** sponsored two youth programs during 1973, the Black Youth for Progressive Education in Durham and the North Carolina and Community Organizational Activity Center in Wadesboro.

The Black Youth for Progressive



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Education moved from simply sponsoring workshops for youths to a full-fledged Youth Service Agency. They offered to Durham and Durham County a job referral service during the summer, a newsletter of interest to

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young people, a summer reading program, and a summer recreation program.

This group also assisted in the "Adopt a Black Child Project" in Durham, assisted in developing a treatment



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center for drug addicts, and assisted our Division in spearheading the forming of youth groups throughout the Diocese.

This Division gave financial assistance to the Community Organizational

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Activity Center, Incorporated, to form a youth organization in Anson County. The organization has sub-groups in five locations in the County with representatives from each forming an executive committee. They have sponsored softball and basketball teams, a creative dance group, and programs of civic interest such as workshops for youths and adults on voting procedures. With assistance from the State Department of Agriculture, they have provided free lunches for 350 children a day during the summer months.

The Director of Racial and Urban Affairs, William H. Brock, has been actively engaged in community activities throughout the Diocese. He conducts two radio programs, one in Raleigh and one in Sanford. He has conducted a workshop on Mobilization of Black Churches for Community Improvement. He has continued to keep informed about activities, concepts and ideologies in his area of concern in order to be of greater assistance to the Diocese. Members of the Division have also attended workshops to keep themselves informed in Jackson, Mississippi, in Washington and Atlanta.

Mr. Brock is serving on a number of boards and committees important to his work, such as the new Communities' Committee, Churches in Action, Ben Chavis Legal Defense Committee, Criminal Justice Task Force, and the Southern Christian Leadership Conference.

Robert Runkle, having served for three years as chairman of the Division, working closely with Mr. Brock, regretfully has resigned since he and his family are moving out of the Diocese. Mr. Runkle's leadership has been valuable and it will be missed.

**The Division of Liturgy and Worship** working under the leadership of the Rev. Robert L. Ladehoff as chairman is important to this Diocese, which considers worship to be central. This group works with the Bishops and with congregations in planning special liturgical events, such as the opening of a new building or the institution of a rector. They are responsible under the direction of Bishop Fraser for all diocesan services of worship, the Ordination, the services of the Diocesan Convention, and the Acolyte Festival.

Church music is a part of this Division's concern, and they have through the year conducted workshops in several congregations. They sponsored and



conducted again the annual Children's Music Conference for our Diocese at Kanuga, and they are presently beginning a Diocesan Lending Library of church music for use by choirs.

The Division continues to assist in the introduction, use, and evaluation of *Services for Trial Use*. The group has reported to the clergy on the various liturgical actions of the 1973 General Convention, and they have prepared mailings to the clergy about the use of trial services. The reports and surveys taken in local congregations reflecting opinions and feelings of church members about the Trial Use Services have been gathered by this group and forwarded to the Standing Liturgical Commission of the Church.

This group is cooperating with the Liturgical Committees of the other four Carolina Dioceses, with the Rev. Leo Melania, Coordinator for Prayer Book Revision, and with the Rev. H. Barry Evans, a liturgiologist at the College of Preachers in Washington.

The Rev. Alwin Reiners, Jr. is Chairman of the **Division of Education**. This group is perhaps the one most influenced by the findings of the Mullen Report, and they have spent much of their time attempting to discover how best to meet educational needs in the Diocese which exist beyond the parochial level.

Toward this end, the Division has met with two congregations in the Diocese to learn as much as possible about their educational programs and needs. These congregations are St. Thomas, in Sanford and Christ Church in Albemarle. Smaller congregations were chosen for this information-gathering since the Division desires to be especially helpful to these which are more typical of our Diocese than large parishes in our larger communities.

Realizing a strong desire on the part of many congregations to improve the quality of their church schools, this group sponsored Project '73 during the spring. These three Saturday workshops brought together up to 70 teachers and Church School Superintendents from numbers of parishes. The program was designed to help evaluate local church schools, set effective and achievable goals and purposes, and to plan early for the beginning of church school in the fall. The group also sponsored in cooperation with the Church of the Holy Comforter in Burlington a workshop for some

75 church school teachers beginning to use the new materials published by Winston Press.

Weekend Conferences on Marriage Enrichment and Creative Theology were beneficial for the small number of persons who attended. These Conferences are among those which this group learned from the Mullen Report are not likely to be as well attended in our Diocese as are workshops.

Through this Division our Diocese is a member of the Mid-Atlantic Training Committee, which carries on Human Relations Training, Organization Development Training and other continuing education events for clergy and lay people. Our membership entitles us to send delegates to these educational events at a reduced cost. Twenty persons attended events during 1973, and our membership in this organization will be continued in 1974.

This Division sponsored through the Rev. Frank Dunn and Mrs. Jane Gurry, both Division members, church school training workshops in Charlotte. Other Division members and the Rev. William Hethcock, director of program, consulted on Church School Development and Teacher Training with Grace Church, Lexington, St. Stephen's, Oxford, St. Timothy's, Wilson, St. Mary's, High Point, St. Michael's, Raleigh, and others.

Members of the Division attended conferences on working effectively in small groups and on church school teacher training held in other dioceses.

It is hoped that ideas gathered from these events will assist in planning similar ones in this Diocese.

**The Division of Services to Congregations** with the Rev. Keith J. Reeve as Chairman, is composed of nine trained organization development consultants who work to serve congregations of the Diocese in their development. They also continue training for themselves to increase their personal knowledge and expertise.

This Division has consulted in some way with thirty different congregations in our Diocese. Their work has included vestry meetings, assistance to calling committees in filling vacant cures, self-studies, and clergy agreement negotiations. The group meets monthly for mutual support, continued training, and for sharing among themselves information and ideas gathered from their individual and small team work.

The Program Task Force of this Diocese moves into 1974 with a clearer understanding of its own purpose and goals and a determination to be of even greater service to the Council. During November and December some of the Divisions held meetings with Bishop Fraser and Bishop Moore, and meetings to provide closer communication between the Bishops and the Task Force are planned for the winter and spring. The Division Chairmen are eager to receive requests for information, assistance, and consultation from clergy and lay people in the Diocese.

## Tar Heel Shows Slides:

# Diocese Represented At Meeting Of Historians

By **LAWRENCE F. LONDON**  
Diocesan Historiographer

A highlight of the past year was my attendance at the annual meeting of Episcopal historians which was held at the mother house of the Order of the Holy Cross, West Park, New York, on August 1-3.

This was the first time I had had the opportunity of attending one of these annual meetings. The papers presented during the sessions were of a high quality and most interesting. One session was devoted to reports on histori-



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cal work being done in the dioceses of those representatives present.

Aaron Cornwall of Winston-Salem presented a program of slides and de-



scriptive comments on Episcopal Churches in the United States built before 1800. His presentation received much favorable comment. Mr. Cornwall's collection of slides is the most complete of its kind in this country. There were seven persons present at West Park from the Diocese of North Carolina, one of the largest delegations from any diocese.

I am glad to report that within the

past year another parish history has been written to add to our growing list of such histories. Margaret Hewitt Martin (Mrs. Alfred Newman) has written an interesting sketch of All Saints Parish, Roanoke Rapids.

In October I attended the celebration of the 150th anniversary of the founding of St. Stephen's Parish, Oxford. Chancellor N. Ferebee Taylor of the University of North Carolina at Chapel

Hill, a native of Oxford, was the preacher. This was a happy occasion, attended by many former parishioners and two former rectors.

During the year I have done research and supplied information for two projected histories of parishes outside of this Diocese—The Church of the Good Shepherd, Cashiers, and St. Barnabas Church, Murfreesboro.

## 45 Per Cent Of Students From N. C.:

# Stability Of St. Aug. Is Growing

By **DR. PREZELL R. ROBINSON**  
President, St. Augustine's College

Saint Augustine's College began its 107th year with an enrollment of 1,488 students.

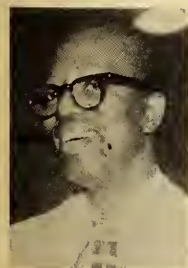
The enrollment for the 1973-74 school year represents a continuous yearly increase in the number of students who choose Saint Augustine's as

dents on an international basis and gear its efforts to serve the academically elite as well as the academically deprived.

Of its 1973 graduating class, 42 per cent were admitted to graduate studies in leading universities of the country.

Saint Augustine's College has been

removed from the budget of the Diocese of North Carolina and thus receives no Diocesan support. We hope that this will encourage greater parochial support at the parish level. We feel that the performance of the College as a highly rated institution justifies this support at the grass roots level.



\*  
ROBINSON  
\*

the college for their higher education. Again, the enrollment reflects the growing stability of the College in that while many smaller colleges are experiencing reduced enrollment, Saint Augustine's continues to appeal to a widening circle of students.

The student body of the College represents 20 states, the District of Columbia and 5 foreign countries. Of this number, 800 or 45 per cent are from the State of North Carolina.

Highlights of the present school year are the dedication of the new library to house 175,000 volumes, built at a cost of \$1.1 million, seating 500 students in its study areas; and recognition of the College by an agency of higher education as being one of the best managed colleges in the 42-member Phelps-Stokes Consortium.

Saint Augustine's College will continue to provide an opportunity of excellence for a broad spectrum of stu-

## Rental Allowances OK'd:

# Favorable Ruling From IRS Aids Church Pension Fund

By **JOHN B. LONDON**  
Chairman Church Pension Fund

The highlight of the year 1973 for the Church Pension Fund was the acceptance by the Internal Revenue Service of the Fund's application to permit portions of the retired clergymen's pensions to qualify as rental allow-

easing some of our retired clergymen's financial responsibilities.

The Church Life Insurance Corporation and the Church Insurance Company, both affiliates of the Pension Fund, experienced excellent years financially, from which the Pension Fund benefits.

As of December 1, 1973, the Church Pension Fund reported grants in force for the Diocese of North Carolina as follows:

Clergymen (9)—\$32,380  
Widows (22)—\$44,042  
Children (2)—\$1,333  
Total—\$77,755

For the Church as a whole, the benefits were as follows:

Retired Clergymen (1,501)—  
\$5,397,900  
Disabled Clergy (257)—  
\$841,152  
Widows (1,700)—\$3,327,108  
Children (381)—\$245,352  
Total (3,839)—\$9,811,512

\*  
LONDON, J.  
\*



ances. Under the ruling, a retired clergyman may now exclude from his gross income, for federal tax purposes, a rental allowance of up to 40 per cent of benefits received from the Fund. This ruling should be of great help in

# Child Care Services Are Explained

By **ROBERT P. NOBLE**  
**Episcopal Child Care Services**

In 1973 the Episcopal Child Care Services, through its three divisions, Thompson Children's Home, Group Homes, and Family Foster Homes, cared for an average of 90 children per day and nearly 120 over the course of the year.

Most of our children come from homes torn apart by divorces, separations, desertion, alcoholism, drug addiction, and mental illness. Many of these children bring with them the scars and the problems of their tragic family lives. More and more of the request for services are for children whose problems are too great for regular children's home care.

It is estimated that in North Carolina there are over 5,000 children whose emotional or behavioral problems require treatment outside of their own homes. At the same time, facilities especially developed for the treatment of emotionally disturbed children exist for less than 100 children. In response, the Episcopal Child Care Services has placed a greater emphasis this year on meeting the needs of a small number of children having special emotional and behavioral problems.

ECCS, having a highly professional and exceptionally skilled child care staff, has found itself in a unique position of leadership among child-caring agencies. Each of the three Child Care Divisions of ECCS has already made significant progress in the care of children with special needs.

**Thompson Children's Home**, under the leadership of John Powell, has developed treatment facilities for 15 children on its campus. Treatment services now include: the newly established treatment cottage named by the Board of Managers as the Bishop Wright Cottage, a Special Education Program which includes a small campus school under the authority of the Mecklenburg County Board of Education, and special tutorial help available to all children. A special school liaison worker plans with the principal of each school and the teachers of each child in developing an individualized program of educational help. The overall goal of Thompson Children's Home is to be-

come a total therapeutic community in which each child can live and grow in a new awareness of himself and his God-given potentials. The Duke Endowment, recognizing the agency's potential, has made a grant of \$75,000 to enable this new work to begin.

**The Division of Group Homes**, un-



\*  
**NOBLE**  
\*

der the direction of Wade Bunting, has opened and begun work in its fourth group home. The new home is located in Greensboro. This home is primarily designated for work with pre-delinquent boys and girls, using behavioral modification techniques of positive motivation and positive self-identification and awareness. The Law Enforcement Administration Act, known as LEAA, has made a \$75,000 Grant for the initiation of this program. It is our hope that children who have consistently failed in everything they have tried and who have developed a very bad image of themselves may experience some success in their lives and a new feeling of self-worth.

**The Division of Planning with Families and Children**, under the direction of Mary Wunder, is responsible for all family foster homes. During the past year this division has developed several specialized foster homes for emotionally disturbed children who cannot use a group-living experience. Specialized foster homes require highly skilled and sophisticated foster parents and a great amount of professional supervision. These parents must have the ability to work cooperatively with a variety of community service agencies as well as the agency's own caseworker, who is responsible for the supervision of the home.

This is indeed challenging work! We believe that the best place to care for children who have special needs is with other children whose needs are not as

great so that there can be a natural pull to help. This natural, healthy living environment is undergirded with the very best in psychiatric, psychological and social work-services.

Naturally this quality of care is more expensive than the simple maintenance of food, clothing and shelter. However, ECCS is proving that the cost of caring for children and families burdened with serious problems need not be prohibitive—that there can be a chance for children who have come through extremely traumatic and damaging life situations.

## Commission Asks Prayers For Peace

By **GEORGE MARGESON**  
**Chairman**  
**Commission On Armed Forces**

The forthcoming Diocesan Convention will be the first convention in many years that servicemen from this Diocese



\*  
**MARGESON**  
\*

have not been actively engaged in hostilities.

We ask your prayers that Peace on Earth becomes a reality.

We thank God that so many of the POWs came home and ask that each of you pause to offer a silent prayer for those whose loved ones are still missing.

During the past year there have been two requests (from the same minister) for the Armed Forces Packet. The shooting may have ceased but men from this Diocese still serve.

Don't forget them.





**COMMUNION SERVICE**  
... Opening Event of '74 Convention

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DUKE UNIVERSITY  
LIBRARY  
DURHAM NC

7707

**man**

JUARY 1974

158th In Pictures:

# Diocese Holds '74 Convention



**BIRTHDAY DINNER DREW CAPACITY TURNOUT**  
... St. Aug. Choir Sang, A Cake Was Cut, Delegates Relaxed



**LUNCHEON AT GOOD SHEPHERD, CROWD AT SIR WALTER**  
... All Convention Photos By Margaret Darst Smith





Official Publication  
Diocese of North Carolina

RT. REV. THOMAS A. FRASER, D.D.  
Bishop

RT. REV. W. MOULTRIE MOORE  
Suffragan Bishop

BEN F. PARK  
Editor and Chairman,  
Division of Information

THE REV. KEITH J. REEVE, THE  
REV. WILLIAM HETHCOCK, MRS. MARGARET S. KNIGHT, WILLIAM B. WRIGHT, GEORGE E. LONDON, MRS. MARGARET DARST SMITH and MISS TERRI LOVE

#### Editorial Board

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## Bishop's Letter:

# In Memoriam

STEPHEN F. BAYNE, JR.

Died Puerto Rico, Friday, January 18, 1974

Réquiem, Trinity Church, Wall Street, New York, January 21, 1974

Stephen Bayne served the Church creatively in many different ways. He was a chaplain to the Armed Forces and university, a bishop, the first executive officer of the Anglican Communion, and an educator. One is tempted to call him a scholar, but that is too cold a word. It would be more accurate to say he was truly knowledgeable about his Father's business.

As a bishop he helped the House of Bishops to wrestle with many difficult and controversial questions. It hardly mattered what the subject was, Steve was called on for his opinion. Then he would come forward with information and data that seemed so esoteric it must have come from a collection of rare books. You often wondered how one man could know so much.

Steve was classical, prophetic, and contemporary in his approach to life and the Church, but at every point his approach was grounded in prayer. Our loss will be Heaven's gain. He will now have the pleasure of saying his prayers in God's presence and serving at our Lord's table in Paradise.

## Bishop's Address:

# Time To Live, Love

(Editor's Note: Following is the text of the address of the Rt. Rev. Thomas A. Fraser, Bishop of the Diocese, at this year's 158th annual convention at the Church of the Good Shepherd, Raleigh. Bishop Fraser presented his address at the opening sessions on Friday, January 25.

My Brothers in Christ—

A hearty welcome to the 158th Annual Convention of the Diocese of North Carolina, welcome to the see city of the Diocese, and welcome to Good Shepherd Church. This parish is celebrating its 100th Anniversary and tonight at the Convention dinner which we will dedicate to Good Shepherd Church, the Right Reverend John Hines, Presiding Bishop, will be our speaker. We look forward to that occasion to congratulate the Rector, Vestry, and congregation.

First, I want to call attention to a few matters of housekeeping. At the Diocesan Convention in 1972 a committee was appointed by resolution to study the decision-making processes of the diocese. There is a report from that committee in your packet. This committee, headed by Sherwood Smith with other very able leaders of the diocese, has given this matter serious attention. The report deserves your close consideration. It will be presented to you as a special order of business later in the convention.

The next item which I would like to call to your attention is the Diocesan Grant Program which was also established at the Convention in 1972. The success of this program has been a source of great joy to all of us. I hope that it will be continued. I hope that when the reserves of the diocese reach the *desired* level and unrestricted trusts and any other money become available, the income will be added to the grant fund. This is one of the newest and most effective programs of the diocese.

A matter which I have been discussing since 1963, I would like to submit to this Convention. It concerns quotas to mission congregations. I propose that when the Church's Program Quota

for a mission congregation is larger than its diocesan aid, that that quota be reduced and the aid removed and that congregation become self-support-

(Continued on page 11)



# Oneness, Harmony, Stability Seen In Tone Of '74 Diocesan Convention

## RALEIGH—

The awe of the opening Eucharist . . .

The thrill of familiar hymns transformed by the depth and resonance of so many male voices . . .

The beauty of The Church of the Good Shepherd . . .

The remainder of continuity in the celebration of the parish's centennial . . .

The warmth and humor at the dinner honoring the host church on its 100th birthday . . .

The comfort of the Bishop's pastoral address, given in sermon setting, asking that we "get into living and loving as our Lord taught us to live and love" . . .

The healing words of the Presiding Bishop, saying that "As a step in the recovery of the 'great and human dimensions' in home-life, I would see that the Bible is read, and known and understood. . . ."

These seemed to reflect the tone of the 158th Diocesan Convention, throughout all its business and pleasures. There seemed to be a feeling of having come away from division and dissension, from acrimony and distrust, to more of a sense of oneness, of harmony, of stability—of being somehow back on even keel.

The convention was held in Raleigh at The Church of the Good Shepherd on January 25 and 26. The Rev. Louis Melcher is rector of Good Shepherd. Hal M. Miller was convention chairman and Godfrey Cheshire, Jr., was co-chairman.

Bishop Fraser in his address called attention to "several matters of house-keeping." (Full text of the address is on page 2.) He spoke of a proposal under which quotas for mission congregations would be reduced when the quota is larger than the diocesan aid, thus permitting the congregation to become self supporting.

He then turned to the matter of deployment of clergy, noting that the number of clergy exceeds the number of available parishes, and that both clergy and congregations could benefit from a more frequent change of leadership. He proposed the idea of exchange of cures where there was mutual consent, and offered to work with any interested vestry or clergy.

The report of the committee appointed to study the decision making process in the Diocese was presented by Sherwood Smith, chairman. The findings of the committee came in the form of canonical changes, dealing mainly with restructuring the Diocesan Council, together with changes in leadership of the convocations. These re-

BY MARGARET S. KNIGHT  
Churchman Editorial Board

visions passed without objection.

Under the revised canons the council will consist of the bishops, six clergy, nine lay persons elected by the

convention; the presidents of the Churchwomen, Laymen, and Youth; a representative from the Standing Committee, the Trustees, the Episcopal Church Foundation, and the Investment Committee; the chairman of the Commission on Ministry and the presidents of each convocation.

Length of service of the council members, plan of rotation and eligibility was set out in the second canon change. Another directed the Bishop to appoint the chairman of each department and division of the Council, with those from outside the membership having voice but no vote. Still another change set up a 15-member Commission on Ministry and made provision for staggered membership terms.

The final change had to do with the convocations, making the office of "president," formerly "dean," elective rather than appointive. It also made provision that convocation meetings called to elect a president be made up of active clergy in the convocation, together with the senior and junior wardens of its parishes and missions.

Authorization was given for the continuation of the Decision-Making Committee until next year, with its main thrusts being consideration of the functions of the office of bishop, the function of the convention, and exploration of ways of assuring broader involvement of more capable persons in the decision-making process.

The budgets, the next major item of business, also passed without dissent. The amount budgeted for the program of the National Church was cut from the \$188,407 asked to \$162,322. Mrs. W. Clary Holt, chairman of the Department of Finance explained that since

## ECW Workshops

The spring workshops of the Episcopal Churchwomen have been announced for each convocation as follows:

March 12, Northeast Convocation, Calvary Church at Tarboro with the Rev. Robert N. Davis leading the meditation and noon-day prayers;

March 13, Central and Sandhills Convocations, St. Michael's Church at Raleigh with the Rev. Harrison T. Simons;

March 19, Southwest Convocation, St. Luke's Church at Salisbury with the Rev. Wilson Carter; and,

March 20, Northwest Convocation, St. Francis Church, Greensboro with the Rev. Peter Lee in charge of the meditation and noonday prayers.

Registration at each workshop will begin at 10 a. m. followed by brief assemblies. Workshops will begin at 10:30 and last until 11:45. Meditation and noonday prayers will follow. Lunch, served by the host church at nominal charge will conclude the day's program.

the Diocese did not get quota acceptances sufficient to meet the budget, the committee felt the National Church should share with the Diocese the proportionate cut. The original 1974 budget of \$613,500 was cut to \$528,533. The Maintenance Fund budget of \$212,700 was passed without objection.

Resolutions passed by the convention included two dealing with efforts to devise a more efficient program budget and to review program goals. Continued participation in the North Carolina Council of Churches was authorized in another.

A request for representation of unorganized missions at convention, giving them voice and vote, was considered and referred to the committee on Constitutions and Canons. A resolution asking that the word "racial" be deleted from the title of the Division of Racial and Urban affairs was not recommended for approval and was discharged.

Resolutions on subjects of more general interest met varying fates. One asking for reaffirmation of the 1971 convention's stand giving the right of a woman, with consent of her doctor, to end a pregnancy, was tabled.

Another dealt with a person's right to request that where death is imminent there be no extraordinary or heroic means taken to prolong life. This was referred to the Bishop with the request that it be given to a study commission which would report back to the 159th convention.

The question of the ordination of women to the priesthood fared better. Those favoring its recommended passage at the next General Convention numbered 156 to 140. Jacob H. Froelich, Jr., was chairman of the Resolutions Committee. Full texts of the resolutions will be found on Page 4.

A dinner in celebration of the host parish's 100th Birthday took place on Friday evening. The Rt. Rev. John E. Hines, the presiding bishop, scheduled to be the principal speaker, was prevented from attending because of a last minute illness. Bishop Fraser read a portion of his address. His theme was to have been the recovery of the "great and human" dimensions in home life as a first responsibility of church people. He said that as a step in this recovery "I would see that the Bible is read, and known, and understood; reading it myself and helping others to do so." He

quoted Dr. William Lyon Phelps: "If I had to choose between a college education without the Bible, and or the Bible without a college education, I would choose the Bible." And further: "It is impossible for us as products of western culture to understand both our 'rootage' and our 'responsibilities' unless we are 'informed' by the wisdom of the Bible." Bishop Hines will retire to Highlands, N. C., in the near future.

The Rev. Louis C. Melcher, Jr., rector of Good Shepherd, gave a brief history of the parish. It began, he said, on December 19, 1873, "when several members of Christ Church, Raleigh, withdrew to establish a 'free' Episcopal church." At that time it was the custom in most Episcopal churches to rent the pews. First service in the new church building, still in use as a chapel and

classrooms, was held on Easter Sunday in 1875. The birthday cake for the occasion was cut by Bishop Fraser, who served as master of ceremonies, Mr. Melcher, and Paul Wetmore, senior warden.

The Hon. Clarence Lightner, newly elected mayor of Raleigh, welcomed the delegates and guests to the Capital City. The dinner guests were entertained by the choir of St. Augustine's College, under the direction of Addison W. Reed.

An invitation to host the 159th convention was extended by the Episcopal congregations of Winston-Salem. Date for next year's convention is January 24 and 25, 1975, with most of the meetings to be held in the Convention Center across from the new Hyatt House.

## Diocesan Elections

**RALEIGH**—Here are the results of elections conducted at the Raleigh convention of the Diocese during January:

**Diocesan Council**—The Rev. Louis C. Melcher, Jr., Good Shepherd, Raleigh; Don P. Blanton, Grace Church, Lexington; E. H. (Ned) Hardison, Christ Church, Charlotte; and, Mrs. Sterling Stoudemire, Chapel of the Cross, Chapel Hill.

**Standing Committee**—The Rev. L. Bartine Sherman, St. Martin's Church, Charlotte; the Rev. Huntington Williams, Jr., St. Peter's Church, Charlotte; and Sherwood H. Smith, Jr., Christ Church, Raleigh.

**Board of Thompson Orphanage**—Erwin L. Laxton, St. Martin's Church, Charlotte; James O. Moore, Christ Church, Charlotte; and Haywood Smith, St. Paul's Church, Winston-Salem.

**Board of Penick Home**—E. E. (Jack) Carter, Christ Church, Raleigh; Mrs. Paul Dana, Emmanuel Church, Southern Pines; William P. Davis, Emmanuel Church, Southern Pines; Dr. William F. Hollister, Emmanuel Church, Southern Pines; Mrs. Peter L. Katavolos, Emmanuel Church, Southern Pines; Mrs. M. Eugene Motsinger, Jr., Galloway Memorial Church, Elkin; the Rev. John C. Mott, Church of the Holy Family, Chapel Hill; Dr. Charles W. Pickney, Church of the Redeemer, Greensboro; Mrs. W. C. Ruffin, Emmanuel Church, Southern Pines; and the Rev. William L. Williams, All Saints Church, Roanoke Rapids.

**Trustee of Sewanee**—The Rev. E. Dudley Colhoun, Jr., Grace Church, Winston-Salem.

**Trustee of the Diocese**—Henry D. Haywood, Christ Church, Raleigh.

**Historiographer**—Lawrence Loudon, Chapel of the Cross, Chapel Hill.

## Convention Resolutions

Following are texts of resolutions offered at the recent 158th Diocesan Convention at Raleigh:

*Whereas*, as Christians, we believe that all human beings are creatures of God and that it is God who gives life and who takes it back unto Himself;

*And Whereas*, we believe that the issue of dying should be openly and

freely discussed and planned for while one is still in good physical, mental and spiritual health, and is not to be feared, but only the method of dying can be traumatically frightening;

*And Whereas*, we realize that each person must face the reality of his own inevitable death, and that The Church

(Continued on page 6)





**MARTIN CALDWELL DIRECTS CONVENTION'S LIGHTEST MOMENT**

... As He Kids Jack Gray, Bart Sherman, Peter Robinson, Jim Beckwith

*With Same Kind Of Warmth, Affection:*

# Convention Much Like Family Reunion

**BY BEN F. PARK**  
Editor, *The Churchman*

**RALEIGH**—Few Tar Heel Episcopalians think of themselves as a family ... not until the annual convention of the Diocese rolls around. And the 158th seemed to be more of a family affair than ever before.

Perhaps it was being back in a church again ... or maybe the Communion Service and singing ... or possibly the anniversary dinner could have had something to do with it. But the subtle show of warmth and affection toward the Rev. Peter C. Robinson on Saturday morning could only happen in a family whose members care about one another.

It began when the Rev. Martin R. Caldwell, rector of Emmanuel Church in Southern Pines was recognized ... presumably to offer a resolution. Then without ever once smiling Martin led a 20-minute demonstration of family fun.

First, he "deplored" the Bishop's introduction of new clergy ... "all young, aggressive, handsome, virile. But now I would like to introduce you to some of the *older* clergy," Martin asserted. Wherewith he called forth some of the Diocese's elder statesmen:

... William Price (who had been

called back home), still active after 34 years, Mr. Caldwell said;

... Carl Herman (previously termed by Bishop Fraser the "Diocesan Secretary who never makes a mistake"), with 29 years service;

... Jack Gray, who Martin said had been in Wilson "since his hair was hair colored";

... Bart Sherman, termed "so old his black shirt has turned green"; and,

... Jim Beckwith, who has been on the job at St. Michael's in Raleigh for 23 years.

In recognizing Peter Robinson, with considerable wisecracking and joshing, Martin announced that the popular Greensboro clergyman was leaving the Diocese to take a new assignment in Goldsboro. He offered a resolution expressing deep appreciation for Peter's ministry and designating Mr. Robinson as the Diocese's first "Dean Emeritus."

At last year's Charlotte convention clergy beards drew considerable attention. This year it was the colorful and stylish-looking attire of well dressed clergymen like Bob Davis, Harrison Simons, Carl Herman (his red coat was something to behold!) and others.

Some observers conclude that the convocational briefings are responsible for the smoother and more harmonious

conventions which have developed in recent years. Criticism of the budget (normally reserved for the convention floor) this year was confined to convocational meetings.

Since convocational gatherings seem to be enjoying growing acceptance as part of the convention, delegates this year were beginning to ask "Are we reaching the point where we could do the job in one day?"

Raleigh Mayor Clarence Lightner was credited with one of the better convention stories. In responding to the anniversary dinner crowd he referred to having been "warmly received" on a previous occasion. Lightner said he wondered about the meaning of "warmly" and looked it up when he got home. He was dismayed to find that "warmly" meant "not so hot."

One of the more meaningful prayers appeared in the order of service for the Holy Eucharist on Friday morning ... a prayer that seemed to reflect the spirit of the 158th Annual Convention:

"God grant to the living—grace;

"to the departed—rest;

"to the church, the nation, and all mankind—peace and concord;

"and to us and all his servants—life everlasting. Amen"

# Convention Said 'Smooth, Efficient'

BY THE REV. KEITH J. REEVE  
Churchman Editorial Board

RALEIGH—"The operations of the Spirit were invisible, but the operations of His instruments and agents were smooth and efficient," said one delegate attending his first Diocesan Convention.

"I thought that maybe the prior planning at convocations together with the commentary included with the budget plus starting off with Communion made this the best ever," added someone who has attended many and had a hand in managing this one.

In their agreement, these two participants seemed to summarize the feelings of most people who attended the 158th Convention of the Episcopal Diocese of North Carolina.

A sampling of remarks:

"Enlightened by occasional humor"; "a dispirited convention"; "very few issues got raised of consequence"; "smoothest, quietest convention I ever attended"; "too rushed to give adequate time to issues"; "went very smoothly"; "we acted too often like a rubber stamp"; "hundreds came from Albemarle to Winston to be together in unity. How good and joyful that is!"; "best of the three I have attended"; "more music and fellowship at this one"; "pleased at the amount of preparation that had gone into it"; "great just to get together"; "informative"; "spirit of comradeship"; "decidedly lack-luster"; "dull."

Reflecting on the work accomplished, delegates said:

"There was a lot taken care of."; "it was tedious but necessary"; "seemed that the only pressing need was the budget"; "fine work on the part of the committee looking at decision-making"; "but what struck me was the smooth movement of the machinery."

On the subject of Worship:

"Liked having the Communion first"; "highlight of the whole convention"; "decided change for the better"; "It was great!"; "marvelous to begin with the procession and Communion."

The banquet:

"Even without Bishop Hines, was a success"; "should have one like it every

year"; "liked and appreciated very much the concert by the Gospel Choir from St. Augustine's"; "food was terrible"; "good for us all to be together."

The location:

"So much better than a convention hall"; "should always be held in a church"; "outstanding preparation by the people at Good Shepherd"; "commendations to Good Shepherd for the superior job of handling things."

Suggestions included:

"Hearing reports read sometimes even though printed in THE CHURCHMAN"; "break things up by standing to sing a hymn"; "child-care for preschool children"; "booths could be provided by religious publishers for browsing"; "receive 'controversial' resolutions ahead of time in writing"; "hold to one full day of business"; "noon Friday to noon Saturday means only one night in a motel"; "meet every three years"; "circulate names of delegates to help form carpools."

Other remarks noted:

## Resolutions

(Continued from page 4)

does have a responsibility to help her members understand and accept that reality;

*And Whereas*, we believe that some lives are extraordinarily prolonged by medical and mechanical technology even when death is imminent and pain unmerciful, or when the brain is irreparably damaged or pronounced technically "dead";

*And Whereas*, we believe that no heroic measures or extraordinary means should be used for the prolongation of such a natural death,

BE IT RESOLVED, that the 158th ANNUAL CONVENTION OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA go on record as declaring that each individual has the right to request of the medical profession not to use any artificial means or heroic measures to prevent his natural death in the event that there is no reasonable expectation or hope of recovery.

ACTION OF THE CONVENTION: An amendment to change the words "all persons" to read "each per-

"The color of the Bishop's shirt"; "when Harrison Simons said to the Bishop, 'Do you want me to mention that piece of property?' and the Bishop replied: 'Go on and live dangerously, Harrison.'"; "nobody mentioned the sad state of our nation or the world . . . they won't go away"; "Martin Caldwell's speech was super and greatly needed."

One delegate seemed to summarize what most felt when he remarked:

"I had a whale of a time being with sensitive, capable and creative people. I had a bad time realizing that such sensitivity, capability and creativity were at best minimally tapped within the working process of the convention . . . and it appeared the body gathered together for the purpose of ratifying what had already been decided. We slighted them by not grappling with our concerns—tabling them or referring them to the Bishop. It would be more healthy to deal directly with issues rather than to sidestep them."

son" in line 1 of the 3rd Whereas was adopted.

A motion to table the resolution was defeated. An amendment to strike the phrase, "or that guilt should be imposed unnecessarily upon families, medical doctors or clergymen who are asked to make such decisions;" from the fifth (5th) whereas was adopted.

*Whereas*, pressures are mounting in the Congress of the United States for an amendment to the Constitution which would radically restrict the current conditions under which an abortion may be chosen by a woman and her physician, and then legally performed; and

*Whereas*, the 155th Convention of the Diocese of North Carolina, in 1971, resolved to favor the civil right of a woman and her doctor to arrive at and act on such a decision legally;

THEREFORE, BE IT RESOLVED: That in the face of these pressures this 158th Convention of the Diocese of North Carolina re-affirm the position taken by the Convention of 1971 favoring the legal right of a woman and her doctor to act to terminate an unwanted pregnancy, and herewith the Secretary of



the Diocese be charged to direct copies of this Resolution to the North Carolina members of the United States Congress.

**ACTION OF THE CONVENTION:** A substitute motion to insert the word "therapeutic" before the word "abortion" in line three (3) of the first whereas failed to pass. A motion to table the resolution was passed and a subsequent motion to reconsider the vote to table was defeated on a count of 197 to 58.

*Whereas*, Communicants of Unorganized Missions are as truly part of the Diocesan family as those of other churches and

*Whereas*, Unorganized Missions are assessed for Episcopal Maintenance and Church's Program Quota and

*Whereas*, Unorganized Missions have no representation at Diocesan Convention;

**THEREFORE, BE IT RESOLVED:** that some system be devised whereby the Unorganized Missions in each Convocation could elect one or more delegates to represent their group, in proportion to the number of Communicants involved, thus giving them as a group, voice and vote in Convention.

**ACTION OF THE CONVENTION:** This resolution was duly passed and referred to the Committee On Constitutions And Canons.

*Whereas*, this Diocese has deleted from its Constitution and Canons all reference to race; and

*Whereas*, under the heading of Division 2 of the Diocesan Program Budget reference is made to "Racial and Urban Affairs":

**NOW THEREFORE BE IT RESOLVED,** that the word "Racial" be deleted from the Budget of this Diocese for all time.

The decision of the Committee that the resolution not be approved.

**ACTION OF THE CONVENTION:** The chairman's motion that the above resolution be not adopted and that the Committee on Resolutions be discharged from further consideration of the same was adopted.

*Whereas*, the Right Reverend Robert Claflin Rusack has been installed as the fourth Bishop of The Diocese of Los Angeles; now, therefore

**BE IT RESOLVED,** that the 158th Convention of the Diocese of North Carolina extend its congratulations and best wishes upon the occasion of his installation.

**ACTION OF THE CONVENTION:** The resolution was adopted.

*Whereas*, for the past several years the initial proposed budget of the Diocese has not been met; and

*Whereas*, for the past several years the current system of quota assignments to congregations in the Diocese of North Carolina to fund diocesan program has proven to be partially ineffective; now, therefore,

**BE IT RESOLVED,** that the 158th Convention of the Diocese of North Carolina direct the Council of this Diocese to devise a more effective system for attaining the entire diocesan program goal.

**ACTION OF THE CONVENTION:** The resolution was adopted.

*Whereas*, the effectiveness of the Diocesan Program is vital to the health and mission of this Diocese;

**BE IT RESOLVED,** that the Diocesan Council review the future goals and effectiveness of all elements of the Program before the 1975 budget is proposed. Areas to be examined shall include but not limited to Program Task Force, Racial and Urban Affairs, Higher Education, Missions and Special Ministries.

**ACTION OF THE CONVENTION:** The resolution was adopted.

**BE IT RESOLVED,** that this 158th Convention endorses the North Carolina Council of Churches and recommend that the Episcopal Diocese of North Carolina continue its membership for the coming year at an amount agreed upon by the Diocesan Council.

**ACTION OF THE CONVENTION:** The resolution was adopted.

*Whereas*, many Episcopalians in the Diocese of North Carolina are saddened by the failure of the Sixty-fourth General Convention of the Episcopal Church, meeting in Louisville, Kentucky, in 1973, to take affirmative action to permit the ordination of women to the priesthood and the episcopacy;

**THEREFORE BE IT RESOLVED,** that we affirm our conviction that women should be admitted to Holy Orders in the Church on the same basis as men; and

**BE IT FURTHER RESOLVED,** that the Secretary of Convention send a copy of this resolution to the Presiding Bishop-Elect and to the Secretary of the General Convention.

**ACTION OF THE CONVENTION:** The resolution was adopted.

## ***'Laymen And Church — A Detente!' Is Raleigh Theme:***

# **Laymen Set Sunday, March 3, Meet**

**RALEIGH**—The Episcopal Laymen's Association plans a different kind of program for its Annual Convention at Saint Augustine's College on Sunday, March 3.

All laymen and women are encouraged to attend this meeting which will follow an agenda similarly as in the past — Registration, Communion Service, lunch, short business meeting and then a special program.

The special program entitled "Laymen and Church—A Detente!" will be

led by the Rev. Keith Reeve of St. Mark's at Raleigh. It is designed to bring into clearer focus the relevancy between Church and laymen. Mr. Reeve will do this by means of a panel discussion among four selected laymen. The panel will then be broadened to include and involve in discussion all present at the convention.

"Keith Reeve is particularly talented and experienced in looking at the interface between laymen and Church and in leading discussions concerning it. An

educational institution of the high calibre of Saint Augustine's College is particularly appropriate as a forum for such discussions," Association President Henry S. Craumer says.

"Convention Chairman James M. Davis, Jr., will shortly publish a detailed agenda of the Convention and circulate it through the Church mailing list. He urges all Church members to put March 3 on their calendar and plan to be with us at that time," Craumer concluded.

## **Bishop's Sense Of Humor Pleasant Surprise To Youths**

**BY TERRI LOVE**

**Churchman Editorial Board**

RALEIGH—My first impression of the convention was a good one which was inspired by participating in the Service of Holy Communion. Jenny Brickell of Christ Church in Raleigh represented the youth in this celebration.

The Bishop surprised many of the youth with his unexpected sense of humor.

The Convention started off very orderly. The majority of the voting was unanimous, while in contrast, the Youth Commission relies mainly on consensus of opinion since the group so often disagrees on various topics. The lack of arguing was pleasant, but very surprising.

Four college chaplains in the Diocese of North Carolina are presently involved in drug counseling, community involvement and leading worship services. As a young person planning on a college education, I would feel much more secure if more than four



**TERRI LOVE OF CHARLOTTE**  
... Churchman Youth Reporter

chaplains were presently working at colleges, but heartily congratulate these four for their efforts at such a difficult job.

The Commissioners present at the Convention seemed to enjoy it and hope to be able to attend the Diocesan Convention next year.

## **Commission Screens Those Entering The Holy Orders**

**By THE REV. PETER J. LEE**

**Chairman, Commission on Ministry**

The Commission on Ministry concentrated its attention in 1973 on a range of matters pertaining to the selection, screening, education (including continuing education), and renewal of the clergy.

Through its subcommittee on Canonical Examinations, the Commission continued its traditional role in examining persons before their admission to Holy Orders. The Rev. Messrs. Richard Draper, Blair Jenkins, III, David Hugh Upton, Frank Clayton Matthews, and John Lawrence Sharpe, III, were so examined in 1973 before their ordination to the diaconate.

The Commission is now supervising three persons in varying stages of their

preparation for ordination. In July, 1973, the Commission, at the direction of the Bishop, prepared and distributed to all clergy of the Diocese, a paper outlining guidelines for the counseling of persons interested in admission to Holy Orders. The Rev. Robert Ladehoff is now the chairman of the commission's Subcommittee on Examinations.

The Commission expanded its work in the continuing education of the clergy. Four clergy received grants from the Board for Theological Education through endorsement by the Commission. These grants helped the Rev. John Campbell complete his MBA degree, the Rev. James Kenyon study in England for the summer, the Rev. Charles Canady, Jr., study in Jerusalem, and the Rev. Robert Ladehoff

## **No Takers For Loans During 1973**

**By**

**THE REV. HUNT WILLIAMS, JR.**  
**Chairman, Francis Murdoch Society**

The Murdoch Memorial Society is established by Canon XVII of the Canons of the Diocese of North Carolina to administer a trust set up by the late Margaret Murdoch in memory of her brother, the Rev. Francis J. Murdoch.

The income from the trust is used to assist seminarians of this Diocese in financing their theological education. This assistance is in the form of a loan, usually cancelled upon ordination.

During the course of 1973 no loans were made. Currently there are no candidates for the ministry at seminary from this Diocese. When three men were ordained to the diaconate last June they received the congratulations of the Society and its notice that the loans made to them (totalling \$3,445) had been officially cancelled.

The principal of the Murdoch Trust is 1686 shares of the Diocesan Control Fund. These shares had a market value of \$29,565 as of September 30, 1973. They produce about \$1,200 income annually available for distribution.

Undistributed income as of December 1, 1973 stands at \$1,571. Other members of Society committee are the Rev. L. Bartine Sherman, the Rev. William Wells, George London, the Rev. Bruce Shepherd and W. J. Long.

participate in Virginia Theological Seminary's Center for Continuing Education.

The Bishop's Office, at the nomination of the Commission, provided diocesan grants to these four and to four other clergy. In 1974, the Commission will process for the BTE grant applications for a total of \$8,000. The Bishop's office committed an additional \$8,000 for continuing education, and at the Commission's suggestion, the Bishop has placed in every senior warden's file a reminder of diocesan policy encouraging parish budget items for continuing education.

The Commission assisted the Bishop



BURLINGTON—The North Carolina Clergy Association met in Holy Comforter Church, Burlington, January 15. Dr. Alfred E. Thomas, Ph.D., director of the Career Development Center at St. Andrew's College at Laurinburg, spoke on career development opportunities and the types of consultations available to the clergy through such centers.

Elected president of the Association was the Rev. Roderick L. Reinecke, rector of Holy Comforter here. He succeeds the Rev. Robert N. Davis, rector of Holy Innocents, Henderson. Other officers elected were: The Rev. L. Bartine Sherman, rector of St. Matthew's, Charlotte, vice-president; the Rev. Harrison T. Simons, rector of St. Stephen's and priest-in-charge of St. Cyprian's, Oxford, secretary; and the Rev. Jacob A. Viverette, Jr., college

## Election:

# Rod Reinecke New Head Of Clergy Group

BY THE REV.  
HARRISON T. SIMONS  
Special To The Churchman

chaplain at Winston-Salem, treasurer.

The Rev. Keith J. Reeve, vicar of St. Mark's, Raleigh, was elected to the

administrative committee which includes the Rev. Messers Sherman and Davis plus: the Rev. John T. Broome, rector of Holy Trinity, Greensboro; the Rev. Peter J. Lee, rector of the Chapel of the Cross, Chapel Hill; and the Rev. William S. Wells, Episcopal chaplain at N. C. State, Raleigh.

By action of the 158th Convention of the Diocese the Association will study Bishop Fraser's recommendation of possible exchange of parishes between clergymen for a year or more duration. This was referred to the Association in the Convention's acceptance of the report of the Committee on the Bishop's Address. Several advantages, for priests and parishes where a long tenure has been experienced, are seen in this proposal. The Association will report the results of its study to the 159th Convention in 1975.

# New Clergy Introduced To Diocese

(EDITOR'S NOTE: *Following are the convention introductions of the new clergy who came into the Diocese during the year 1973.*)

The Rev. M. Edgar Hollowell, Jr., chaplain U. S. Army, transferred canonical residence from the Diocese of Pennsylvania. On July 23 he assumed duties as chaplain at the United States States Military Academy at West Point, New York.

The Rev. Edward S. Brightman transferred from the Diocese of Ne-

braska to become rector of St. Titus' Church, Durham.

The Rev. Warwick Aiken, Jr. returned to the Diocese from the Diocese of South Carolina to become rector of St. Luke's Church, Eden, and priest-in-charge of St. Mary's-by-the-Highway, Eden.

The Rev. Charles B. Farrar who served as supply priest at The Church of the Advent, Enfield, and at St. Mark's, Halifax, transferred canonical residence from the Diocese of Central Florida. On September 1 he was appointed priest-in-charge of St. Mark's, Halifax; St. Mary's, Speed; and St. Michael's, Tarboro. On January 6, he also became priest-in-charge of the Church of the Epiphany, Rocky Mount.

The Rev. Blair Jenkins, III, was ordained to the diaconate and assigned to become curate at Holy Trinity Church in Greensboro.

The Rev. Alfred F. Scogin, Jr., transferred from the Diocese of East Carolina to serve as priest-in-charge of St. David's, Laurinburg.

The Rev. Frank H. Vest, Jr., transferred from the Diocese of Southwestern Virginia to become rector of Christ Church, Charlotte.

The Rev. John D. Lane, Assistant to the Rector of The Church of the Holy Comforter, Charlotte, transferred canonical residence from the Diocese of New York.

The Rev. Peter G. Keese transferred from the Diocese of Tennessee after he became Hospital Chaplain at Duke University Medical Center, Durham, on September 1.

The Rev. Robert L. Haden, Jr., transferred from the Diocese of Upper South Carolina and became rector of St. John's Church, Charlotte.

Ordination to the diaconate of clergy who are now working outside the Diocese:

The Rev. F. Clayton Matthews is serving as chaplain at Holy Innocents' Episcopal School, Atlanta, Georgia.

The Rev. David H. Upton served as curate of Trinity Church, Excelsior, Minnesota. He transferred to the Diocese of Minnesota on January 22, 1974, and is now working at The Bishop Whipple Schools at Faribault, Minnesota.

The Rev. Richard T. Draper transferred to the Diocese of Alaska to serve

as deacon-in-charge of St. George's-in-the Arctic, Kotzebue, Alaska.

Clergy not canonically resident in the Diocese of North Carolina:

The Rev. Edward F. Glusman, Jr., graduate student at Duke University, Durham, became assistant to the Rector of St. Philip's Church, Durham.

(Canonically resident in Louisiana)

The Rev. John L. Abraham, a deacon canonically resident in the Diocese of Delaware, became assistant to the rector of St. Mary's Church, High Point.

The Rev. John H. McLeester became deacon-in-charge of the Church

of the Advent, Enfield. (Canonically resident in the Diocese of Lexington)

The Rev. John L. Sharpe, III, was ordained to the diaconate in Frankfort, Germany, by the Rt. Rev. Edward Browning. He is serving as curator of rare books at Parkings Library at Duke University in Durham and is on sabbatical leave in England.

# The Tar Heel DioSCENE

By MARGARET S. KNIGHT  
Churchman Editorial Board

**Mrs. Holmes Dies** — Mrs. Margaret G. Holmes, a former president of the Episcopal Churchwomen of the Diocese, died in mid-November. Mrs. Holmes served as president of the Churchwomen in the early 50's. She also served as president of the American Association of University Women in Chapel Hill. She is survived by two daughters, Mrs. Louise Bernard of South Bend Ind., with whom she was making her home at the time of her death, and Mrs. Hampton Hubbard, of Clinton. Her son, the Rev. Urban T. Holmes, has been recently installed as dean of the school of Theology of the University of the South, Sewanee, Tenn. Funeral services for Mrs. Holmes were held at Church of the Holy Family, Chapel Hill. She and Mr. Holmes were charter members of that parish. She was buried in Chapel Hill Memorial Cemetery.

**To Florida**—Word has come that the Rt. Rev. William Gordon, who was the youngest bishop in the church when he was elected Bishop of Alaska in 1948, has been elected coadjutor bishop of Florida and will succeed as diocesan there when the Rt. Rev. Hamilton West retires next year. Bishop Gordon is a native of North Carolina, a graduate of UNC.

**To England**—The Rev. Richard Ottaway of Winston-Salem has been appointed a visiting lecturer at the University of Manchester in England. Mr. Ottaway, who is director of the Human Enterprises Institute in Winston-Salem, will teach in England beginning January 1 for the winter term. Mr. Ottaway

writes that "Mrs. Ottaway and the children are going with me and we plan to stay in England until June. I will be teaching in classes on organizational behavior basically sharing the insights and ideas that have been operative at the institute. I will also be doing some other work but mainly enjoying a high adventure."

**Couples Conference** — The Annual Married Couples Conference of Virginia Theological Seminary in Alexandria, will be held the weekend of March 8 and 9. Anyone wishing more details may write to Mr. and Mrs. John Bentley, 3634 Gunston Rd., Alexandria Va., 22302. The conference is designed

to expose couples to the environment of the seminary and to answer some of the questions that married couples considering the seminary might have.

**At St. John's**—The Rev. Robert L. Haden, Jr., has come to St. John's, Charlotte as their new rector. He comes from Trinity Church, Columbia, S. C., where he was assistant to the rector. From the *St. John's Messenger*: "It is uncommonly coincidental that our new rector is named Bob Haden; the last name is spelled differently than that of our previous rector but is pronounced the same. Mr. Haden was born in Greenville, S. C., . . . is 35 years old . . . graduated from University of the South in 1960. . . taught and coached at Blue Ridge School, Hendersonville, before entering Virginia Theological Seminary." He has served also at Trinity Church, Kings Mountain, St. Andrew's, Bessemer City, and on Board of Directors, Kanuga. He and his wife, Mary Anne, and two sons, Robert and Jim came to Charlotte in mid-December.

**In Chapel Hill**—The Rev. Lloyd W. Clarke, a retired priest of the Diocese of Central New York, and who lives in Chapel Hill from October through April, is a new associate minister of the Chapel of the Cross. He joins the Rev. Peter Lee, rector, and the Rev. William Coolidge, assistant. Serving without pay, Mr. Clarke will be mainly concerned with pastoral calling, particularly in hospitals and nursing homes. Mr. Clarke has served at Ohio University and the University of Minnesota, as Dean of St. John's Cathedral, Albuquerque, N. M., and at Trinity, Watertown, N. Y.



**BISHOP FRASER**  
... Delivers Address





**HOSTS AND HOSTESSES**  
... Wetmores, Melchers, Mrs. Fraser

## Address

(Continued from page 2)

ing. For example, and this is a real example, a mission congregation in 1974 will be aided \$857.50 and asked for a quota of \$2,809. Why not reduce that quota to \$1,951.50 and permit the congregation to become self-supporting? On the other hand, when aid is greater than the quota, that aid should be reduced by the amount of the quota and that congregation should be called an aided congregation and not a mission. For example, a mission congregation in 1974 will be aided \$6,177.05 and asked to return a quota of \$3,237. Why not aid that congregation \$2,940.05 and call it an aided congregation? The present system under which we operate does not encourage missionary giving. It does not give the congregation a sense of independence and dignity, nor does it enhance its missionary motivation. It leaves many with the feeling, "We are just a mission and really don't count." Also, the present system inflates the budget and increases quotas of self-supporting congregations. If these simple changes were made, \$32,789.10 could have been removed from the proposed 1974 budget. There are those who claim that the present system teaches young congregations to give to the mission work of the Church. I believe that this is psychologically false. You never teach a child stewardship by giving him 10 cents and saying put this in the alms basin. That keeps him a child in his giving habits.

A child learns to give when he shares with someone else what he himself earns.

Another matter of concern to me is the deployment of clergy. For many years now the number of ordained Episcopal clergy has exceeded the number of available parishes. This has affected the ministry of our Church in many different ways, such as the growth of the non-stipendiary ministry, the number and quality of persons who present themselves and who are accepted for the ordained ministry, and the frequency of opportunity for a clergyman to move. In the business world the turnover rate of heads of major corporations is 20 percent a year. Clergy and congregations could benefit from a more frequent change of leadership. At present, enough clergy are locked into their present work to create a problem of job alienation.

I have often entertained and now pass on to you the idea of clergy, by mutual consent and with the consent of Bishop and vestry, exchanging cures. For example, two clergy know one another, they know their parishes, they are happy and content, and they could continue to remain where they are—but they have been there twelve years—and by mutual consent of their vestries, with the consent of the Bishop, they arrange to exchange parishes. All of the processes of studying a parish and sharing information could be gone through just as in calling a clergyman in the first instance.

Other areas of life, business and the

professions, have learned of the increased production and creativity when people have the opportunity to change the location of their work. Why shouldn't the clergy and the Church have the same opportunity? There should be no problem doing this within dioceses and very little across diocesan boundaries. This is only an idea, but I would be very willing to work with any clergy and vestries who are interested.

And now let us turn to the Gospel of St. Matthew, the 11th Chapter, Verses 28-29: "Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls."

The Christian church today faces a society that is tired and burdened by problems and tragedies beyond its control, a society that is hungry and thirsty for that peace of soul that can come only from the love of God and the love of our fellowman. In these verses from St. Matthew our Lord extends an invitation and a promise to all mankind to, "Come to me . . . and I will give you rest." The challenge of the Church is to tell people *how* to accept that invitation so the promise may be fulfilled.

In the 1960's church programs were designed to manage social change and human behavior and they were not very successful. The 1970's demand that the Church get out of management and into living and loving as our Lord taught us to live and to love.

We have learned that stained glass windows, new organs, and big budgets are no substitute for programs that teach us how to pray, how to assist those in need, how to eliminate fear and prejudice, how to love ourselves, our fellowman, our God, how to sacrifice for the benefit of the whole, how to be honest in a dishonest society, how to face death, how to be human, how to be a Christian. Men, women and young people are crying out for membership in a community where the spirit of love and brotherhood permeates their relationships both *personal* and *material*. Jesus brought us the love. He gave us the way, the truth and the life. The Church's program is to announce this fact to the whole world and to teach people *how*.

The spirit of man is yearning for the spirit of God. The spirit of man without the spirit of God can be *ugly*, but with the spirit of God the spirit of man can be beautiful. Scientists, behaviorists,



business people, politicians, youth are saying, 'Don't tell me *why* I should believe, tell me *how* to believe.' They are asking us to institute courses on the basics of the Christian faith—Bible, Theology, Morals, Ethics, Prayer and Worship. They are asking us to stop giving our young people and their parents pabulum but to give them strong meat and drink to challenge their minds, souls and pocketbooks. I wish that every congregation in this diocese would institute courses on Bible Content and Interpretation, Doctrine, Church History, and Worship on every level of their church school and adult education programs.

I wish that some part of every vestry meeting could be given to a study of the structure and Constitution and Canons of the Episcopal Church.

I am amazed at the increased religious illiteracy of Episcopalians but encouraged by their hunger and thirst for information. And it all begins with the Bible.

I am appalled at the *misinformation* and the *lack* of information on the part of vestrymen about the Episcopal Church. If the responsible leadership of a parish is ill informed, there isn't much hope for the congregation; but I am encouraged by the interest and the willingness of vestries to learn.

In this branch of Christ's holy Catholic Church there are resources of every kind to make a real change in the lives of people and communities, but no change will take place until the love of God is released and lived and the leadership of Christ is recognized.

The Episcopal Church has unique contributions to make to individuals and to the community at large, but these contributions will never be made if we are not aware of the nature, his-



**ANNIVERSARY CAKE**  
... T'was Good Shepherd's 100th

tory, teachings, and structure of the Episcopal Church.

Words and rituals and songs accomplish nothing until you put your heart and mind and soul into them. Five dollars given and spent in love is more powerful than \$5,000 without heart or without sacrifice.

The Eucharist can be celebrated morning, noon and night and it will only be another service for the service record book until priest and people find in the broken bread and poured out wine the living presence of Christ. Then that bread and wine become life givers and life savers and provide the love and courage to go forth from the altar into the world with joy and peace and knowledge for the tasks at hand.

What I am really saying is that church membership is a public joke unless we take it seriously and it makes a difference in our lives both public and private. God has a covenant with the world and when we are initiated into the Church we are saying that we are accepting and want to fulfill our part of that covenant. The institutional church promises to teach you *how* through the bible, prayers, sacramental

worship, and discipline in daily living. Not to do these things is not to keep our part of the divine covenant, and not to be made uncomfortable by not doing these things is to laugh at God and make church membership a public joke. But God is loving and compassionate. He understands the *least* of us and the *worst* of us. His arms are eternally open and his Son every day extends anew His invitation to come unto Him and find rest.

There is a new spirit moving in the Church. Jesus has probably never been more popular. There are more movements making special spiritual claims than one can keep track of. I am not certain what it all means except that it is a judgment on dead liturgies, dull church life, a lack of biblical teaching and raw, secular action rather than prayer that leads to Christian action. For those who are not given to movements and cannot make special spiritual claims, they need to know that it is possible to practice the Christian religion without becoming a sticky pietist crying Holy Spirit here and Holy Spirit there or indulging in a lot of religious rhetoric. It is possible to have a life based solidly on God enlightened by the life and teachings of Jesus Christ and strengthened by the Holy Spirit. You do not have to be exotic or neurotic or precious or prissy or unreal to follow Jesus Christ. He wasn't that type of person.

You do have to recognize God as supreme. You do have to kneel before Him in penitence for your sins. You do have to feed on Him in faith and thanksgiving, and then you do have to walk out from His altar and go among all mankind carrying His love with you.

It is as the Gospel of St. Matthew teaches us, "Take my yoke upon you, and learn from me . . . and you will find rest for your souls."

## Institutions Committee Views Reports

The Committee on Institutions has received and reviewed the reports which have been submitted to the Convention from the following institutions: The Episcopal Child Care Services, Terraces, Home for the Ageing, University of the South, St. Mary's College, St. Augustine's College, and Kanuga Conference, Inc. In almost all respects the summary reports published in the pre-convention issue of *THE CHURCH-*

*MAN* seem accurate reflections of the more complete reports we have received and reviewed, and which will be published in the *Journal*.

In the report from the Episcopal Child Care Services the Committee notes with interest the offering of increasingly diverse programs of specialized care and treatment that are individually appropriate for a daily population averaging 90 children and com-

prising 120 different children during 1973. We are apprehensive about the "substantial deficit" projected for 1974. We felt that this reference is vague and causes us to want to hear more about it, and about the specific plans the Board has to overcome it.

The Terraces, our conference retreat facility in Southern Pines which serves groups up to 22 persons overnight, is completely dependent on the



## Committee On Bishop Address Urges 'Return To The Bible'

The Committee on the address of the Bishop has noted four specific areas of the Bishop's address on which to make comment.

Following the order of the Bishop's address we comment first on the Diocesan Grant Program.

We voice enthusiastic approval of the Diocesan Grant Program and recommend to the Grant Committee that continuing information about this program be made available throughout the Diocese.

We endorse the Bishop's proposal for quotas to mission congregations and we recommend that this proposal be presented to the appropriate committee for recommendation to the Diocesan Council. It appears to us to be psychologically supportive, promising a more direct responsible and realistic way of making the budget process more fiscally sound.

The Committee heard with interest and concern the Bishop's proposal which involves the clergy, Bishop, vestries and pastoral relationships. The Committee agrees that where this practice is feasible, practical and deserved it is commendable.

We note that this has been tried in several other dioceses and we recommend that the North Carolina Episcopal Clergy Association study the feasibility of this proposal and report at the next meeting of this Convention. It is also recommended that interested vestries and clergy give this proposal further study this year.

fees of its users and the small subsidizing item in the Diocesan budget for its operation and maintenance. The Committee notes with regret the 1973 decline in use of this conveniently-located and economical facility, but heartily endorses the anticipation, expressed in the report, that this trend shall be reversed this year.

The Committee notes with enthusiasm that the Bishop Penick Memorial Home for the Ageing in Southern Pines is now serving 61 persons without an operating deficit and has begun Phase I of its expansion program without

The Bishop has strongly expressed the feeling that we are in need of returning to the basic teachings of the Church to undergird our own faith with a renewed depth and love that will enable us to fulfill our part of the covenant God has made with His world. Church membership means nothing if it does not change your life.

We are grateful for the Bishop's spiritual and practical leadership.

Therefore, be it resolved, that every parish and mission be asked to take seriously the recommendations the Bishop has made and to offer our people the basis of the Christian faith through a study of the "Bible, Theology, Morals, Ethics, Prayer and Worship." For years the Church has been telling why but weak on how.

Be it further resolved, that the Bishop's address be printed in the next issue of THE NORTH CAROLINA CHURCHMAN, and that a copy of the report of the Committee on the Bishop's address be sent to the Clergy and Senior Wardens in the Diocese of North Carolina.

THE REV. ROBERT N. DAVIS

THE REV. JOHN A. GRAY

E. H. HARDISON

DR. FRANK B. MARSH

THE REV. JOHN C. MOTT

PHILIP M. RUSSELL

THE REV. BRUCE H. SHEPHERD

MRS. STERLING STOUDEMIRE,

CHAIRMAN

undertaking an untimely campaign for capital funds. Our hats are off to the creative planning and management by its Board of Trustees and Executive Director that have made this faithful performance possible through:

1. the conversion of single skilled nursing unit rooms to semi-private use, and

2. admission policies encouraging capital contributions from applicants possessing such resources, but not at the expense of other applicants, many of whom have more limited means

which are supplemented by the Home to meet the \$300 monthly fee.

We would be most encouraged, however, when all members of the Diocesan family, regardless of race, are represented in the Bishop Penick Memorial Home.

In the report of the University of the South the Committee notes with interest the candid recommendation of the University's Self-study Committee which, in addition to calling for a complete revamping of the committee structure of the Trustees, seems to clarify what, by the University, is expected of an effective Trustee: That he pay more attention to the communications he receives from the University's Board of Regents, and that he be a promoter of what he hears. Whether or not this Convention is being asked to place those we elect to the Board in an untenable position of mediating merely one-way communications remains to be seen, while this Convention, as an "owning Diocese" can at least appreciate the candor of this report.

In the report of St. Mary's College the committee notes with concern that its "Decade of Renewal" campaign for \$7.5 million in capital funds, begun in 1969, is behind schedule, having produced only \$2 million so far, and that the college is having to operate on an extremely tight budget. Last year no increases could be made to faculty or staff salaries. Furthermore, to cover an indebtedness of \$2,800,000 only \$750,000 has been pledged so far, thereby confronting its Board with the decision of adding the high expense of long term debt financing to its already tight operating budget. The Committee is encouraged to note the good response from 22 congregations of this Diocese to the urgent financial appeals of St. Mary's, which stands in contrast to the negligible responses from congregations of the other four Carolina Dioceses.

The Committee further notes an inaccuracy in the report, however, of which this Convention should be aware. This Diocese does not "own" St. Mary's, nor does any diocese. In 1968 the Diocese of North Carolina ceased to be an "owning diocese" of St. Mary's College, in any sense except for sharing a possible contingent interest with the other Carolina dioceses, should the College property cease to be used for a college. Resulting from an amendment to its corporate Charter in

1968 (reported in the 1968 *Journal* of the Convention of this Diocese) the power to make by-laws and exercise all executive authority and control of the corporation is vested in St. Mary's Board of Trustees. This Board was effectively re-constituted at that time into a self-perpetuating body, except for a minority representation from the five formerly "owning Dioceses" and Alumnae Association.

In the report of St. Augustine's College the Committee notes with interest Institutions Committee Views Reports that 88 per cent of its current 1,488 enrolled students receive some form of financial aid, that most of its students come from families whose annual incomes do not exceed \$6,000, and that 75 per cent of the enrollment are first generation college students. We agree that this deliberate policy of recruitment responds sensitively and creatively to a largely untapped and unsought potential for good within our society. We encourage the increased support from the resources of our Diocesan family to this necessary enterprise, and we applaud the trustees and administration of St. Augustine's for this approach. We further rejoice in the success that the 10-year capital funds campaign, begun in 1969, is demonstrating in moving on schedule toward its goal of \$30 million.

The committee notes with pleasure that Kanuga has experienced an 8 per cent increase in "guest days" of attendance in 1973 and managed to retain its modest rates through 1973, in spite of the 25 per cent increase it is experiencing in food and maintenance costs. We further note the momentum that continues both in physical and creative program development at this regionally year-round conference facility in Hendersonville.

Because appeals for needed financial support from this Diocese are included in several of these reports and implied in the rest it seems good to this Committee to recall and reaffirm the pattern of response to such appeals that the Diocese has found to be most appropriate and practical during the past several years. This pattern has been to encourage the congregation and members of the Diocese to determine their own responses to the appeals that are addressed to them, instead of depending on a Diocesan response in the form of relatively insignificant grants included in the Diocesan Program Budget. The



**PART OF DINNER CROWD**  
... More Than 500 Attended

Committee notes with pleasure that certain institutions seem clearly aware of this pattern and are explicitly addressing their appeals for financial support to the congregations and individual members of this Diocese in these reports to the Convention.

We urge an even more positive and practical form of encouragement which can be initiated from the congregations of the Diocese; namely, inviting representatives of these institutions to appear before vestries and other decision-making groups who share in concerns for outreach programs and who have power to recommend financial allocations of the resources of the congregation. Some congregations are making

systematic efforts to become better acquainted with the current needs and programs of all the institutions covered by this report, with a view to making far more informed and enthusiastic commitments locally than could be possible otherwise. We heartily endorse this model of local stewardship to meet the urgent needs of these institutions.

Z. CREIGHTON BRINSON  
THE REV. ARTHUR J. CALLOWAY  
MRS. MIRILOU JAYES  
DR. CECIL PATTERSON  
DAVID F. RICE, JR.  
THE REV. CHARLES A. TAYLOR  
THE REV. CLAY H. TURNER  
THE REV. HUNTINGTON WILLIAMS, JR.  
Chairman

## Here's A List Of Committees Serving At Raleigh Convention

Here are the various committees which served in connection with the 158th convention.

### On Address of the Bishop

Mrs. Sterling Stoudemire, Chairman  
The Rev. Robert N. Davis  
The Rev. John C. Mott  
The Rev. Bruce H. Shepherd  
The Rev. John A. Gray  
E. H. Hardison  
Philip M. Russell  
Dr. Frank B. Marsh

### On Reports of Trustees

Nicholas Long, Chairman  
Roger Gant, Jr.

Bennett H. Perry

### On Institutions

The Rev. Huntington Williams, Chairman  
The Rev. Clay H. Turner  
The Rev. Charles A. Taylor  
The Rev. Arthur J. Calloway  
Dr. Cecil L. Patterson  
Z. Creighton Brinson  
David F. Rice, Jr.  
Mrs. Mirilous Jayes

### On Resolutions

Jacob H. Froelich, Jr., Chairman  
A. A. Zollicoffer, Jr.  
Robert F. Baker



Mrs. Gardner Gidley  
 The Rev. I. Mayo Little  
 The Rev. William P. Price  
 The Rev. Martin Caldwell, Jr.  
 The Rev. Peter C. Robinson

**On Miscellaneous Reports**

The Rev. Peter J. Lee, Chairman  
 Marshall B. Bass  
 John D. Elliot  
 Jerry Powell  
 Thomas L. Smith

**On Elections**

The Rev. Frederick Valentine, Chairman

The Rev. William P. Barrett  
 George Everington  
 O. G. McLaughlin  
 Fred C. Howard

**On Memorials and Petitions**

The Rev. John T. Broome

**On Resolution of Courtesy**

Mrs. W. A. Reynolds

**On Constitution and Canons**

The Rev. Carl F. Herman, Chairman  
 The Rev. R. Martin Caldwell, Jr.  
 The Rev. Peter C. Robinson  
 A. L. Purrington, Jr.  
 Henry W. Lewis

**On the State of the Church**

The Rev. William S. Wells, Chairman  
 The Rev. S. F. James Abbott  
 The Rev. Keith J. Reeve  
 Sidney C. Fortune  
 Mrs. Pearl Carter

**On Dispatch of Business**

The Rev. John R. Campbell, Chairman  
 The Rev. Carlton O. Morales  
 The Hon. James G. Exum  
 Chairman of Host Parish, 1975 Convention

The Bishop

The Suffragan Bishop

The Secretary

**On the Church Pension Fund**

John B. London, Chairman  
 The Hon. George F. Bason  
 H. G. Nicholson

**On New Parishes**

The Rev. Merrill C. Miller, Chairman  
 The Rev. James W. Scouten  
 Mrs. J. H. Cheatham  
 John T. Kendrick  
 Jack N. Jolly

**On Credentials**

The Rev. Carlton O. Morales, Chairman

The John L. Kelly  
 M. Eugene Motsinger, Jr.  
 Dr. G. V. Byrum  
 T. M. Evins, Jr.

Chancellor, Alfred L. Purrington, Jr.  
 (to fill unexpired term ending in 1975)



**MIKE SCHENCK**  
 ... He Helped With Finances

Historiographer, Dr. Lawrence F. London (three-year term expires 1975)

**Commission on Ministry**

The Rev. Peter James Lee, Chairman  
 The Rev. Robert N. Davis  
 The Rev. James Prevatt  
 The Rev. Roderick Reinecke  
 The Rev. Harrison Simons  
 The Rev. Harmon L. Smith  
 The Rev. Charles Taylor  
 The Rev. Jacob A. Viverette  
 The Rev. Robert Ladehoff  
 The Rev. Peter Robinson  
 The Rev. L. Bartine Sherman  
 Dr. Richard L. Watson  
 Dr. Cecil Patterson  
 Miss Anne Queen  
 Dr. Marion Smallegan



**MRS. BEA HOLT**  
 ... Budget Presenter

**Trustees of the Francis J. Murdoch Memorial Society**

(until 1975)

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The Rev. Bruce Shepherd  
 W. J. Long, Jr.

(until 1976)

The Rev. Frederick Valentine  
 The Rev. Clay Turner  
 Louis M. Connor, Jr.

**Board of Directors of The Terraces**

(until 1975)

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 William O. Bryant  
 Mrs. Jack M. Taylor, Jr.

(until 1976)

The Rev. John C. Stone  
 Karl D. Stuart

R. Barry Beard

(until 1977)

The Rev. R. Martin Caldwell, Jr.  
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(until 1975)

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 Lawrence A. Tomlinson, Jr.  
 George Watts Carr, Jr.

(until 1976)

Thomas Ruffin, Jr.  
 Frank Abbott, Jr.  
 Henry Groves Connor  
 Dr. Sarah Lemmon

(until 1977)

Linn G. Garibaldi  
 Charles M. Shaffer  
 C. Daniel Shelburne  
 A. L. Purrington, Jr.

**On Liturgy and Worship**

The Rev. Robert L. Ladehoff, Chairman

Mrs. William J. Britton  
 Miss Nettie Bunn  
 The Rev. Philip R. Byrum  
 The Rev. John T. Broome  
 The Rev. Uly Gooch  
 The Rev. William H. Hethcock  
 The Rev. Merrill C. Miller  
 The Rt. Rev. W. Moultrie Moore, Jr.  
 Mrs. John E. Mueller

Wylie S. Quinn  
 Charles Rakow  
 The Rev. Keith J. Reeve  
 Mrs. John L. Wooten

**On Racial and Urban Affairs**

Frank Abbott, Jr., Chairman  
 Richard Banks  
 William Bradshaw  
 Leonard Cooper  
 Mrs. Elizabeth Koontz  
 Cheston Mottershead

# Missions Moving Toward Self Support

**(Editor's Note: Here is the convention report of the Rt. Rev. W. Moultrie Moore, Jr., Suffragan Bishop of the Diocese.)**

Brethren:

I am grateful for the opportunity to report to the members of this Convention concerning Missions, College Work, and Specialized Ministries.

First, a few words about our missions. One of my chief objectives since becoming your Suffragan Bishop has been to break the dependency syndrome. We do our missions and our Diocese a disservice when we do for them what they might better do for themselves. Each year we have encouraged our missions to assume more and more self-support. This strengthens the missions and gives them a greater sense of dignity and freedom. Furthermore, it relieves the parishes of greater financial burden and frees up our resources to engage in other areas of mission.

I want this Convention to know that our missions have moved significantly in achieving this objective this year. St. Mark's Church, Raleigh, became a fully self-supporting mission on January 1, 1974. I dedicated their new church on August 26, 1973. They now have a budget and a program of outreach larger than many of our parishes.

Not all of our missions have the capacity to be a St. Mark's, but most of them can now hold their heads high and say, "We are a live, fully participating, and growing member of this Diocesan family. We are indeed somebody, for whom this Diocese can be grateful."

St. Paul's Church, Cary, is receiving less than \$900 in aid from the Diocese for 1974. I dedicated their Parish House on June 6, 1973. This is a growing congregation.

St. Stephen's Church, Winston-Salem, now has a full-time Supply Priest, a Day Care Center, and a growing and enthusiastic congregation.

For the first time in two years, the Church of the Epiphany, Rocky Mount, has a Priest-in-charge. Its members are taking an active part in

the life of the Diocese, and the mission is taking on new life as it begins 1974 with an assurance and confidence in the future it has not had in some time.

St. David's Church, Laurinburg, has its first full-time Priest-in-charge. Their budget has doubled. A new rectory has been purchased. The congregation has been increased by seventeen (17) new communicants and twenty-eight (28) baptized members, and the Diocese is discovering they are a congregation with a mission and a purpose to elevate the visibility of our Lord Jesus Christ in that growing community.

On Easter Day, the Reverend Harry Jackson will retire as Priest-in-charge of St. Mark's, Roxboro; Christ Church, Milton; and St. Luke's Yanceyville. In gratitude for his service in this field and for his Chaplaincy at Central Prison for many years, I ask this Convention to rise in respect and tribute to this man who has served as a Priest since June 7, 1931.

Now, I would like all our Mission Priests to stand so that this Convention may know who they are.

I take pride in the fact that this Diocese has had five full-time college chaplains until last August when we said good-bye to the Reverend Lex Matthews who served as chaplain at the University of North Carolina at Chapel Hill. Lex resigned to become chaplain-at-large to the St. Petersburg, Florida, area. During his chaplaincy at the University of North Carolina, he was instrumental in helping to start Genesis House, a treatment center for those who have problems with drugs. This program has received national recognition and is now considered to be the finest such center in the Southeast. If one young person is rehabilitated and becomes a functioning member of society again as a result of this program at Genesis House, then it has been worth every penny the Diocese of North Carolina has put into its college work program. Our Lord says, "Inasmuch as you have done it to one of these, you have done it unto me."

It has been difficult to find a successor to Lex, and we have not yet filled this vacancy. A local Committee and your Bishops have worked hard to

find the right man for this important position. It is essential that we have the best possible man, and we will settle for nothing less.

Besides drug counseling, our chaplains are in daily contact with our young people on their respective campuses. Their ministry ranges all the way from teaching, counseling in crisis situations, community involvement, and leading worship services. In each place, the chaplain is a visible witness to the presence of our Lord in the midst of our young people. We believe that this is the way it should be, and the way you want it to be; and we thank you for your continued support that makes it so.

You will note from the 1974 budget that Christ the King Center is now a separate item under the heading of Specialized Ministries. The Diocese will contribute \$20,791 in 1974 to this operation, which is the outreach of our Lord to touch the lives of hundreds of people in a depressed area of Charlotte that has been abandoned by many churches. Christ the King Center stands in the midst of East Charlotte as living testimony that the Episcopal Church will not abandon the inter-city, but we are determined to stay there to minister to all people the love of our Lord Jesus Christ.

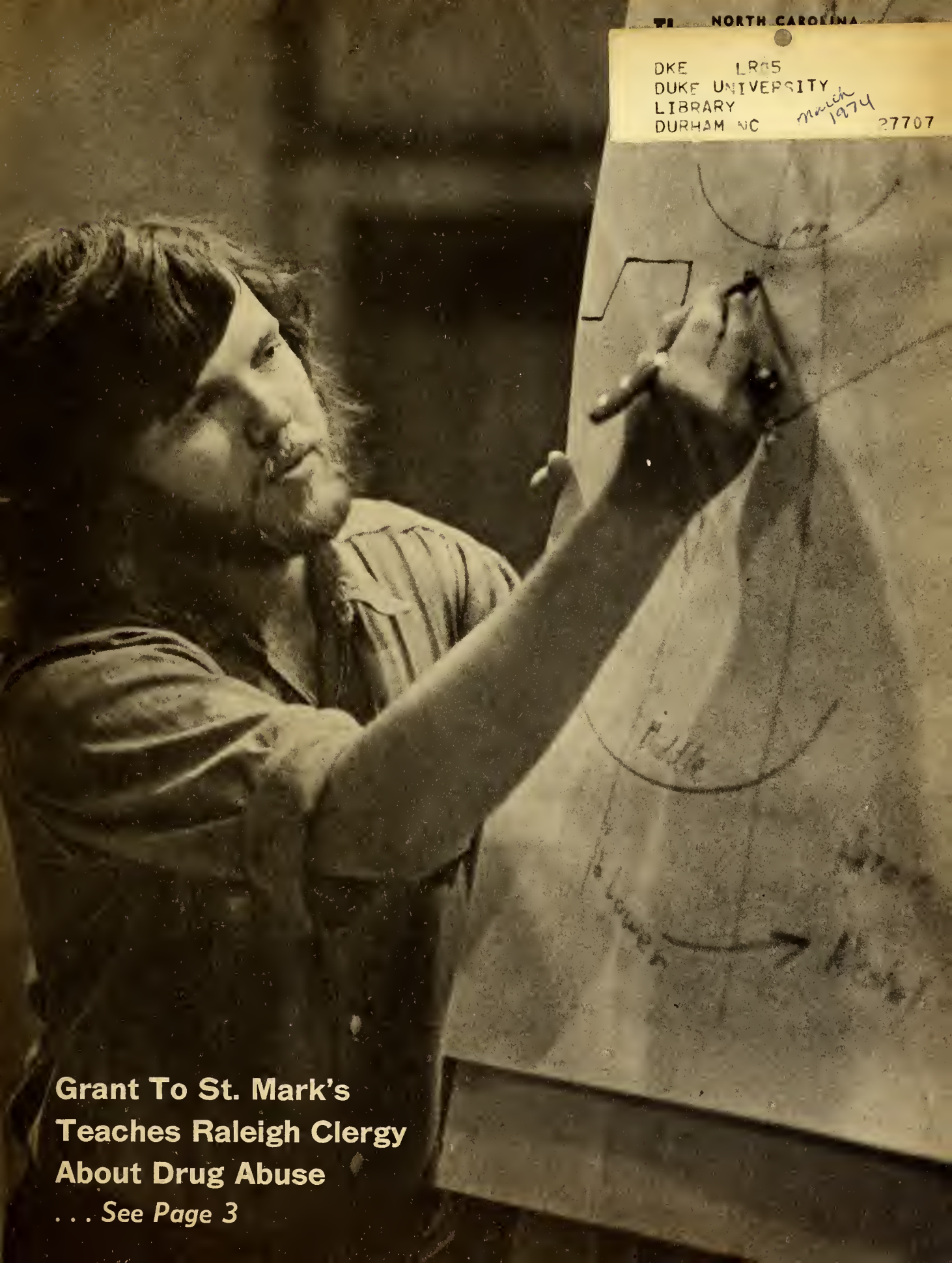
Last September, the Reverend Peter Keese succeeded the Reverend Will Spong as Hospital Chaplain at the Duke University Medical Center. Peter is our man on the job there. This is a ministry to all Episcopalians who enter that facility. In addition, he serves as a Chaplain Supervisor and a member of the teaching and healing team of the Medical Center. We rejoice to have him in the Diocese where he will serve as a pastoral resource for clergy and laity. Peter, please stand and let us take a good look at you. We are glad to have you aboard.

In closing, let me say how grateful I am to God and you, brethren, clergy and laity; and to Bishop Fraser for the joy of serving as your Suffragan Bishop. This is a great Diocese to be in, and I thank God for the privilege of serving here for thirty-two (32) years.

God bless you all.



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A black and white photograph of a man with long, wavy hair and a beard, wearing a striped shirt. He is standing and drawing on a large flip chart with a marker. The chart has some faint, illegible text and a curved line drawn on it. The background is dark and out of focus.

**Grant To St. Mark's  
Teaches Raleigh Clergy  
About Drug Abuse**

*... See Page 3*



Official Publication  
Diocese of North Carolina

RT. REV. THOMAS A. FRASER, D.D.  
**Bishop**

RT. REV. W. MOULTRIE MOORE  
**Suffragan Bishop**

BEN F. PARK  
**Editor and Chairman,  
Division of Information**

THE REV. KEITH J. REEVE, THE  
REV. WILLIAM HETHCOCK, MRS. MAR-  
GARET S. KNIGHT, WILLIAM B.  
WRIGHT, GEORGE E. LONDON, MRS.  
MARGARET DARST SMITH and MISS  
TERRI LOVE

**Editorial Board**

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## Bishop's Letter:

# Prayer Book Revision

Brethren:

One of the liveliest issues before the Church today is the matter of Prayer Book Revision. It is extremely important that the members of our Diocese be well informed of what is happening and why.

In my letter to you this month, I would like to share with you some questions and answers on this subject published by Associated Parishes. This is a loosely knit linkage of clergy and lay people, designed to share ideas and information for a continuously innovative and self-renewing Church.

**"IT SEEMS THAT A SMALL GROUP OF PERSONS IS PERMITTED TO MAKE ALL DECISIONS ABOUT LITURGICAL REVISION: IS THIS TRUE?"**

Not in the Episcopal Church. In our Church, such matters are decided upon by General Convention which includes bishops and clerical and lay deputies from every diocese. In addition, the idea of trial use has made it possible for any Parish to add its weight to the decision.

**WHY SUCH A RUSH TO CHANGE THINGS?**

Parishes of our Church have been prayerfully studying and carefully using the trial services for six years, in order to understand the changes proposed. If your parish has not done so, you have missed a great opportunity.

**BUT, HOW CAN I, A LAYMAN, BE OF HELP IN DECIDING ABOUT SUCH A CHANGE?**

By study to inform yourself, by prayer to open yourself to God's will, and by the certain knowledge that the Holy Spirit is present in your parish at worship.

**DOES GENERAL CONVENTION HAVE THE RIGHT TO CHANGE THE CREED?**

The Apostles' Creed was composed in Latin many centuries ago and the Nicene Creed was composed in Greek. New translations of these creeds have been made from time to time. Also, new information about the original text has come

(Continued on page 5)

## Our Readers Write

### ERROR NOTED

**Editor, The Churchman:**

Your December, 1973, article by Phyllis Johnson regarding the program for hearing impaired children in Durham was appreciated. Please know that one error was noted. It is the Durham city and county school systems and the North Carolina State Department of Public Instruction who provide salaries for three teachers, not the North Carolina State Department of Human Resources.

The program is excellent. The Department of Public Instruction is happy to be able to work with the teachers, parents and Board in supporting quality education for children possessing impaired hearing.

DAVID MILLS, Coordinator  
Department of Public Instruction  
Raleigh

### 'GREAT PROJECT'

**Editor, The Churchman:**

In reading the December issue of THE NORTH CAROLINA CHURCHMAN, I saw the article entitled, "St. Andrews, Greensboro, Project." As a recreator and an Episcopalian, I found this a great project for the church, the community and recreation.

I carried my copy of THE CHURCHMAN to work and showed it to the Di-

rector, Office of Recreation Resources, Department of Natural and Economic Resources, Mr. James S. Stevens, Jr. He thought it would be a good idea if we could run this article and picture in *The North Carolina Recreation and Park Review*, to let all recreators know about this wonderful project by St. Andrew's Episcopal Church.

Thank you for giving us permission

(Continued on page 4)



# **Grant Funds Drug Abuse Counseling**

**By PHYLLIS JOHNSON**  
**St. Mark's, Raleigh**

**RALEIGH** — A young man, who once considered seminary, has begun a clergy contact program here to help ministers deal with the drug abuse problem among young people. He has found that ministers actually need help in counseling the parents of these young people.

In October, 1972, Lee Adams began his alternate service as a conscientious objector by working full time at The House, the crisis intervention center for Drug Action of Wake County. His work was made possible through a \$3,000 grant from the Diocese to St. Mark's, Raleigh.

The goals of St. Mark's when they applied for the grant were to give congregations of all denominations in the Raleigh area a chance to develop and assist programs aimed at meeting the needs of young drug abusers; to counsel young drug abusers, through Lee, offering them an alternative to their addiction; and to involve more citizens in a response to the drug problem through a direct educational and engagement program.

At first Lee counseled with young people, both in person and on the phone. Because of the relatively recent development of drug cultures outside the ghettos Lee soon found that most ministers have not had much training in the problem of drug abuse. He started to meet ministers on a one-to-one basis to discuss the drug scene and to offer his services as a resource person.

Lee discovered that young people very seldom seek the help of a clergyman when they have a drug problem. However, their parents do. Lee quickly altered his presentation to include information parents should know—particularly on how to use available local resources. The majority of the clergymen felt their contact with Lee helped them counsel parents and stay in touch with the everyday problems that persons involved in drug abuse have to face.

Lee feels that anyone who wants to start a similar clergy contact program

should realize that ministers know very little about the drug problem and they should base their presentation on that. Remember also, he says, that the young person rarely comes to a minister about a drug problem; but the parents do.

Although so far Lee considers his clergy contact program the most significant thing he has done, he also has talked to church groups when time permitted. Too, he has helped open a Christian "coffee house" in Wake Forest and participated in the Community Education Series here in the spring and fall of 1973.

The Community Education series, sponsored by Drug Action and the Presbyterian Urban Council, is a workshop aimed at awareness of the reasons behind the use and/or abuse of

drugs. Usually the workshops consist of about 15 small discussion groups with about 12 participants in each group. They meet for two hours once a week for eight weeks. Lee has been funded by the Federal government for a second year at Drug Action to do this kind of community education.

Before sponsoring Lee, members of the congregation at St. Mark's were already committed to work in the area of drug abuse. Becky Brownlee is the director of The House. The Rev. Keith Reeve, vicar, and Larry Wynns have served on the board of Drug Action. Tom Guion, Carol Coonley, Dick Brook and Don Webster had been trained as group leaders for community education groups in the field of drug abuse information.

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## **PB Got His Gifts Anyhow**

**RALEIGH** — Presiding Bishop John E. Hines was to have been the speaker at a convention dinner here last month on the occasion of the 100th anniversary observance for the Church of the Good Shepherd. He had to cancel out because of illness.

Bishop Fraser quoted from the address Hines had prepared for the dinner. Also, he announced that he would have to ship a number of gifts for the ailing Presiding Bishop. The gifts included several books on Tar Heel history . . . and a North Carolina State Flag.

In sending the gifts to Bishop Hines, Bishop Fraser suggested that the flag be flown from the Hines' retirement home at Highlands each time North Carolina beat South Carolina (Hines' native state) in an athletic event. Bishop Hines responded in a letter to Bishop Fraser as follows:

"You are a forgiving person! I think this is the first major engagement that I have had to fall out on during my time as P.B. and I wish it had been almost any other diocese and any other bishop," Bishop Hines wrote.

"I am now back in harness although I had to cancel out of consecrating Matthew Bigliardi because I wasn't up to that long a trip. Your telegram did worlds of good for me and your letter had just arrived with the generous one hundred dollar contribution to the Presiding Bishop's Fund for World Relief. I'll be sitting on the curb waiting for United Parcels and, believe it or not, we do have a flagpole in front of our Highlands house. From it has flown the flag of the Republic of Texas, the flag of the Episcopal Church in the U.S.A. and I will happily add to it the flag of North Carolina. But I must raise a caveat: If you only wish me to fly it every time North Carolina beats South Carolina at anything, alas it may languish on the shelf. Blood is thicker than even mountain water! But when you come to visit us, which I hope will be often, bringing Marjorie along, we'll fly your flag right at the top," the letter to Bishop Fraser concluded.

## Readers Write

(Continued from page 2)

to publish this article in *The Recreation and Park Review* and also for a print of the picture.

HOWARD B. PULLEN  
Recreation Consultant  
N. C. Department of Natural  
and Economic Resources

### PLC EXPLAINED

#### Editor, The Churchman:

The Board of Directors of the Episcopal Laymen's Association has been concerned that little on-going or active relationship exists between it and the parish level laymen. Accordingly, the Board has created a new division called, "Parish Level Coordination," (PLC).

Basically, our Board has the function of serving and representing all Episcopal laymen and to operate for them and not independent of them. Between the Board of Directors and the laymen, there should be suggestions, advice, consulting, programs, etc., on a mutual basis.

Thus, on a Board basis, the basic function of the PLC is that of responsiveness to the needs of the various parish level laymen's groups. This means to be supportive and encouraging to what ever activity they wish to pursue and without any suggestion of value judgements.

Therefore, if we assume these basic concepts are valid, then the steps for reduction to practice might be as follows;

1. Fact gathering—

(a). What parish men's group exist and who are the key contacts.

(b). What kind of activities exist in each.

2. Develop a system of communications between the PLC and the key contacts. Its important that this be a two-way system.

3. Set up conferences in strategic geographical areas with key men from various men's groups for cross pollination of ideas, discussions of Parish problems and their solutions, recommendations for Board action, etc.

4. Use key men from several successful men's groups to meet with parishes where no men's group exist and where they are undecided about the matter. Our position should be to encourage such organizations but not to push or force them.

5. Circulate our Board minutes to each head or key man of those organizations which exist and encourage their comments and suggestions.

6. Set up a system of reporting the significant activities of the PLC to the NORTH CAROLINA CHURCHMAN.

Board Member Jim Turner, Box 1739, Greensboro, N. C. 27408, has been asked to initiate action on the PLC. Jim will welcome comments, suggestions, and indications of support from any laymen or men's group organizations throughout the Diocese.

HENRY S. CRAUMER, President  
Episcopal Laymen's Association  
Raleigh

### URBAN, RACIAL REPORT

#### Editor, The Churchman

I would like to thank Episcopalians as well as non-Episcopalians throughout the Diocese for the overwhelming and positive responses the Division of Racial and Urban Affairs has received concerning the scheduled workshops for 1974.

"The Black Episcopalian: Who Is He?" and "The Church and the Criminal Justice System" are the two most popular workshops. I would just like to quote in part from a letter received from a young man who is presently in prison:

"I am an Episcopalian and a temporary prisoner of the State. I noted in today's Greensboro Daily

## St. Aug. Grants

RALEIGH — Dr. Prezell R. Robinson, president of Saint Augustine's College, has announced that another \$106,700 has been received by the college for endowment and operating purposes.

The Chichester du Pont Foundation of Wilmington, Delaware, awarded Saint Augustine's a grant of \$50,000. The college also received another \$50,000 gift from a trustee. Other trustee gifts totaled \$6,700. President Robinson said the grants will be used to assist toward matching a million-dollar faculty endowment challenge commitment from a major foundation.

All of the trustees of the college have pledged funds to support the institution's development program to raise \$30 million for endowment and capital purposes.

News that a conference is scheduled which is entitled "The Church and the Criminal Justice System." I have been to law school, a part of the Church, and a prisoner. As such the idea of the meeting appeals to me. I would like to attend.

"May someone there contact the Prison Department and attempt to gain permission for me? I will do the same on my end. Based on my insider's knowledge, I believe we will fail abysmally. However . . . in my absence my meagre comments may be read and shared.

"The worst which can be said about our penal system is inadequate to reasonably describe the waste to human lives from . . . the lack of any rehabilitative programs.

During the last two months, the Division has received increased support from many parishes and missions, and for this I am grateful. I feel that this is going to be a very productive year for the Division of Racial and Urban Affairs.

I am also grateful for the privilege of participating in the recent pre-convention convocational briefings. I hope that because of that privilege there will be a better understanding of the Division's program's thrust and objectives.

WILLIAM H. BROCK, Director  
Urban and Racial Affairs  
Raleigh

### PLUG FOR R & UA DIVISION

#### Editor, The Churchman:

I don't understand how any Episcopalian can say that they do not know what the Division of Racial and Urban Affairs program is doing if they read THE CHURCHMAN. I am a layman, and on several occasions I have seen write ups on the Division's programs. I feel that if clergymen would take the information seriously they have either received directly from Bill Brock's office or read in THE CHURCHMAN, and share it with their church committees or congregations, it will serve as a multiplier effect and aid the Division immensely.

I am proud to say that Trinity Episcopal Church here in Statesville, of which I am a member did just that. Parishes and missions were encouraged by the Division to establish a Christian Response Committee to aid us in our



## Bishop's Letter

(Continued from page 2)

to light. General Convention authorizes the translations used in the Episcopal Church.

**WHO ORGANIZED THE GROUP CALLED THE STANDING LITURGICAL COMMISSION?**

This commission was founded by General Convention in 1928 in order to provide for continuing study and preparation for the next version of the Prayer Book.

**THEN THE 1928 VERSION OF THE PRAYER BOOK WAS NOT INTENDED TO LAST FOREVER?**

No one working on the 1928 revision expected it to last forever.

**WHY ARE DRASTIC CHANGES PROPOSED NOW, WHEREAS EARLIER CHANGES WERE VERY SLIGHT?**

Earlier changes were far from slight. Armed revolution greeted the Prayer Book of 1549. The Scottish Prayer Book of 1637 led to Civil War. The 1928 Book drastically rearranged the Communion Service and made significant sacramental changes (anointing of the sick) and doctrinal changes (intercession for the souls of the dead).

**IS NOT THE PRESENT PROPOSED REVISION INTENDED MAINLY TO BE "RELEVANT" TO SOCIAL UNREST, YOUTH MOVEMENTS, ETC.?**

The present proposals are intended mainly to emphasize the hearing of the Word of God, and the sacraments of Holy Baptism and Holy Eucharist. We all hope that these are "relevant" in every age.

**AFTER ALL THESE YEARS OF HAVING A SINGLE FORM OF WORSHIP, A SINGLE, UNIFYING PRAYERBOOK SERVICE, WHY IS IT NOW PROPOSED THAT THERE BE SEVERAL ALTERNATE SERVICES?**

First, because the single unifying service has been performed in such different ways in different parishes as to be almost unrecognizable as the same service. So having alternate services is a recognition of a diversity that already exists. Second, this diversity in worship is caused by the differences in the people and parishes themselves. This was not the case even 60 or 70 years ago, when there was a greater homogeneity, uniformity of life-style and world-view throughout our church.

**WHY DOES THE GREEN BOOK MAKE THE HOLY EUCHARIST THE MAIN SERVICE OF WORSHIP, WHEREAS THE PRAYER BOOK PROVIDED MORNING PRAYER AND SERMON?**

Both the Prayer Book and the Green Book provide for daily Morning Prayer, but both expect the Holy Communion to be the main service on Sunday.

**SINCE THE TEACHING OF JESUS IS OFTEN PUZZLING AND UPSETTING, WOULDN'T IT BE MORE COMFORTABLE NOT TO UNDERSTAND THE MEANING OF EVERYTHING?**

It certainly would.

Although it may be painful to some of us to involve ourselves in worship experiences that are new and unfamiliar to us, I find that when congregations are willing to do this, worship takes on new meaning.

The chief purpose of worship is to provide us an opportunity to encounter the Living God. If the new services can help to bring this about, they will have served the Church well.

Faithfully yours,  
W. MOULTRIE MOORE, JR.

Christian responsibility to be better Christians by becoming more effective in our outreach ministry.

We with the help of our clergyman, The Rev. Clay Turner organized an Outreach Committee, which is by the way, now called the Christian Response Committee. We met with Bill Brock on several occasions and he has

given us some extremely helpful advice.

Bill has designed a workshop plan that we feel will give us the right type of attitudes and skills we need to get into the community and do some viable things. The workshop was held for February 22-23.

At our last meeting the Christian Re-

## Council Sponsor For TV Series

CARY—"More Than You Are" is the title and theme of a television series to be shown on the educational stations of North Carolina in March and April.

Episcopal churches of the State are being encouraged to form home groups for viewing and discussing the films which present Bruce Larson and his guests on Tuesday nights at 7:30 on WUNC-TV, March 19 and 27, April 2 and 9.

Larson's guests will include Keith Miller, author and Louise Mohr, homemaker and lay witness. Each of the four programs affirm that "you can be more than you are through Christ Jesus."

No advertising or financial appeals will be made in connection with these programs, according to the greater Raleigh Christian Council which is headquartered here and is sponsoring these series.

sponse Committee agreed to ask the city officials of Statesville to consider using the Christian Response Committee as an instrument to bring Bill Brock, and the Division of Racial and Urban Affairs to Statesville to conduct an on-going training program for the City's Human Relations Committee as well as the City Council and other governmental officials. We feel the training that the Division is offering is rather unique.

In addition Bill Brock was invited to speak to our Adult Sunday School Class on "The Role and Responsibility of the Church." The meeting was a success and enjoyed by all.

It would be interesting to find out how many clergymen in the Diocese who are in charge of congregations have made an effort to get Bill Brock to come in and discuss the Diocesan program, and relate to the members of of the Congregation ways and means they can be helpful. Trinity Episcopal Church is 99 percent white, and we did it, and the ceiling is still intact.

As chairman of our Christian Response Committee I challenge Parishes and Missions to get involved by being positive in their response.

—WILLIAM C. BRADSHAW  
Statesville



# Oxford Gives Scholarship To Manila



FOUNDED IN 1823

... Scenes of Parish Picnic Marking 150th Birthday

**BY CHARLIE BREWER**  
**Saint Stephen's Oxford**

OXFORD—As a special thanksgiving gift to mark its sesquicentennial year, St. Stephen's sent an offering of \$300 to the Diocese of the Northern Philippines for use as a scholarship for

nurses training to St. Luke's Hospital, Manila.

The vestry felt that this was an especially appropriate mission project, as St. Luke's nursing school was founded in 1904 by Miss Ellen Hicks, a missionary from St. Stephen's.

Interest was further stimulated by the visit of the Rt. Rev. Eduardo

Lingid, Episcopal bishop of the Northern Philippines, to the Oxford parish last October as part of its 150th anniversary year celebration.

St. Stephen's was founded in 1823. According to records of the Diocese, it is the sixth oldest active parish in the Diocese. The Rev. Harrison T. Simons is rector.

## The Tar Heel DioSCENE

**By MRS. MARGARET S. KNIGHT**  
**Churchman Editorial Board**

**Lame Duck**—Convention coverage in the January CHURCHMAN neglected to include the telegram composed and sent by Bishop Moore to Bishop Hines when the P. B. was unable to attend. It follows: "The Diocese of North Carolina in convention assembled voted to express to you all regret that you are not able to be with us. We assure you of our prayers for a speedy recovery and we hope that your illness is not because you are becoming a lame duck. Warmest regard from all of us."

**New Chaplain** — The Rev. Dr. M. Edgar Hollowell, Jr., is the new chaplain of the U. S. Military Academy at West Point, N. Y. Dr. Hollowell, who was ordained to the priesthood in 1966 and went to West Point from Fort Lee, Va., where he also served as post chaplain. He has recently received the Doctor of Ministry Degree from Union Theological Seminary and has also been selected for a regular commission

in the Army. He is married to the former Phyllis Hale and is the father of two children, Edgar and Melissa. His parents live in Raleigh.

**Named Dean** — The Rev. Edwin G. Wappler, Ph.D., has been named dean of Bloy Episcopal School of Theology at Claremont, California. Dr. Wappler, who was ordained to the priesthood in 1959, served as rector of St. Paul's, Louisburg. He was also priest-in-charge of St. John Baptist, Wake Forest, St. Matthias, Louisburg; and St. James', Kittrell while he was completing his graduate work at Duke. He was also in charge of services at Chapel of the Cross in Chapel Hill while that church was without a rector in 1970.

**Leaving** — The Diocese has recently lost a number of its clergymen of long standing. The latest to leave and the one with the longest term of service in the Diocese, is the Rev. Peter C. Robinson. He left the first of March to go to Goldsboro as rector of St. Stephen's.

Mr. Robinson has served as rector of St. Francis', Greensboro, since its beginning in 1956. Prior to that he served at St. Thomas, Sanford, as curate at Holy Trinity, Greensboro, and one year as business manager of Vade Mecum. He was ordained to the priesthood in 1952. At the time of his leaving he was serving as dean of the Northwest Convocation, on the Commission on the Ministry, was deputy to the General Convention and was a member of the committee on Constitution and Canons. The Rev. Phillip Craig has also recently left Greensboro where he served as rector of All Saints'. He is moving to St. Matthews Church at Pampas, Texas. Mr. Craig was at All Saints from 1965 until he left in January. He had also served at St. Christophers' in Garner, and at Trinity in Fuquay. He served as assistant secretary of the Diocesan Convention for a number of years. The Rev. John V. Tucker has gone from Raleigh to St. Thomas' Church, near Miami, Fla. Mr. Tucker served as assistant to the rector of Church of the



Good Shepherd, Raleigh, for the past seven years. The *Rev. Louis Melcher* is rector of Good Shepherd. Prior to that Mr. Tucker served as rector of Church of the Messiah, Rockingham from 1962 to 1966. St. Thomas' is the largest church in the Diocese of South Florida. The *Rev. Charles E. Canady, Jr., S. T. D.*, has also left for Florida. He goes to Tampa, where he will serve as rector of St. Andrew's. Mr. Canady has served as rector of Church of the Good Shepherd at Asheboro, for the past four years.

**At Conference** — Among those attending "Trinity Institute," a February conference on the Holy Spirit in New York were the *Rev. B. Daniel Sapp*, rector of Christ Church, Raleigh, and the *Rev. John G. Steed*, associate rector, St. Timothy's, Wilson. Sponsored

by New York city's Trinity Church, the institute featured such leaders as Michael Ramsey, the archbishop of Canterbury; Leon-Joseph Cardinal Suenans, primate of Belgium; and Roger Schutz, prior of Taize Community in France. The *Rev. John M. Allin*, presiding bishop-elect, was one of the preachers.

**To Maryland**—The *Rev. A. Moody Burt*, a Greensboro native who served in this diocese for a number of years, has gone to St. Andrew's Church, College Park, Md. as rector. For the past four years he has served as associate rector at St. George's, Arlington, Va. Mr. Burt served in North Carolina as vicar of Christ Church, Walnut Cove and The Messiah, Mayodan; as assistant Rector, Christ Church, Raleigh;

and as rector of Good Shepherd, Asheboro.

**Assisting** — The *Rev. Lloyd Clarke*, associate rector of Chapel of the Cross, Chapel Hill, is serving on Sundays at St. John's, Henderson, while they are without a minister. The *Rev. John N. Wall, Jr., Ph.D.*, and a deacon in the Episcopal Church, is assisting at Church of the Good Shepherd, Raleigh, while they are without an assistant. Mr. Wall is an assistant professor in the English Department at N. C. State College.

**In Washington** — The *Rev. Frank Dunn*, curate at St. Martin's, Charlotte, attended a session of the continuing education program for clergy at the College of Preachers in Washington in February.



**'ECSP' GRANT CHECK PRESENTED**—Mrs. Harold Williamson and the *Rev. John McDowell*, former curate of Emmanuel Church in Southern Pines, are shown presenting a check for \$2,500 from the Churchwomen to members of the Board of Deacons of the First Missionary Baptist Church for the work of that congregation's new Day Care Center. The gift was part of a program for 1973 which the parish's Rector, the *Rev. Martin Caldwell*, had called ECSP (Emmanuel Church Special Program) and which included contributions of \$1,000 to Choice, Inc., the Moore County drug authority, \$500 to Nicaragua, and \$500 from the Churchwomen to Tree Top House in Chapel Hill.

## Two With Tar Heel Connections:

# Staff Changes Are Announced For 815

**NEW YORK (DPS)** — Four Executive Council staff appointments, effective January 1, 1974, have been announced by the *Rt. Rev. John E. Hines*, presiding bishop of the Episcopal Church.

The positions are in the new staff section, Mission Service and Strategy, which will coordinate the Church's program and grant concerns for racial and ethnic minorities.

The appointments include: the *Rev.*

*Winston W. Ching*, interim head for six months of the new work with Asian Episcopalians; *Ms. Fayette C. McKnight*, executive officer for Indian affairs and the National Committee on Indian Work (NCIW); *Howard Quan-*



# Looking Back In Diocesan History



**LAYMEN'S CONFERENCE AT VADE MECUM**—This photograph was made nearly a quarter of a century ago in front of the Chapel of Thanks at Vade Mecum, the conference center once operated by the Diocese near Winston-Salem. The late Bishop Edwin A. Penick is shown in the center. At left is the Rev. Richard Wilmer, then dean of the Theological Seminary at Sewanee. The occasion is said to have been the 1949 layman's conference at Vade Mecum which was led

der, one of the two staff persons for the Committee for Community Action and Human Development (CAHD); and the Rev. Franklin D. Turner, coordinator of the new work among Black Episcopalians.

The Rev. Mr. Ching, 30, vicar of St. John the Evangelist Church in San Francisco since 1970, is a native of Honolulu. He received his B.A. degree from the University of Hawaii in 1965, his B.D. degree from the Church Divinity School of the Pacific in Berkeley, Calif., in 1968, and his S.T.M. degree from Pacific School of Religion in 1972.

Ordained to the priesthood in December, 1968, he has done chaplaincy work at Alameda County Juvenile Hall, San Leandro, Calif., and Herrick Memorial Hospital, Berkeley.

Ms. McKnight, 27, who lives in Norman, Okla., has studied at Chillico Indian School, Northeastern State College in Tahlequah, Okla., and received her B.S. degree in education from Oklahoma University, Norman, in 1972.

Currently Ms. McKnight is executive director of the Native American Cen-

ter, Oklahoma City. In this position she has developed programs in health, Indian education, counseling, cultural studies, social services, and recreation for urban Indians.

Her past experience includes consultant to the Oklahoma City board of education, counselor at the University of Oklahoma, teacher, secretary to the director of Child Development Programs and Head Start Regional Training officer, research library assistant, insurance clerk, and editor of an alumni newsletter.

She has a six-year-old child.

Quander, 41, a native of Harlem in New York City, at present is assistant to the director for program and administration in the Episcopal Church's General Convention Special Program (GCSP). The present GCSP will be phased out on December 31, to be replaced by the agency, Community Action and Human Development (CAHD), which will handle grant applications from community oriented projects in the Black community. The second staff appointment for CAHD will be announced later.

Quander received his education at

St. Augustine's College, an Episcopal college in Raleigh, N. C., and the School of Business of the City College of New York.

He has worked with the Congress of Racial Equality (CORE), the Bronx Community Self-Improvement Association (BRONCO), and the Community Development Agency of the City of New York.

Quander has served on the staff of the Executive Council's Ghetto Loan and Investment Committee and the Council's Experimentation and Development Advisory Group. He has been a board member of Mothers Welfare Action Program, Friendly Homes, Inc., and Household Utility Workers Union.

He is a member of St. Paul's Episcopal Church, New York City. He and his wife, the former Shirley Short, have four children and a three-year-old grandson.

Mr. Turner, 40, was born in Norwood, N. C., and received his B.A. degree in sociology and history from Livingstone College, Salisbury, N. C., in 1956. He received his M. Div. degree from Berkeley Divinity School at Yale,



# story . . . . . To 1949



by Mr. Wilmer. His grandfather, Bishop Wilmer of Alabama, was the only bishop consecrated in the Confederacy. Churchman Board Member George London of Raleigh (who stands fourth from the right) believes this was the year the chapel, built by laymen of the Diocese, was consecrated. The Churchman welcomes old photographs of historical significance to the Diocese. They will be returned in good order.

New Haven, Conn., in 1965, and did graduate work in social work at West Virginia University, Morgantown, W. Va., in 1960-61. He has also received clinical pastoral training at St. Elizabeth's Hospital, Washington, D. C., and special training in human relations, organizational development and design skills at the Mid-Atlantic Training Committee, Washington, D. C.

Mr. Turner was director of field relations and counselor of men at Bluefield State College, Bluefield, W. Va.; vicar at the Church of the Epiphany and chaplain at Bishop College, Dallas, Tex.; social worker with Riverdale Children's Association, New York City; part-time director of Christian Social Relations, Diocese of Washington; and rector of St. George's Episcopal Church, Washington, D. C.

Since 1972 he has been a member of the Executive Council staff of the General Convention Special Program as executive for consultative services.

He was one of the organizers and the first president of the Washington Episcopal Clergy Association, and is a member of the Union of Black Episcopalians.

Married to the former Barbara Dickerson, they have three children.

Bishop Hines has also announced the resignation and retirement of several staff members.

Dr. Howard Meredith, executive officer for Indian affairs and of the NCIW since 1971, has resigned, effective December 31. On January 1, 1974, Dr. Meredith will become a consultant for six months for the newly-created Committee on Records Collection, Preservation and Retrieval. The committee, which was authorized by the Executive Council in September, will handle the proper disposition of records from all segments of the Church, the development of criteria for the establishment of a records system, and the development of a regular disposition system for manuscript materials. The Church Archives in Austin, Tex., is one of the designated collection points for the material.

As staff consultant, Dr. Meredith will be directly responsible to the Presiding Bishop through Bishop Roger Blanchard, the Executive Vice President.

Bishop Hines also announced re-

cently the retirement from the staff of Dr. and Mrs. Robert N. Rodenmayer, effective December 31.

The Rodenmayers have been members of the Executive Council staff since 1962. Robert Rodenmayer was the first head of the Division of Christian Ministries and later was associate director for program in the section for Professional Leadership Development. With the restructuring of the Council in December, 1970, Dr. Rodenmayer became the coordinator of the Ministry Council, an ad hoc group representing the committees, commissions and boards of the Episcopal Church which have to do with ministry.

Mrs. Rodenmayer (Betsy) is retiring as program officer for Professional and Ordained Ministries on the staff of the Council. Prior to coming to the Council staff, Mrs. Rodenmayer was professor of Christian education at St. Margaret's House, Berkeley, Cal., while her husband was professor of pastoral theology at the Church Divinity School of the Pacific in Berkeley.

The professional and ordained ministry office is not a funded program in 1974.



# Charismatic Conference Conducted

WASHINGTON (DPS)—A conference, "The Charismatic Movement—Confusion or Blessing?" was held at Washington National Cathedral recently.

The new phenomena of the Charismatic Movement as it has affected the non-Pentecostal churches was evaluated by a wide variety of speakers from several disciplines. Co-sponsors with the cathedral were the Roman Catholic Archdiocese of Washington, the National Presbyterian Center and the Memorial United Methodist Church. A contribution of a dollar for each day's session was requested. The conference was open to the general public.

Canon Michael Hamilton, organizer of the conference, says, "This new movement, offering the gifts of healing and speaking with tongues, has provided many church people of all denominations with a direct and powerful personal religious experience. In an age of doubts, when so many churchgoers are lukewarm in their commitment, small worshipping groups providing this experience are very attractive."

"However," Canon Hamilton warns, "there are serious dangers associated with the movement. Its members have been criticized for Biblical fundamentalism, a lack of sustained concern for welfare and justice, and self-righteousness. These attributes have been cause of divisions within local congregations. We hope this conference will provide a perspective upon the movement, and information to aid those who wish to integrate charismatics within their churches."

Speakers included: The Rev. Dennis Bennett, well-known pioneering charismatic in the Episcopal Church; Professor James Logan, Wesley Seminary, professor of systematic theology who teaches a course on the Pentecostal movement; Dean Krister Stendahl, New Testament scholar and dean of Harvard Divinity School; Professor George Williams, Harvard Divinity School; Dr. J. Massingberde Ford, a Roman Catholic theologian at Notre Dame University, who is herself a charismatic; Dr. John Kildahl, a Lutheran psychologist and author of "The Psychology of Speaking in Tongues." There were opportunities for questions

directed to the speakers, and the texts of their addresses will be available later in book form.

Further information may be ob-

tained from the Rev. Canon Michael Hamilton, Washington Cathedral, Mount Saint Alban, Washington, D. C. 20016, telephone 202-966-3500.

## Christ Church, Charlotte Parish Day Again Success

CARLOTTE—"Parish Day," held for the first time in 1972, was recently held again by the Episcopal Churchwomen of Christ Church, Charlotte.

Communion was observed at 8 a.m. with Sunday School beginning at 10 o'clock. For the adults, various church activities were represented in one room and each person had an opportunity to become involved for the church year in any of these groups that he felt suited his needs. These included everything from the Women's Guilds to the Scout troops sponsored at the church. During

this hour the ECW served coffee and doughnuts.

The rector, the Rev. Frank Vest spoke on family life at the 11:15 service. Following the services the congregation gathered on the lawn for a picnic. A local young group, "The Sounds of America," led the congregation in song.

The women of Christ Church felt this was a successful way to begin the church year and plan to make it an annual event.

## Former Ridgecrest Official:

## Promotion Director Joins Kanuga Conferences Staff

HENDERSONVILLE—The Rev. Monroe M. Ashley recently joined the Kanuga Conferences staff as director of promotion. Kanuga is an Episcopal Conference Center in Hendersonville.

Mr. Ashley is responsible for pro-

mer Guest Period for families, "See the Leaves" emphasis in the fall, and "Springtime at Kanuga" in April. Camp Kanuga for Boys and Girls operates all summer. Parish Family Weekends and various conferences by diverse groups round out Kanuga's busy calendar.

Mr. Ashley comes to Kanuga after five years as director of Camp Ridgecrest for Boys in Ridgecrest, N. C. He has also served as a management consultant, university chaplain and parish minister. His theological degree is from Southeastern Baptist Theological Seminary in Wake Forest. Mr. Ashley and his wife, Roberta, are graduates of Furman University. His hometown is Greenville, S. C. and hers is Brevard.

The Ashleys and their three children—Matt, John and Alison—now live at Hendersonville in Kanuga Park.



\*  
ASHLEY  
\*

moting the total program at Kanuga. This includes the Christian Education, Adult and Young People's Conferences in the summer. In addition to these conferences, there are: A six-week sum-



# Church May Have 'Keys' For Drinker

BOSTON (DPS) — "Problem Drinking—Strategies for Church Action" will be the theme of the 20th annual consultation of the North Conway Institute (NCI) to be held in June, 1974, in New Hampshire. The Boston-based 22-year-old Institute is the only ecumenical, interfaith association in the nation which is dedicated solely to helping the churches and synagogues of America fulfill their responsibility for education and ministry in the field of alcohol and drug problems.

For the past five years NCI's annual June conferences have focussed on the church's role in helping persons avoid problems related to the misuse of alcohol and other drugs.

Morris E. Chafer, M.D., director of the National Institute of Alcohol Abuse and Alcoholism, in Washington, has been invited to deliver the keynote address and to set the stage for the consultation's intensive study and strategy planning sessions on how to get the religious community more involved in helping to solve America's number one drug problem. NCI believes strongly that the church has some of the real "keys" to the prevention of problem drinking, but that it needs help in identifying those keys and in learning how to use them more effectively.

Invited to the consultation will be top leaders, both clergy and lay persons, from the major denominations: executives, bishops, seminary and college faculty, and administrators, church educators, campus ministers, et al.

Other leaders for the June 19-21, 1974, consultation will include: NCI's Executive Vice President, the Rev. David A. Works, Boston; Dr. Bruce H. Johnson, sociologist from the University of Illinois; Professor Robert B. Russell, health educator of Southern Illinois University; the Rev. Thomas E. Price, Ph.D., chairman of the National Council of Churches Task Force on Alcohol and Drug Problems; and the Rev. David C. Hancock, D.D., director of Lynnville Treatment Center, Jordan, Minn.

## Nuclear Physicist To Sewanee:

# House-Auto-Swap Adds Britisher To US Faculty

SEWANEE, Tenn.—Dr. Dennis F. Shaw, Oxford don and nuclear physicist, is visiting professor of physics at the University of the South during the second semester. Dr. Shaw, who is master of Keble College and a home Office scientific advisor, is Sewanee's third Brown Foundation Tutor in a program aiming at Oxford-style and one-to-one tutorials in this private liberal arts college.

Dr. Shaw arrived in Sewanee just a few days after being "gazetted" by Queen Elizabeth as commander in the Order of the British Empire—the coveted C.B.E. He is accompanied by his wife Joan and their youngest-of-four, Deborah, who is attending Sewanee Academy as a junior. They indulged in a house-and-auto swap with Dr. and Mrs. Robert S. Lancaster, who are enjoying the Shaw home in Oxford and the Shaw office on the Keble cam-

pus while Dr. Lancaster is attending lectures and reading in English constitutional history.

Dr. Shaw brings a special expertise in the performance of American students at Oxford, having just relinquished the post of coordinator of the Oxford Scholar program of the Episcopal Colleges at Keble, which he was instrumental in arranging in 1968. Among the nineteen winners of the Rhodes-type scholarships have been eight students from the University of the South.

Besides teaching at Keble, Dr. Shaw has written an electronics text, invented a radioactive-gas detector, built a bubble chamber, and measured helium nuclei with fast neutrons. He also works actively in his parish and serves Her Majesty's government as consultant in scientific aids to crime detection. In the latter capacity he hopes to visit some of the major police laboratories in America.

Shaw was born in Teddington, Middlesex in 1924, graduated from Harrow County School, and went "up to Oxford" on a competitive scholarship to win honors in physics and in succession his B.A., M.A., and D.Phil. at Christ Church. Near the end of World War II he became junior scientific officer in the British Ministry of Aircraft Production, then returned to Oxford to work in nuclear research at the Clarendon Laboratory under Lord Cherwell. He was made a University senior research officer in 1957 and University Lecturer in 1964.

At Oxford Dr. Shaw has held the position of chairman of the University Delegacy for Educational Studies, secretary for science admissions, and honorary treasurer for the Keble College Centenary Appeal which raised one million pounds for endowment and a building program.

## *Eight Men Delegates To Women's Meeting*

LOUISVILLE — Eight men were sent by their dioceses as delegates to the 34th Triennial meeting of Episcopal church women here joining 508 women.

Just as women may now be seated as deputies to the Church's General Convention, so Triennial is not segregated by sex.

The eight outnumbered delegates are:

The Rev. Bruce Gray, Albany; Hector Buell, Albany; John O. Liebig Jr., Bethlehem; the Rev. Herbert A. Vermilye, Central New York; the Rev. Denzil Carty, Minnesota; the Rev. John Bird, New Jersey; Roger W. Sheik, Oregon; the Rev. J. Gary Glos-ter, Southwestern Virginia.

# St. Augustine's Graduates 18 Officers Of Law

RALEIGH — Eighteen officers of the law from the Raleigh Police Department and the Wake County Sheriff's Department recently received certificates of merit from Saint Augustine's College following participation in Seminar on Ethics In Civil Law.

Topics discussed were: "Realities in Law Enforcement" by Heslip Lee, program officer, Southern Regional Council, Atlanta, Georgia; "Security Problems and Ethics" by Reuben Greenberg, assistant professor of political science at St. Augustine's; "Historical Concepts of the Law" by Dr. Thelma Roundtree, vice president for academic affairs, Saint Augustine's College; "Ethics of Law versus Decisions of the Public" by Dr. Ruth Paine, associate professor of Modern Languages, Saint Augustine's; "Justice—Civil and Human" by Dr. W. W. Johnson, chairman, division of natural sciences at St. Augustine's; "Decision Making and Jurisdiction" by Dr. Howard Miller, professor of psychology, North Carolina State University; "Mythological Trends of Law" by Dr. James A. Boyer, chairman, division of humanities, St. Augustine's and "Philosophical Concepts of the Law" by Dr. Odell Uzzell, associate of sociology, North Carolina State University.

The certificates were presented by Dr. Roundtree during a luncheon meeting in the Martin Luther King College Union.

## Dr. Tillman Heads St. Mary's Board

RALEIGH—Dr. Rollie Tillman, Jr. of Chapel Hill has been elected chairman of the St. Mary's College Board of Trustees.

He succeeds James M. Poyner, Raleigh attorney who continues to serve a 10-year term on the board.

Tillman is professor of business administration and director of the executive program at UNC-CH.

Other officers are Hoke Pollock of Southern Pines, vice chairman, and Mrs. Harry Walker of Raleigh, secretary-treasurer.

## Bishop Of London To Visit Diocese

RALEIGH — The Rt. Rev. Robert W. Stopford, retired bishop of London, visits the Episcopal Diocese of North Carolina the week of March 12.

Bishop Stopford's itinerary will include the following visits: Wednesday, March 13, Emmanuel Church at Southern Pines where the Rev. Martin R. Caldwell, Jr., is rector; Friday, March 15, St. Martin's Church, Charlotte, the Rev. L. Bartine Sherman, rector; Sunday, March 17, St. Michael's Church, Raleigh, the Rev. James D. Beckwith, rector; Monday, March 18, Chapel of the Cross; Chapel Hill, the Rev. Peter J. Lee, rector.

## Treasurer's Report

**Editor's Note:** Following is the report of Diocesan Treasurer Mike Schenck on assessments and quota plus the payments thereof for parishes and missions throughout the Diocese for the period January through December 31, 1973. The assessments figure is that assigned to each parish and mission for the day-to-day-operating expense of the Diocese. The quota figure represents the participation of each parish and mission in the program of the Episcopal Church in the Diocese and throughout the world.

	EPISCOPAL MAINTENANCE		CHURCH'S PROGRAM	
	Assessment	Paid	Quota	Paid
Albemarle, Christ Church.....	\$ 1,022.00	\$ 1,022.00	\$ 3,132.00	\$ 3,132.00
Ansonville, All Souls.....	209.00	209.00	642.00	642.00
Asheboro, Good Shepherd.....	1,461.00	1,461.00	4,476.00	4,476.00
Battleboro, St. Johns.....	179.00	179.00	549.00	549.00
Burlington, Holy Comforter.....	4,360.00	4,360.00	9,000.00	9,000.00
St. Athanasius.....	37.00	37.00	115.00	115.00
Cary, St. Pauls.....	761.00	761.04	2,333.00	2,339.04
Chapel Hill, Chapel of Cross.....	4,190.00	4,190.00	12,838.00	12,838.00
Holy Family.....	2,518.00	2,518.00	7,717.00	7,717.00
Charlotte, All Saints.....	476.00	476.00	1,460.00	1,460.00
Christ Church.....	12,754.00	12,754.00	39,079.00	39,079.00
Holy Comforter.....	5,026.00	5,026.00	12,000.00	12,000.00
St. Andrews.....	1,938.00	1,938.00	5,938.00	5,938.00
St. Christophers.....	1,275.00	1,275.00	3,908.00	3,908.00
St. Johns.....	5,939.00	3,472.00	.00	.00
St. Martins.....	5,364.00	5,364.00	16,434.00	16,434.00
St. Michael & All Angels.....	731.00	731.00	2,240.00	2,240.00
St. Peters.....	4,398.00	4,398.00	13,478.00	13,478.00
Cleveland, Christ Church.....	748.00	748.00	2,292.00	1,000.00
Concord, All Saints.....	1,777.00	1,777.00	5,444.00	5,444.00
Cooleemee, Good Shepherd.....	205.00	205.00	628.00	628.00
Davidson, St. Albans.....	181.00	181.00	555.00	555.00
Durham, Ephphatha.....	52.00	52.00	158.00	158.00
St. Andrews.....	219.00	219.00	670.00	670.00
St. Josephs.....	1,214.00	1,214.00	800.00	341.13
St. Lukes.....	1,748.00	1,748.04	5,355.00	2,132.75
St. Phillips.....	4,468.00	4,468.00	13,692.00	13,692.00
St. Stephens.....	2,913.00	2,913.00	8,925.00	8,925.00
St. Titus.....	1,012.00	1,012.00	3,100.00	3,100.00
Eden, Epiphany.....	1,063.00	1,063.00	3,259.00	3,259.00
St. Lukes.....	814.00	814.00	2,495.00	2,390.00
St. Marys-By-Highway.....	119.00	119.00	366.00	366.00
Elkin, Galloway Memorial.....	160.00	160.00	490.00	490.00
Enfield, The Advent.....	476.00	476.00	500.00	500.00
Erwin, St. Stephens.....	867.00	870.00	750.00	750.00
Fork, The Ascension.....	138.00	138.00	422.00	422.00
Fuquay-Varina, Trinity.....	57.00	57.00	.00	.00
Garner, St. Christophers.....	253.00	253.00	777.00	777.00
Germanton, St. Philips.....	17.00	17.00	52.00	52.00
Greensboro, All Saints.....	1,435.00	1,434.96	4,396.00	.00
The Redeemer.....	924.00	924.00	2,231.00	300.00
Holy Trinity.....	8,117.00	8,117.00	24,870.00	24,870.00
St. Andrews.....	3,685.00	3,685.00	11,293.00	11,293.00
St. Barnabas.....	149.00	149.00	456.00	456.00
St. Francis.....	5,098.00	5,098.00	15,618.00	15,618.00
Halifax, St. Marks.....	216.00	216.00	661.00	661.00
Hamlet, All Saints.....	431.00	431.00	1,319.00	1,319.00
Haw River, St. Andrews.....	287.00	287.00	100.00	.00
Henderson, Holy Innocents.....	2,913.00	2,913.00	8,925.00	8,925.00
St. Johns.....	331.00	331.00	1,015.00	1,015.00
High Point, St. Christophers.....	1,462.00	1,462.00	4,479.00	4,478.96
St. Marys.....	3,838.00	3,838.00	11,760.00	11,759.96



# Clergy Total Increases 7.9 Per Cent

NEW YORK (DPS)—The total number of clergy in the Episcopal Church has increased by 906, an increase of 7.9 percent between 1968 and 1972, according to a report on dis-

tribution and deployment of the clergy of the Church, issued by the Clergy Deployment Office (CDO).

The report, "Distribution and Deployment of Clergy in the Episcopal

Church 1968-1972," was prepared by the CDO with the cooperation of the finance department of the Executive Council. It provides statistics on trends over the five year period in such areas as number of clergy, ordinations, postulants, baptized and communicant membership, ratio of clergy to baptized members and congregations, parochial and non-parochial ministries, vacant cures, and clergy mobility.

Over the five year period from 1968 to 1972, the total number of clergy—bishops, presbyters (priests of the second order), and deacons—increased about 200 per year or 2.0 percent, and in 1972 there were almost 12,500 clergymen. There are indications, the report said, that this rate of increase will continue.

The number of bishops has increased by 24, which is due to the increase in retirements, not in the number of active bishops, which has remained constant. Presbyters account for the major proportion of the increase—810—and deacons increased by 72. In 1972, of the total clergy, presbyters account for 93 percent, deacons 5 percent and bishops 2 percent. "This proportion remains relatively constant each year," the report says.

"During the same five year period," the report indicates, "both baptized and communicant membership decreased annually." Baptized membership has decreased by 9.6 percent (from 3,536,099 to 3,198,210) and communicants by 7.8 percent (from 2,322,911 to 2,154,103).

"Since membership decreased," the report says, "and number of clergy increased, this is reflected in a lower ratio of membership to clergy." The ratio of baptized members per clergyman has decreased from 316 in 1968 to 266 in 1972, and the communicant ratio has decreased from 208 in 1968 to 179 in 1972.

The number of congregations has increased from 7,511 in 1968 to 7,594 in 1972. Since "both numbers of congregations and clergy have increased," the report says, "the ratio of clergymen for each congregation has changed little, from 1.5 in 1968 to 1.6 clergymen per congregation in 1972."

During the five year period, the

	EPISCOPAL MAINTENANCE		CHURCH'S PROGRAM	
	Assessment	Paid	Quota	Paid
Hillsborough, St. Matthews.....	1,149.00	1,149.00	2,500.00	2,500.00
Huntersville, St. Marks.....	994.00	994.00	2,000.00	3,000.00
Iredell Co., St. James.....	102.00	102.00	313.00	313.00
Jackson, The Saviour.....	234.00	234.00	509.00	509.00
Kittrell, St. James.....	49.00	49.00	152.00	152.00
Laurinburg, St. Davids.....	437.00	218.50	1,338.00	669.00
Lexington, Grace.....	1,284.00	1,284.00	3,934.00	3,934.00
Littleton, St. Albans.....	188.00	188.00	300.00	250.00
St. Annas.....	32.00	32.00	48.00	48.50
Louisburg, St. Matthias.....	56.00	56.00	172.00	172.00
St. Pauls.....	738.00	738.00	1,000.00	1,000.00
Mayodan, The Messiah.....	346.00	346.00	1,061.00	1,061.00
Milton, Christ Church.....	54.00	54.00	166.00	166.00
Monroe, St. Pauls.....	1,285.00	1,285.00	3,937.00	3,937.00
Mount Airy, Trinity.....	1,308.00	.00	.00	.00
Northampton Co., St. Lukes.....	32.00	32.00	99.00	99.00
Oxford, St. Cyprians.....	215.00	215.00	658.00	658.00
St. Stephens.....	1,339.00	1,339.00	4,102.00	4,102.23
Pittsboro, St. Bartholomews.....	666.00	666.00	2,042.00	2,042.00
Raleigh, Christ Church.....	6,561.00	6,561.00	12,000.00	12,000.00
Good Shepherd.....	5,639.00	5,639.00	17,277.00	17,277.00
St. Ambrose.....	1,059.00	1,059.00	2,000.00	2,000.00
St. Augustine.....	46.00	46.00	142.00	142.00
St. Marks.....	1,286.00	1,286.00	3,940.00	3,940.00
St. Marys.....	69.00	69.00	100.00	31.00
St. Michaels.....	4,730.00	4,730.00	14,494.00	14,494.00
St. Timothys.....	2,339.00	2,339.00	7,166.00	1,636.00
Reidsville, St. Thomas.....	1,313.00	1,313.00	4,024.00	4,124.00
Ridgeway, Good Shepherd.....	20.00	.00	.00	.00
Roanoke Rapids, All Saints.....	1,466.00	1,466.00	4,491.00	4,491.00
Rockingham, The Messiah.....	961.00	961.00	1,000.00	.00
Rocky Mount, Christ Church.....	581.00	581.00	1,782.00	1,782.00
The Epiphany.....	134.00	134.00	411.00	411.00
Good Shepherd.....	4,540.00	4,540.00	10,067.00	10,067.00
St. Andrews.....	2,020.00	2,020.00	6,190.00	6,190.00
Roxboro, St. Marks.....	384.00	384.00	1,178.00	1,178.04
Salisbury, St. Lukes.....	4,368.00	4,368.00	13,384.00	13,384.00
St. Matthews.....	939.00	939.00	1,439.00	1,439.00
St. Pauls.....	148.00	148.00	250.00	250.00
Sanford, St. Thomas.....	1,263.00	1,263.00	3,871.00	3,871.00
Scotland Neck, Trinity.....	1,430.00	1,430.00	3,287.00	3,286.50
Smithfield, St. Pauls.....	1,357.00	1,357.00	4,159.00	4,159.00
Southern Pines, Emmanuel.....	3,823.00	3,823.00	11,714.00	11,714.00
Speed, St. Marys.....	88.00	88.00	270.00	270.00
Statesville, Trinity.....	1,982.00	1,982.00	6,073.00	6,073.00
Tarboro, Calvary.....	3,704.00	3,704.00	11,351.00	11,350.80
St. Lukes.....	94.00	94.00	288.00	288.00
St. Michaels.....	343.00	343.00	1,052.00	1,052.00
Thomasville, St. Pauls.....	390.00	390.00	1,194.00	1,194.00
Townsville, Holy Trinity.....	91.00	91.00	100.00	100.00
Wadesboro, Calvary.....	1,399.00	1,399.00	4,288.00	4,288.00
Wake Forest, St. Johns.....	325.00	325.00	705.00	705.00
Walnut Cove, Christ Church.....	257.00	257.00	789.00	789.00
Warrenton, All Saints.....	87.00	72.50	267.00	222.50
Emmanuel.....	1,016.00	1,016.00	500.00	.00
Weldon, Grace.....	539.00	.00	.00	.00
Wilson, St. Marks.....	109.00	109.00	.00	336.00
St. Timothys.....	3,038.00	3,038.00	9,309.00	9,309.00
Winston-Salem, St. Annes.....	1,425.00	1,425.00	4,366.00	4,366.00
St. Pauls.....	12,043.00	12,043.00	34,500.00	34,500.00
St. Stephens.....	513.00	513.00	1,572.00	1,572.00
St. Timothys.....	2,459.00	2,459.00	7,534.00	7,534.00
Woodleaf, St. Georges.....	55.00	55.00	169.00	169.00
Yanceyville, St. Lukes.....	34.00	34.00	104.00	.00
	\$187,000.00	\$182,436.04	\$506,320.00	\$488,190.41

number of ordinations to the priesthood has decreased from 352 in 1968 to 307 in 1972, and the number of deacons' ordinations from 406 to 337, a decrease of 12.8 percent and 17.0 percent respectively. The report indicates that "whether this decrease is constant still remains to be seen" since there were increases in priests' ordinations in both 1970 and 1971. "However," the report says, "the decrease in numbers of deacons ordained is steady, and would perhaps indicate a continued smaller number of presbyter ordinations."

Another indication that future ordinations to the priesthood will be fewer in number is the fact that there were 8.7 percent fewer postulants and 10.6 percent fewer candidates in 1972 than in 1968.

An annual loss of 208 clergy in 1972—by death, resignation, suspension and deposition—is "considerably less than clergy additions which total over 600, and results in a continuing net increase," the report notes.

Parochial ministry, which includes clergymen in charge of and assisting in U.S. and overseas parishes and mis-

sions, remains the major area of ministry, the report shows. In 1972, 61.5 percent of the total clergy were in the parochial ministries, which represents 70.6 percent of all the active clergy. The report notes a "change in direction in this area over the past two years." A previous decrease in parochial ministries was reversed in both 1971 and 1972, with an increase of 119 and 215 respectively. The report says that "although previous reports anticipated eventually only one-half of the Episcopal clergy would remain in parochial ministry, the last two years may indicate a renewed interest in the parishes.

This may be accounted for in part, the report says, because of the number of nonstipendiary clergy who are engaged in parochial ministries both as clergy in charge and as assistants. The number of non-stipendiary clergy—187 in charge and 187 assisting—comprises a total of 374 presbyters or 5.4 percent of all presbyters in the parochial ministry. More than two-thirds of all deacons who are serving in congregations as assistants are non-stipendiary.

In 1972, 13.2 percent of all clergy were in non-parochial ministries, the largest number in educational ministries (5.2 percent). There has been a decrease in the number of presbyters in college and university ministries, armed forces chaplains, full-time students, and staff members of councils of churches.

The report reveals that "a dramatic increase is seen in the numbers of clergy who are secularly employed and in the residual other category." This group has almost doubled from 9.0 percent in 1968 to 17.4 percent in 1972. "Reflected in this trend," the report notes, "is the growing economic difficulties of parishes and the increasing costs of supporting a family."

The number of retired clergy has increased by 247 persons since 1968, and this group now represents about one out of every eight clergymen in the Church. The increase was particularly noticeable from 1971 to 1972.

In 1972, 400 cures (5 percent) were vacant, an increase of 25 percent in vacancies from 1971 to 1972. The majority of the vacant cures have 1-199 communicants, which may mean, the report says, that it is "questionable as to ability to maintain an ongoing congregational staff and program."

## Follow Personal 'Rule Of Life':

# Daughters Of The King Also Gather At Louisville

By MRS. MAXINE D. LYTLE  
Daughters of The King

LOUISVILLE — The Triennial National Convention of the Order of the Daughters of the King met here from September 24-29, the week prior to the opening of the General Convention.

Daily meditations were given by our National Chaplain, the Rt. Rev. William Davidson, bishop of Western Kansas. The theme of the Convention was "HERE AM I: SEND ME." (Isaiah 6:8)

The luncheon speaker was Mrs. Harold Kelleran, a woman of vast experience and multiple talents. She is professor of pastoral theology at Virginia Theological Seminary. Her subject was the "Ministry of Women."

Our church missionary, Miss Elizabeth Daniels, gave a talk with slides on her work in Brazil. The Self Denial Fund is used to support her work and our prayers are constantly for her.

A trip for dinner to the Village of Pleasant Hill, Kentucky's restored Shaker Village, was a special treat! Many Daughters enjoyed the 75-mile trip on a lovely autumn day.

The banquet speaker was the Rt. Rev. John E. Hines, presiding bishop. His address was on the value of the home and a knowledge of the Holy Scriptures for today's changing world.

The Daughters of the King, unlike other organizations is a spiritual or-

der for laywomen of the Protestant Episcopal Church. Its primary purpose is evangelism. Members of the Order undertake a personal "Rule of Life," incorporating the two requirements for admission—the Rule of Prayer and the Rule of Service. By this reaffirmation of the promise made at confirmation under "bounden duty," a Daughter pledges herself to a lifelong program of prayer, service, and personal evangelism, dedicated to the spread of Christ's Kingdom—especially among women and girls—and to the strengthening of the spiritual life of her parish (from handbook).

North Carolina has three chapters of the Daughters of the King and is in the fourth province made up of 18 dioceses. The writer is a Daughter from St. Mildred's Chapter, Christ Episcopal Church, Raleigh. As first vice president of the fourth province my responsibility is to make available information on how to establish new chapters. Those interested in becoming Daughters of the King may contact me by phone (787-7210) or letter (5013 Sandlewood Drive, Raleigh 27609).

I am but one; but I am one.

I cannot do everything, but I can do something.

What I can do, I ought to do.

What I ought to do, by the grace of God, I will do.

"Lord, what wilt Thou have me do?"  
(Motto from handbook)





**DIOCESAN HOUSE LADIES**—Here are the ladies who make the wheels turn at Diocesan House in Raleigh. Together, they represent more than a quarter of a century of service to the Diocese. Seated from left are: Lillian H. Reynolds (Mrs. B. Ralph, Jr.), financial secretary-bookkeeper, secretary to Diocesan Business Administrator, nine years employed; Diane F. Mewborn (Mrs. A. B.), receptionist, three months employed; Shelia Hartsfield (Mrs. Donald), secretary to the Director of the Division of Racial and Urban Affairs, 18 months employed; and, Marianne Jacobi (Mrs. Walter S.), secretary to Bishop Fraser, six years. Standing are: Edna M. Austin (Mrs. Gene W.), secretary to the Suffragan Bishop, three years employed; and, Nancy B. Wilson (Mrs. S. Leigh), secretary to the Director of Program, 12 years with recesses for the Legislature and eight years continuous service.

## ***Student Body Totals 1,475:***

# **St. Augustine's Enrollment Shows Increase Over 1972**

RALEIGH — In spite of the predictions of declining enrollment in private colleges, Saint Augustine's College here has exceeded its expected enrollment of 1,450 with a total of 1,475 students . . . compared with last year's number of 1,442.

This number represents students of different nationalities from all over the country. Although the majority of the students come from North Carolina, the next largest group is from South Carolina, which is the native state of the college President, Dr. Prezell R. Robinson.

In addition to students from these areas, a large number come from Pennsylvania, and other states in the coun-

try. The population of international students is growing each year with representatives from Ghana, Sierra Leone, Nigeria, Liberia, Ethiopia, the Bahamas, and the Virgin Islands.

Although resources for financial aid have been limited, the college is serving the same percentage (about 85 per cent).

President Robinson has stated that the college has a mission which is important today, more so than when it was founded in 1867. He says that the institution must not rest on the laurels of its past, "but must continue to provide the kind of education, for those who come here, to enable them to analyze critically with a reasonable degree

of intelligence and to come up with answers; to provide experiences whereby they will think creatively."

## ***Bishops To Hold Meeting In Mexico***

LOUISVILLE — The House of Bishops of the Episcopal Church voted here to hold their next meeting on October 12-18, 1974, in Oaxtepec, Mexico.

The bishops were told the proposed meeting, first ever scheduled in Latin America, will offer "great support" to the Diocese of Central Mexico and its ministry.

The bishops will arrive in Mexico City from six regional centers throughout the United States, and will celebrate the mass in Mexico City prior to traveling 50 miles by bus to Oaxtepec.

While in Oaxtepec, the bishops will be housed in a Mexican government hotel for persons on social security.

## Emmanuel Church Tries It:

# 'Vestry Sunday' Experiment Is Southern Pines Success

By JoANNE J. DAVIS

Program Secretary, Emmanuel Church

SOUTHERN PINES — What would your vestrymen say if they were asked to teach a Sunday School class? That question was put before the Vestry of Emmanuel Church, and they accepted the challenge.

Why were they asked to do such a thing and by whom?

Emmanuel Church for the past year and a half has had a Christian Education Committee, which chose the curriculum for the 1973-74 Sunday School year, and plans programs for "Special Sundays" and this year for the first time, recruited the Sunday School teachers.

The first "Special Sunday" to come up was October 7. In planning something for that Sunday, and wanting it to center around the up-coming General

Convention, one of the C. E. members thought of calling it a "Vestry Sunday," and asking the Vestrymen to each take a Sunday School class and talk about the issues that were to be voted on at the convention. (Their topics would have to depend upon what age level they taught.)

Now—the Vestry had to be asked if they would do it?

The Rev. John McDowell (then assistant minister, originator and leader of our Christian Education Committee), took the matter before the Vestry. They agreed to do it!

The vestrymen were told that the committee would assign them a class and that they would be "behind" them to help them pick topics, etc. . . . Some of the vestrymen did take advantage of the C. E. members help, while others knew just what they wanted to do.

There was advance publicity in our

## Expansion Underway At Penick Home

SOUTHERN PINES—Construction of an addition to The Episcopal Home for the Aging, to cost over \$400,000, has been announced by the Rt. Rev. Thomas A. Fraser, Jr., bishop of the Diocese and chairman of the Home's board of directors.

The contract, let to W. L. Jewell and Son of Sanford, provides for an extension of one wing of the existing home that will add a total of 14 private rooms with showers, for the active aged. In addition to the rooms, the unit will have a solarium and a central storage area. Each room will be equipped with individual controls for electric heat and air conditioning, emergency power, and emergency call system.

Philip Brown, executive director of the Home, said the announcement marks Phase I of long-range plans for expansion at the Home. Contracted work also includes provision for grading, walk, paving, sewer and water for 10 apartment units which are a part of the long term plan. The apartment units will be built as arrangements are made for their occupancy.

The addition to the Home will increase capacity to 64 beds for the active aged. The Episcopal Home for the Aging, a retirement center opened in 1964, also operates a 21-bed skilled nursing unit.

Architect for the addition is Louis Asbury of Charlotte.

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church bulletin and then the Sunday arrived!

It was beautiful! Each vestrymen took his own approach; a couple of examples: the Junior High (7th, 8th & 9th) discussed the meaning of having women priests, while the 6th grade was informed on the structure and workings of their own Diocese.

Every class was a success and students and vestrymen alike enjoyed it and learned from it. (There was an attendance that Sunday which has not been matched since).

We highly recommend having the Sunday School learn to know their vestrymen and what their job is.



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## **Presiding Bishop-Elect Allin Views Leadership Of Church**

*... See Story On Page 3*



Official Publication  
Diocese of North Carolina

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RT. REV. W. MOULTRIE MOORE  
**Suffragan Bishop**

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**Editorial Board**

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**Bishop's Letter:**

## Word About 'Movements'

I am receiving many questions about various movements within and without the institutional church which are attracting the attention not only of youth but adults. The Jesus Movement and the Charismatic Movement seem to be the main concerns. Both are considered to be part of the religious awakening in America.

In my opinion it is too early to make any kind of historical evaluation of this awakening. At present all that we can do is to listen without prejudice to those who feel that their lives have been changed by the fruits of God's Holy Spirit in either of these movements.

From a study of history we do learn that when the historical churches refuse to answer the urgent needs for reform there arises spirit movements who believe that the historical churches have departed from the true faith, succumbed to rationalism, the social gospel and have forgotten the Bible; that church liturgies have become dead and stale and that churchmen have substituted knowledge and external profession of faith for experiential religion.

The young people who have become active in the Jesus Movement feel that the historical churches have failed them. A college student puts it bluntly when he writes, "Many churches have not been concerned with people and salvation, but rather with the church building and things. Thus, they have not loved, prayed for, or gotten involved with their young people. I mean involvement beyond just providing a place to meet and some funds for their activities. I see the lack of personal communication centered around and in Christ Jesus."

Those who are active in the Charismatic Movement are not too unlike their younger counterparts in the Jesus Movement. They too are finding a renewed faith with enthusiasm and emotion accompanied by hymn singing, testimonials, fellowship, Bible reading, and sometimes special expressions like speaking in tongues. They are not the long-haired type but they also challenge the traditional historical churches who do not emphasize the experiential.

In this season of Lent those of us who are dedicated to some movement or consider ourselves members in good standing of the historical church need to recall the crucifixion and resurrection of Jesus and to understand where this part of our Lord's life fits into our religious convictions. If we are opposed to emotionalism in our religious practices we need to understand why and if we are anti-intellectual we need to give this serious exploration. I think we all need to beware of easy, instant and simplistic answers to complicated questions that have troubled man since the beginning of his spiritual pilgrimage. And whatever our conclusion or conviction we need to be sure that what we do and what we believe, we do not do and believe in order to avoid actual confrontation with the ugly and difficult problems of life.

Faithfully in Christ,  
THOMAS A. FRASER

## New Course Ponders Visuals In Worship

SEWANEE, Tenn.—A new elective is being taught at the School of Theology of the University of the South. Called "Guided Study in Creative Liturgies," it is taught by Robert Allen, a student at the Episcopal seminary, who has a master's degree in art and has served on the art department faculty of Southern Methodist University.

A former Methodist minister, Allen has degrees in theology from Perkins School of Theology, where he was also a member of a teaching team for a course titled "Christianity and the Non-Verbal Arts." He has designed banners, vestments, bulletins and furniture

for churches and school chapels. Recently he designed matching banner, cloth and vestments for St. Luke's Chapel at the University of the South. The sewing was done by Margaret (Mrs. Tom) Hughes, wife of another seminarian.

Allen's course emphasizes the architectural and visual setting of the worship service, and focuses on the philosophy of two-dimensional visual elements as vehicles of meaning in the liturgical setting. He has also included color, line, form, space and texture as well as practical hints.



## PB-Elect Discusses New Game Plan



**BISHOP AND MRS. ALLIN**  
... Just After Louisville Election

GREENWICH, Conn. — The Presiding Bishop-Elect of the Episcopal Church recently gave the Executive Council a limited preview of the shape and style of his administration, which will begin with his installation in June.

Presiding Bishop-Elect John M. Allin, presently the Bishop of Mississippi, shared with the Council what he called "a pilgrim's progress through limbo," since his election to the top pastoral and executive post by the General Con-

vention in Louisville, Ky., on October 4, 1973.

Bishop Allin said that he views the Presiding Bishop at the center of the Church, surrounded by a series of circles—deputies whom he will see often; the members of the Executive Council; the Council staff; the General Convention with its joint commissions and committees and its agencies; the Episcopal Church, organized along diocesan and provincial lines; the Christian

world; and the entire world.

He said he does not view this so much as an organizational design, but as an "illustration of an organizational pattern." He said he sees this not as a triangle but as a "community of circles."

"I do not like to talk levels," he said. "I increasingly feel a word the church needs to get rid of is hierarchy."

"I have discovered," he said, "that there is no real clear definition of what

a Presiding Bishop is or what the office is—and maybe that's just as well. As I see it, one of his roles is to be the center of unity."

Allin said that the circle of deputies is a broken circle so that quite possibly the Presiding Bishop "could leave the center and never be missed. But his chair is still there." The Presiding Bishop "can move out of the circle, and it operates," he said, "because he's not the all in all but his focal point is the center." Also, he added, with a broken circle others can be invited to join the circle for particular discussions.

He said that many times since his election, with the confused image of who the Presiding Bishop is, he has wanted to say, "Will the real Jack Allin please stand up."

Bishop Allin said that he had decided to make a minimum number of changes in order to provide "a smooth transition." He said that he was not proposing "one more restructure," but that he is trying to build on the present foundation.

He said that he had decided that any changes he made in staff should only be very significant ones, and he was making only three changes.

He announced that he is appointing the Rt. Rev. Edmond Lee Browning to be deputy for jurisdictions, who will work directly with both overseas and U. S. dioceses of the Episcopal Church, coordinating and administering a wide variety of programs and relationships which link the national church with its 114 jurisdictions.

Bishop Browning will replace Mrs. David R. Hunter, who has held the position since September, 1972.

Bishop Browning has been bishop-in-charge of the Convocation of American (Episcopal) Churches in Europe since October, 1971. He was formerly bishop of the Diocese of Okinawa, from 1968 until the Diocese of Okinawa became a part of the Nippon Seikokai (The Holy Catholic Church of Japan) in 1972.

Bishop Browning, 44, is a native of Corpus Christi, Tex., and received his B.A. and B.D. degrees from the University of the South, Sewanee, Tenn.

Bishop Allin also said he has asked the Rt. Rev. Milton L. Wood, suffragan bishop of the Diocese of Atlanta, to be deputy for administration, but that Bishop Wood has not yet decided whether to accept or not. If he accepts, he will replace the Rev. John F. Stevens, who has been administrative of-

ficer on the Council staff since 1971.

The third change in staff, he said, will be the deputy for program, and that appointment will be announced later. That person—who probably will be a woman—will replace the Rev. Robert C. Martin, who has been program officer on the Council staff since 1971.

Bishop Allin said that he is creating a new position, deputy for ministries, because of his concern for "renewal of ministry," both clerical and lay. He has invited the Rt. Rev. John Thomas Walker, suffragan bishop of the Diocese of Washington, one of five Black bishops in U.S. dioceses, to take this post, but Bishop Walker has not yet reached a decision.

Continuing in their positions will be Oscar C. Carr, Jr., deputy for development; John C. Goodbody, deputy for communication; and Lindley M. Franklin, Jr., treasurer and deputy for finance.

Bishop Allin said that he does not

plan to have an executive vice president but that the deputy for administration will serve as the chairman of the deputies. The Rt. Rev. Roger Blanchard, executive vice president of the council since July, 1970, will retire May 31.

Bishop Allin said that he is making these significant changes so that he would not be the only new person at the top management level. If no changes were made, he said, he would possibly be only a learner and not a leader.

Bishop Allin said that for him to indicate more about his plans and style at this point would be merely "guesswork and hopes."

The Rt. Rev. John E. Hines, presiding bishop of the Episcopal Church since his installation in early 1965, will retire on May 31, and Bishop Allin will be installed as the 23rd Presiding Bishop at 11:00 a.m. on June 11, at the Washington Cathedral, Washington, D. C.

## Sees Decentralization Trend:

# Hines Defends Strong Council In National Church Operation

GREENWICH, Conn. — Presiding Bishop John E. Hines told the Executive Council of the Episcopal Church that he believes a strong concept of a national Executive Council and of the office of the Presiding Bishop "is a healthy situation, contributing to vitality in the Church."

He noted the trend toward decentralization in the Church—and "in the contest between the Executive, the Legislative, and the Judiciary branches of our government" — but he said "care should be taken to guard" the strong place of the national Executive Council in the life of the Church.

The Executive Council, he said, is more visible than the Church in the triennial General Convention, the highest legislative body in the Church. The Council is the visible sign of "a national Church" which has been seeking a center of cohesion." Thus, he said, the Council "becomes the focus both of hope and despair on the part of many in the Church."

Interacting with the Executive Council, he said, "is a strong concept of the office of the Presiding Bishop."

"This is not to be confused with an

authoritarian concept of the office of Presiding Bishop—and certainly not a monarchical concept." However, he said, "there can be strength without surrendering to the corruptions of 'inordinate power.'"

"The office of Presiding Bishop should — in my opinion — periodically come under review in the operations of this Church," Bishop Hines said. "Church people are sometimes stretched between the charm of nostalgia and the mirage of utopia," he said, so that some may be persuaded "to exchange a difficult reality for an appealing but impotent symbol!"

"This Church," he said, "is on the right track in its honest probing for the enduring substance of 'primus inter pares.'"

Bishop Hines also paid tribute to two bishops who served as executive vice presidents under him. Bishop Stephen F. Bayne, deputy for program from 1968 to 1970, died on January 18. Bishop Roger Blanchard, executive vice president of the Council since 1970, will retire on May 31, along with Bishop Hines.



# Church Finances In Dramatic Change



**NEW COUNCIL MEMBERS**—Nine new members of the Executive Council were present for their first Council meeting held recently in Greenwich, Conn. They are, from left to right, seated, the Rt. Rev. George T. Masuda of North Dakota, and the Rt. Rev. E. Lani Hanchett (elected by Province VIII), of Hawaii, and standing, Hamilton B. Edwards, The Philippines, the Rev. Robert F. Royster, Lakewood, Colo., the Rev. John S. Spong, Richmond, Va., the Rt. Rev. Quintin E. Primo, Jr., Suffragan of Chicago, Mother Mary Grace, C.S.M., Peekskill, N. Y., James M. Springfield, Ill., and Marcus A. Cummings, Cincinnati, Ohio. Mr. Spong is a former clergyman of the Diocese of North Carolina.

GREENWICH, Conn.—A dramatic turnabout in the Episcopal Church's national financial situation during the past three years was reported to the Executive Council at its recent quarterly meeting here.

Dr. Lindley M. Franklin, Jr., Treasurer, reported that to date 71 of the 93 domestic dioceses have accepted their quotas for 1974, compared to 42 of the 92 dioceses in 1971. Eight of these dioceses in 1974 have oversubscribed their quotas for a total of \$95,953. Eleven dioceses pledged less than the quotas.

Following the General Convention in 1970, when a triennial budget was set, there was a shortfall in the General Church Program commitment budget of \$2.5 million for 1971. The shortfall below the 1972 budget set by Convention was \$2.65 and \$2.4 for 1973.

In 1974, of the dioceses that have acted on the quotas, there is a shortfall of only \$71,834. A final report will not be available until early in March

when the remaining 11 dioceses will have had their annual meetings.

Dr. Franklin said that one reason for the much improved financial outlook is "the new, more equitable quota formula" for the dioceses which was devised by the Council and approved by the General Convention last fall.

Oscar C. Carr, Jr., vice president for development, said that the information sharing and data gathering visitation project to the dioceses in the fall of 1972, as a part of the budget making process, had a great deal to do with the turnabout. The Council sent teams of fact finders to 91 of the 92 domestic dioceses to ask what the dioceses thought the mission of the Church should be for the next triennium, what the priorities should be, and how the program should be funded.

"When the Executive Council visited the dioceses," Carr said, "and involved the Church leadership in the decision-making process, the result was a greater understanding of the Church

program and the shaping of a program that dioceses can support."

"If the dioceses which have not yet responded to the quotas exceed their quotas in an amount equal to the shortfall," he said, "or if dioceses which have pledged less than their quotas can raise their pledge, there will be a balanced commitment budget for the first time in the history of the Episcopal Church."

The total budget for 1974 is \$13,625,732, of which \$11,008,381 is apportioned to the 93 U.S. dioceses. Other sources of income for the 1974 budget are voluntary offerings by overseas dioceses, trust fund income, special gifts, short term investments, and the lapsed balance from a previous year.

The Council approved a resolution that called for using the unspent portion of the 1973 budget, totalling \$393,262.94, as income for the 1974 budget.

## ***Fund-Raising Effort In Works:***

# **Council Earmarks \$150,000 For Early Support Of Episcopalian**

GREENWICH, Conn. (DPS) — The Executive Council of the Episcopal Church voted to provide "up to \$150,000 in 1974 in the Communication budget" for The Episcopalian, Inc., "to ensure the continuation of publication through the initial stages of a fund-raising campaign to which the President and Board . . . have committed themselves."

Based on the results of a fact-finding visitation program which the Council conducted in the fall of 1972, which gave a low priority rating to the magazine, the Council declined to recommend the publication to the General Convention for funding in 1974.

At its meeting last October, the General Convention adopted a resolution authorizing the Council's Program Group on Communication "to work with The Episcopalian in developing an information system for the entire Church."

After extensive negotiations with the Program Group, the president and board of The Episcopalian, Inc., agreed to seek funding for continued publication outside the General Church Program budget.

The Council's resolution stipulated that if "the fund-raising effort meets significant success, the advances from the Council during 1974 will be returned to the budget of the Program Group on Communication." If the fund-raising endeavor fails, the president and the board of The Episcopalian, Inc., "have agreed to be responsible for any costs involved in discontinuation."

Presiding Bishop-elect John M. Allyn, former chairman of the Program Group on Communication, said that he will support the fund-raising effort of The Episcopalian, Inc., both by

## **Wanta Dream?**

HENDERSONVILLE — Have you ever wanted to be free to dream? And to build on those dreams with others? That's what will be doing at Kanuga this summer — building a Christian Community based on your dreams. This is the question, promise and hope behind this summer's Young People's Conference at Kanuga.

Designed for junior and senior highs who have completed grades 7, 8, 9, 10, or 11, the Young People's Conference, June 8-14, provides ample opportunity to get to know other people and share common concerns. Small group activity, decision-making by participants, significant worship and lots of recreation are the rich ingredients that make up this exciting conference.

The co-ordinators for this conference are The Rev. William M. Coolidge, Chapel of the Cross, Chapel Hill, and The Rev. Vincent Warner, St. John's Church, Roanoke, Va. Both are married and have children, and Bill Coolidge was active in last summer's Young People's Conference.

Registration requests may be sent to: KANUGA, P. O. Drawer 250, Hendersonville, N. C. 28739.

being accessible to potential donors and by encouraging the use of the publication throughout the Church, as requested by General Convention.

According to the resolution adopted by Council, the funds will be advanced

## **Memorial Fund Set For Stephen Bayne**

NEW YORK—Some of the friends of the late Bishop Stephen F. Bayne, Jr., have initiated a move to establish an endowed chair in ascetical theology at the General Theological Seminary, New York City.

Bishop Bayne, who had taught Christian mission and ascetical theology and had served as dean at the seminary, died on January 18.

Mrs. Bayne, Dean Roland Foster and the Seminary trustees feel that this is an appropriate memorial since this was Bishop Bayne's lifelong devotion and his faculty responsibility at the time of his death.

Dean Foster estimates that the cost of such an endowment will be \$250,000.

Friends who wish to respond may send checks to the Stephen F. Bayne, Jr. Memorial Fund, 175 Ninth Avenue, New York, N.Y. 10011.

quarterly but "only if necessary and upon request" of the publication.

The program group noted that this is one of several attempts which will be made to communicate to every Episcopal household.

The Executive Council also adopted a resolution from the Program Group on Communication calling for "a six month budget of \$35,810 for the work of a Committee on Records Collection, Preservation and Retrieval." This budget will make possible a contract with a consultant to develop and begin implementation of the program which was approved at the September, 1973 meeting of the Council. The source of the funds for this budget will be recommended to the Council by the Development and Finance Committee at an upcoming meeting.

# **10-Year Church Direction Discussed**

GREENWICH, Conn. — The Executive Council of the Episcopal Church spent almost a full day discussing the direction it would like to see the Church go in the next decade and

what resources would be necessary to get it there.

The Council was responding to a resolution sponsored by the Council itself and adopted by the General Con-

vention last fall in Louisville, Ky., which directed the Office of Development "to arrange visits and consultations with representatives of parishes, dioceses, the national church, and



others, for the purpose of developing a strategy to release the human and financial resources of the church." The study is to be completed by February, 1975, for action and implementation by the Council.

The Council adopted several resolutions which set the study in motion.

One resolution called for "the corporate wisdom of the Executive Council members" to consider certain suggested sample questions for the purpose of determining "where this Council is in terms of our answers to the questions," which relate to the future direction of the Episcopal Church's mission.

Also, the Council decided, there should "be a procedure to listen to the world apart from Church groups so that our response can be to that data also."

In November, 1973, following the meeting of General Convention, Oscar C. Carr, Jr., vice president for development, called together the development advisory committee, which asked the Presiding Bishop and the President of the House of Deputies to exert challenging leadership; affirmed the available human and financial resources of the Church; and urged clear goals and objectives and a process that would involve the maximum number of people in order to release these resources.

The Standing Committee on Finance / Development in December, 1973, endorsed in principle the report of the advisory committee and asked Mr. Carr to meet with a representative group of bishops to test the preliminary development strategy.

In January, 1974, a design committee, headed by Carr, met with 10 bishops from various parts of the Church, who discussed the proposal and worked out several possible models.

At the February meeting, the Council and others present discussed the proposed strategy in small groups. In addition to members of the Council, the ad hoc committees included Council staff, members of the press, and officials of the Episcopal Church Foundation.

The Council's action did not commit it to a fund raising campaign, but rather to a study of the Episcopal Church's mission in the future and what human and financial resources will be necessary to accomplish this.

A sub-committee of finance/development was formed to continue

## Was World War II Marine:

# Mrs. Bingley Named Director Of Presiding Bishop's Fund

GREENWICH, Conn. (DPS) — Mrs. Howard O. Bingley has been appointed executive director of the Episcopal Church's Presiding Bishop's Fund for World Relief by the Rt. Rev. John E. Hines, presiding bishop. She was recommended to this position by a nominating committee of the Board for the Fund.

Mrs. Bingley has served as acting acting secretary for world relief since



BINGLEY

habilitation, refugee services, material aid, and long range development projects. She is also responsible for program assistance to dioceses and parishes in developing diocesan world relief programs.

A native of Connecticut, Marion Burton Bingley was raised in Boston. She is a graduate of Vassar College and later attended Windham House, a national training center for Churchwomen in New York City, while gaining a master's degree in Christian education at Columbia University.

For two years she was director of youth and Christian education for the Diocese of West Missouri, while also serving as youth advisor to the Seventh Province.

Since her marriage in 1952, she has served for two years as a member of the department of Christian education of the Diocese of New York. She also taught for three years at St. Mary's School for Indians in Springfield, S. D.

During World War II Mrs. Bingley served in the U.S. Marine Corps Women's Reserve as a link instrument instructor in North Carolina and Virginia.

Mrs. Bingley's husband, the Rev. Howard O. Bingley, is rector of St. John's Church, Clifton, Staten Island, in the Diocese of New York. They have two teen-age daughters.

the Rev. Raymond Maxwell left the post in February, 1972.

The world relief program of the Episcopal Church responds to disasters, to the needs of millions of refugees and supports church-related social service, education, and development around the world.

Her responsibilities include disseminating information and interpretation of all facets of the program—response to disasters, post-disaster relief and re-

working on the proposal and to report to the Council at its June meeting. The members of the committee are: Bishop John M. Burgess of Massachusetts; Dr. Charles V. Willie of Syracuse, N. Y.; George T. Guernsey III of St. Louis; the Rev. John S. Spong of Richmond, Va.; Marcus A. Cummings of Cincinnati; Mrs. John S. Jackson, Jr. of Lake Oswego, Ore.; the Rev. Robert R. Parks of New York City; Walker Taylor of Wilmington, N. C.; and Carr, staff liaison. The committee will meet in mid-March in Washington, D. C.

The text of the resolutions adopted by the Council is as follows:

### RESOLVED:

1. We recognize that we are involved

in a year of study and data gathering to determine whether or not to launch a Campaign in February of 1975.

2. We believe that the corporate wisdom of the Executive Council members should be given to suggested sample questions and discover where this Council is in terms of our answers to the questions.

3. We believe that in addition to suggested sample procedures there needs to be a procedure to listen to the world apart from Church groups so that our response can be to that data also.

4. We believe a sub-committee of Finance and Development should be appointed to work between now and June to push this process on to the next step.

## Termed 'Major Milestone'

# Bishops Hines, Allin Support Anglican-Catholic Commission

NEW YORK (DPS) — Two leaders in the Episcopal Church in the U.S.A. have called the recently released agreed statement on Ministry and Ordination of the Anglican-Roman Catholic International Commission "a second major milestone in the long journey toward reconciliation between our two Churches."

The document, "Ministry and Ordination: A Statement on the Doctrine of the Ministry Agreed by the Anglican - Roman Catholic International Commission," was released on December 13. The "first milestone," the history-making "Agreed Statement on Eucharistic Doctrine," was issued a year ago.

A statement issued by the Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church, and the Rt. Rev. John M. Allin, chairman of the Joint Commission on Ecumenical Relations and Presiding Bishop-Elect, said "we are confident . . . that both statements" of the Commission "are in accord with the teaching and practice of the Episcopal Church."

The text of their statement is as follows:

"The agreed statement on Ministry and Ordination of the Anglican-Roman Catholic International Commission is a second major milestone in the long

journey toward reconciliation between our two Churches.

"Like the first milestone, the Agreed Statement on Eucharistic Doctrine adopted a year ago, the new document is grounded in the Scriptures and the teaching and practice of the Christian Church for many centuries before Anglicans and Roman Catholics parted ways. Careful study by theologians and Church authorities will, we are confident, show that both statements are in accord with the teaching and practice of the Episcopal Church.

"The statement on the ministry will be welcomed by clergy and laity of the two Churches who have entered into covenant relationships at the local level and will stimulate the process of growing together in faith and fellowship.

"These statements belong to a wider ecumenical context. Convergence in understanding of the Holy Communion is exemplified in studies of the World and National Councils of Churches. The statement on ministry builds on the fact that both Churches cherish the ordained ministry of Bishops, priests and deacons, but it does not pre-judge the relation of this ministry to presbyterial and congregational forms or seek to confine the gifts of the Spirit to narrow channels.

"Our two Churches have made many

## Durham Station Asks \$10,000 Action Grant

RALEIGH—Bishop Fraser has been notified by Howard Quander of the Executive Council that an application for an emergency grant for \$10,000 has been made by Station WAFR-FM of Durham. The request was filed under the grant capacity of the new Committee for Community Action and Human Development of the National Church.

"A copy of the application is on its way to my office and I am in the process of appointing a committee of rectors and senior wardens of the churches in Durham to study this application and to advise the Standing Committee which will, in turn, advise the Bishop," he announced in a recent memo to parish leaders throughout the Diocese.

judgmental statements about each other in the past. The task of reviewing the present relevance of such statements must begin with the understandings of sacrament and ministry which we share today. More miles of doctrinal exploration lie ahead of us, including the difficult terrain of authority and primacy.

"The good beginnings made so far are grounds for hope that in the not-too-distant future we shall be able to see in each other the fulness and integrity of the one, holy, catholic and apostolic Church. When and if this happens, millions of Christian people will rejoice in the Lord."

# 1976 Prayer Book Revision Underway

KANSAS CITY, Mo. (DPS)—A reorganized structure of the Standing Liturgical Commission was set in motion January 17 to complete the preparation of a Draft Revised Book of Common Prayer for the General Convention of 1976.

The 20-member Commission, including five new members, held its first meeting of the triennium at the Roanridge Institute in Kansas City, Mo. It elected the Rt. Rev. Chilton Powell, Bishop of Oklahoma, chairman; the Rev. Dr. Massey H. Shepherd, Jr., of the Church Divinity School of the Pacific, Berkeley, Calif., vice-

chairman; the Rev. Canon Charles M. Guilbert, custodian of the Book of Common Prayer, New York, secretary; and it set up 15 committees, including a Theological Committee to review all the material produced by the Commission and authorized for trial use.

The Commission welcomed five new members appointed by the Presiding Bishop and the President of the House of Deputies: The Rt. Rev. E. Otis Charles, bishop of Utah; the Rt. Rev. Morgan B. Porteus, suffragan bishop of Connecticut; the Rev. William A. Dimmick, parish priest, formerly of Tennessee and now of Southport,

Conn.; the Very Rev. Robert H. Greenfield, dean of the Cathedral in Portland, Ore.; and the Rev. Paul E. Langpaap, parish priest of Seattle, Wash.

The other 12 members of the Commission, not mentioned above, whose terms have either not expired or who were reappointed by the Presiding Bishop and the President of the House of Deputies, are Dupuy Bateman, Jr., of Pittsburgh, Pa.; the Rev. Canon Lee M. Benefee of Nashville, Tenn.; James D. Dunning of New York; the Rev. Robert W. Estill of Alexandria, Va.; the Rev. Donald L. Garfield of



New York; Mrs. Virginia Harbour of Gambier, Ohio; the Rt. Rev. James W. Montgomery, the bishop of Chicago; the Rev. H. Boone Porter, Jr., director of the Roanridge Institute, Kansas City, Mo.; the Rev. Charles P. Price of Alexandria, Va.; the Rev. Bonnell Spencer, Order of the Holy Cross, West Park, N. Y.; Harrison Tillman of Valdosta, Ga.; and the Rev. Richard Winn, parish priest of Philadelphia, Pa.

The committee structure set up by the Commission is both "horizontal" and "vertical": the horizontal, or across-the-board, committees will examine various aspects of the Draft Revised Book as a whole; the "vertical" committees will consider the several services or sections.

Thus, a Theological Committee, under the chairmanship of the Rev. Charles P. Price of the Virginia Theological Seminary will study the Draft Book as a whole from the point of view of its theology; a Committee on Style, the Rev. Canon Charles M. Guilbert, Chairman, will consider consistency and clarity of language and idiom of the Book as a whole; a Constitution and Canons Committee, under the chairmanship of Dupuy Bateman, will have the task of singling out all those features of the new services which may be in conflict with the existing legislation of the Episcopal Church; a Committee on Rubrics, under the chairmanship of Harrison Tillman, a lay reader, will examine the directions and suggestions in all of the services from the point of view of their clarity and consistency; another committee on the Use of Holy Scripture, with the Rev. H. Boone Porter, Jr., as chairman, will study all of the lections and Psalms appointed in the various services to ensure that an adequate balance of biblical material is contained in the Book as a whole, and in particular, that no passages of special importance have been inadvertently omitted or too frequently duplicated.

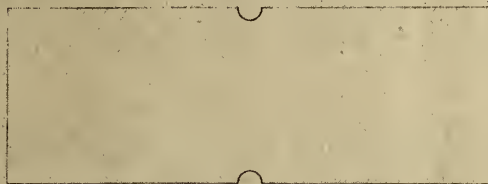
A Legislative Committee, under the chairmanship of Dupuy Bateman, will study how the material of the draft Book may best be presented to the General Convention of 1976, in order to ensure the most expeditious and the most thorough study of all the material.

The 1973 Convention decided to request a Special Order of Business at the beginning of the 1976 Convention for the purpose of considering the draft Book.

A Committee on the Contents and

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Order of the B.C.P., under the chairmanship of the Rev. Robert W. Estill, former rector of St. Albans, Washington, now of the Virginia Theological Seminary, will study the contents and sequence of material in the future Book, including prefatory material.

Another "across-the-board" committee, headed by the Rev. Donald L. Garfield, rector of St. Mary the Virgin, New York City, will study the question of "First Services," i.e. services that largely follow the traditional language and style of the present Book of Common Prayer.

It is the Commission's intention to propose that the future Prayer Book contain at least three services in "traditional" language: the Eucharist, Morning and Evening Prayer, and the Burial of the Dead, as well as the Collects.

The "vertical" committees will be concerned with the review of separate rites or groups of rites. These include a Committee on the Holy Eucharist, with the Rt. Rev. James W. Montgomery as chairman; a Committee on the Daily Offices, the Rev. William A. Dimmick, chairman; a Committee on the Psalter, the Rev. Canon Charles M.

Guilbert, chairman; a Committee on the Initiatory Rites with the Rev. Bonnell Spencer acting as convener until a chairman is appointed; a Committee on Pastoral Offices, under the over-all chairmanship of James D. Dunning, and with several sub-committees responsible for such pastoral offices as marriage, burial of the dead, ministry to the sick, etc., and a Committee on the Ordinal and Other Pontifical Rites with the Rev. H. Boone Porter, Jr., as chairman.

In addition, a Committee on Educational Materials, under the chairmanship of Mrs. Virginia Harbour, will study all the services, including the Catechism, from the viewpoint of their use in Christian Education.

The membership of the various committees will be announced at a later date when their composition has been completed.

The Commission is assisted by the Rev. Leo Malania, co-ordinator, who is also vicar of St. David's Church, Queens, N. Y., and by Capt. Howard Galley, editorial assistant, a member of the training staff of the Church Army in the U. S. A.

The Commission elected two repre-

sentatives to the International Consultation on English Texts: the Rev. Massey H. Shepherd, Jr., and the Rev. Canon Charles M. Guilbert.

Among its other actions, the Commission decided:

To recommend to the Presiding Bishop and the President of the House of Deputies the reappointment of its reader-consultants to follow the work of all the committees and to contribute to the Commission's work by correspondence;

To draw even more actively than in the past on the assistance of chairmen of Diocesan Liturgical Committees or Commissions;

To hold its next meeting in June 1974, by which time it is hoped that

most of the working committees will have had sufficient opportunity to complete a substantial portion of their work;

To reaffirm the pledge it made in its report to the 1973 General Convention "to keep all of this material, both old and new (authorized for trial use) under constant review in the light of comments, criticisms, and suggestions received from Bishops and the clergy of the Church. . . ."

To make full use of the advice and co-operation of the newly created Standing Commission on Church Music, which was represented at the meeting by two of its members, the Ven. Frederic P. Williams of Indianapolis, Ind., and the Rev. Norman C. Mealy of Berkeley, Calif.

## New Grants Come To St. Augustine's

RALEIGH—Dr. Prezell R. Robinson, president of Saint Augustine's College, announces two grants received recently. Trustees of the Arthur Vining Davis Foundation approved a grant to Saint Augustine's in the amount of \$25,000 as a contribution to the College Capital Campaign Fund.

The James E. and Mary Z. Bryan Foundation, Inc., has established at Saint Augustine's College an endowed memorial scholarship fund to be known as the James E. and Mary Z. Bryan Scholarship Fund, with an initial contribution of \$2,500 for the 1974-75 academic year.

## Spiritual Mission Continues:

# Prayer And Evangelism Theme For Minneapolis Conference

MINNEAPOLIS (DPS) — Prayer and evangelism are today two of the most vital concerns of the Episcopal Church.

"Prayer and Evangelism" will be the theme of the 16th annual international conference of the Anglican Fellowship of Prayer scheduled for May 2-4, 1974 in Minneapolis, Minn.

The Anglican Fellowship of Prayer is a spearhead of the movement which brought spiritual renewal to large numbers of people in the Church.

Founded in the early days of World War II, in another "time of troubles," the "AFP" has for almost 30 years engaged in a great spiritual mission. They were times when the power of prayer and even the supernatural basis of the Faith was seriously questioned. AFP worked to return these to the Church.

A fellowship of prayer should have eroded away, but this one did not. God appeared to be calling the Church to return to the heart of her work—a life of union with God in prayer, worship, and surrender.

Now the mission of the Anglican Fellowship of Prayer has been vindicated. A remarkable change has come about in the Episcopal Church and in Christian life everywhere. Prayer and

the power of the Risen Christ are at the center of a great hunger for renewal. What the Fellowship has always offered is now eagerly sought.

Founder and Director of AFP is Mrs. Helen S. Shoemaker. Mrs. Alexander Wiley is Co-Director. The Rev. Donald M. Hultstrand, rector of St. Paul's Church, Duluth, is Chairman of the AFP Board of Trustees. There are Field Representatives all over the USA and in Canada, England, Alaska, Australia, New Zealand, Africa, Korea, Taiwan, Polynesia, and Melanesia.

Previous annual conferences have been held in Michigan, Virginia, Texas, Ontario, Missouri, New York, Florida. Minnesota will be a fitting scene for the 1974 conference.

The Rt. Rev. Philip F. McNairy, Bishop of Minnesota, says, "The vitality of the spiritual experience is now being felt in the witness of our people. An increasing number of people are coming forward asking for greater involvement than simply pew-sitting in church.

"The Church is 'we.' I believe that we are on the threshold of Mission as a major emphasis in our diocesan life."

Minnesota also has many active prayer groups, cursillistas, and charismatic fellowships, and they will be commending the conference to God's

gracious love and empowerment.

In a sense the 1974 conference will be "homecoming" for several participants. The leader of the conference will be the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee, who once served parishes in Minnesota. The banquet speaker, the Rt. Rev. Austin Pardue, retired Bishop of Pittsburgh, was once rector of Gethsemane Church, scene of the 1974 Conference.

Bishop Gaskell, one of the newest bishops in the Church, became Diocesan of Milwaukee in January 1974. Immediately before his election he served as Dean of the Cathedral Church of St. Luke in Orlando, Florida where he was host to the 1973 AFP Conference.

He has said, "The rude frontiers of earlier days, bursting with missionary potential, have been replaced by sophisticated, urbanized culture. Yet this very culture marks a new frontier of missionary opportunities in fields white to the harvest."

Bishop Pardue is a happy choice for the banquet speaker. He was one of the founding fathers of the Anglican Fellowship of Prayer and is one of its leading lights.

The conference will be held at Gethsemane Church and at the Leamington Hotel which is one block from the church. It will feature addresses by Bishop Gaskell and Bishop Pardue as well as workshops on Personal Discipline in Prayer, Roadblocks to Prayer, the Priest and the Prayer Group, Prayer Unites Those Who Differ, Prayer and Response, Prayer and Healing, Prayer and Evangelism, and a workshop for young people.



# St. Christopher's Wives At Retreat

BY MRS. JEAN B. LADEHOFF  
St. Christopher's, Charlotte

CHARLOTTE — In the spring of 1973 five women from St. Christopher's Episcopal Church at Charlotte were driving home from a diocesan ECW retreat and the idea of "a conference for women of our own parish" presented itself.

Twenty three women from St. Christopher's, as a consequence, recently spent the weekend at the Terraces in Southern Pines for a conference on "To Be A Woman." Almost a year's planning went into this conference. A committee headed by Ruth Gull and Jackie Hill researched, planned and conducted sessions on the changing roles of women.

Husbands, relatives or friends cared for 39 children left at home. An atmosphere of Christian education, Christian worship and Christian living prevailed at the Terraces. Members of the conference conducted worship services except Sunday Holy Communion . . . when those present walked to Emmanuel Church in Southern Pines for the 8 a. m. service.

Time was spent studying, discussing, reading, learning and sharing. There was time for those present to get to know each other well. They were away from home. Their responsibilities were lessened with no meals to plan or cook, no dishes to wash and no one to even spill milk!

About half of the women were attending their first church conference and about half were leaving husbands and children for the first time.

Laughter filled the Terraces. Casualness was the order of the day. Growing relationships were evident. The feeling of strong Christian community grew. The affirmation of womanhood was present.

The experience of a local parish group of women in conference is exciting. Programs, schedule, carpools . . . so many details have to be planned. Talent and ideas and leaders were generated by those present. The conference was planned to meet their needs as those present saw them.

It was pleasing to learn that husbands had managed to get to church

on Sunday with all the children in matched socks . . . but it was happiness and joy to have them welcome the conference attendees back home.

Other parishes and missions in-

terested in further details on the St. Christopher's experience may contact Mrs. Conrad Wease, ECW President, St. Christopher's Episcopal Church, P. O. Box 15482, Charlotte 28210.

## Contemporary Church Music Is Subject Of Atlanta Conference

ATLANTA (DPS) — The first national all-denomination Conference on Contemporary Church Music will be held at St. Luke's Episcopal Church, Atlanta, Ga., April 16-20.

The Rev. Charles A. Sumners, Jr., of St. Luke's, a well known liturgical authority in popular folk mass worship, will act as coordinator. Under his guidance, several famous guest artists, composers and lecturers, including Peter Yarrow, Malcolm Williamson, Avery and Marsh, Father Norman O'Connor, and Father Ian Mitchell have been assembled to lead the many planned workshops, demonstrations and concerts that will dominate the five-day conference.

As a special added attraction a composing competition will be held as part of the conference. The competition will be in two parts. The first category will be for a setting of the Mass in a popular idiom, i.e., folk, jazz, rock, etc. The setting will be judged on the criteria of ease of congregational learning and flexibility of instrumentation, as well as

the basic criteria of melodic line and construction. The prize will be a maximum of \$1,000 cash.

The second category will be for the best original hymn (words and music) with a maximum prize of \$200 cash. The same criteria will apply. The competition will be judged by a panel of laymen, plus the guest artist panel for the conference. Additional information closing date and Mass texts can be obtained by writing to the Rev. Charles Sumners, Jr.

This marks the first time that a coordinated national gathering of musicians, clergy and lay persons will be conducted to share, perform and define new directions in popular church music worship. Members of churches working in this area or who plan to do so are invited to attend. To register and find out about reserved room hotel accommodations, contact: The Rev. Charles A. Sumners, Jr., St. Luke's Church, 435 Peachtree St., NE, Atlanta, Ga. 30308, Tel. (404) 873-5427.

## Hold Secular Jobs:

# 30 Non-Stipendiary Clergymen Form Atlantic-Based Fellowship

ATLANTA (DPS) — During the past year there has developed in the Diocese of Atlanta a fellowship of non-stipendiary clergy numbering about 30 active members. The new group meets monthly and is made up mostly of priests, but includes several permanent deacons, and all of them, deacons and

priests, earn their living in secular employment.

The Rev. Walter Smith, who a few years ago left the parish ministry for full-time counselling and who is convenor of the non-stipendiary clergy, described the group. "Ten years ago," he said, "if a priest left the parish min-

istry he was treated as if he had resigned from the ministry. Today, however," he added, "some men feel that they can continue their ministry outside normal parish channels."

In telling of the origin of the new fellowship of non-stipendiary clergy, Mr. Smith said, "About a year ago a group of us approached the bishop (the Rt. Rev. Bennett J. Sims) asking for some recognition. At the bishop's suggestion, a study to determine the need was made and 25 expressed a desire to

join a group." Smith explained, "Some of these are canonically resident, but most are not. All want to be able to express their ministry and most of them have some special skill needing to be utilized."

The group gathered at the bishop's house and at first set up a program calling for quarterly meetings. However, they had so much to talk about that they soon decided on a monthly meeting.

One of their first acts was to make

a list of everyone's interest and skill and to make the list available to parochial clergy, and formally to offer their assistance. One is a lawyer, another an accountant, several are teachers, two are psychologists and they have offered their skills.

The result is a growing usefulness. The non-stipendiaries are receiving personal fulfillment, they are a ready source of supply and assistance to the parish clergy, and the Church is enriched by their ministry.

# The Tar Heel DioSCENE

By MRS. MARGARET S. KNIGHT  
Churchman Editorial Board

**Lenten Programs** — A survey of some of the more unusual special programs offered in the Diocese this Lent . . . At *Trinity Church, Statesville*, the theme is "Contemporary Spirituality," or "How can We Preserve and Nourish our Spirits and Still Live in the Modern World?" The programs, following weekly suppers, include the movie, "Future Shock," with discussion on how persons are dehumanized and despiritualized by the modern world; three evenings led by the Rev. Robert Ladehoff of St. Christopher's, Charlotte, on "How Meditation, Worship and Prayer Strengthen our Spiritual Lives"; a week-end visit from *Father Harold Payne* of Holy Cross Monastery in New York, who will preach on contemporary spirituality from the point of his vocation. The Rev. Clay H. Turner is rector. . . . At *St. Mary's, High Point*, the topic will be "The Sting of Death," a study course on death and bereavement. The course will be led by the associate rector, the Rev. John Abraham. The Rev. William Price is rector. Questions to be dealt with include preparation to make for those left behind at death; expectations of bereaved from members of church when death occurs; usual procedure at funerals and funeral homes; the Church's response to death; decisions to be faced by bereaved families; the uniqueness of death and its similarity to other experiences. . . . At *St. Stephen's, Oxford*, the program is based on Bishop Fraser's sermon at the Convention, with the theme "How We Use The Basis Of The Christian Faith In Our

Lives." Sponsored each week by a different parish organization, the subjects include prayer, the Bible, Morals and ethics, theology and worship. The Rev. Harrison Simons is rector. . . . *St. Timothy's, Wilson*, offers a program on Christian Community. Sessions will explore its biblical and historical basis; its contemporary concept, with opportunities for experimental learning through worship planned by the group, shared meals, etc. The Rev. John G. Steed, associate rector, will be leader. The Rev. John Gray is rector. . . . *St.*

*Andrew's, Charlotte*, offers a broader selection, with five small group gatherings following a supper. Included are Bible study, parents anonymous; growth and discovery class (a continuing group); Christian service in the community; and problems of Christian decision in everyday life. The Rev. David Woodruff is rector. . . . In Winston-Salem, *St. Anne's* adult seminar class will focus on "The Human Experience and Hopelessness," a six-week course led by Dr. Wes Hood, professor of Educational Psychology at Wake

## To Remain In N. Y. Seminary Trustees Back Merger Plan

NEW YORK (DPS)—The Board of Trustees of the General Theological Seminary at their recent annual meeting gave positive approval for the physical merger of the Philadelphia Divinity School with the Episcopal Theological School in Cambridge, Mass. The General Seminary is to remain an independent but cooperating member of the consortium.

In this action the trustees also reaffirmed the previous faculty decision to remain in New York City and to use the resources available in this urban center to provide a comprehensive program of theological education. The Trustees were emphatic in their desire

that the General Seminary be a cooperative and active partner in ECTENE feeling that GTS has a vital role to play in working out joint programs and endeavors.

The plans for merger are well underway with the new institution to be known as Episcopal Divinity School (EDS). A member of the General Seminary faculty, the Rev. Dr. Richard W. Corney, is actively engaged as a member of the joint committee considering the curriculum of the new institution.

The decision on the ECTENE proposal was made after a careful and thorough study initiated by the Board at its meeting in May 1973. At that time a special committee was formed which met through the summer and fall of last year to discuss and evaluate the implications of the plan for GTS. The morning of the day of the recent Annual Meeting was devoted to a discussion of the proposal by the entire Board. Some 35 members of the Board took part in the discussion and final decision.



Forest University. The adult Laboratory Group, will base its study on a book by John Powell, S.J., entitled *Why Am I Afraid to Tell you Who I am?*, led by John Shields. The Rev. David Fargo is rector. . . . St. Philip's, Durham, will have as its major study offering an overview of the core of the Church's faith, called "The Teaching." This is based on the parish's recently-developed plan for action in Christian learning. In addition, the Sunday sermons will follow the theme of the weekly doctrinal teaching. Lenten family suppers and worship will also be offered. The Rev. Eugene Bollinger is rector.

**Associate Rector**—Christ Church, Charlotte, has announced that the Rev. John Moffett Smith will become their new associate rector, coming to Charlotte in June. He is at present chaplain and chairman of the Religion Department of Episcopal High School in Alexandria, Va. He is a graduate of Exeter Academy, Duke University, and Virginia Seminary, Alexandria. He served as chaplain at West Virginia University and assistant rector of Trinity Church, Morgantown, and as associate rector of Trinity Church, Exeter, N. H. He is married to the former Eleanor Boothe of Alexandria and they

have three children, Douglas, Catherine and Sarah Elizabeth.

**Book of Windows**—Church of the Good Shepherd, Raleigh, has received a book of photographs of its stained glass windows. It was given by Dr. Sarah M. Lemmon and Miss Mary Frances Hester who did the photography and the research about the donors, those memorialized and the dates of installation. The Rev. Louis Melcher is rector.

**Anniversary**—The Rev. Carl Herman, rector of St. Andrew's, Greensboro, celebrated in February the 30th anniversary of his ordination to the priesthood. The parish bulletin for the anniversary date quoted from the Journal of official acts of the Rt. Rev. Edwin A. Penick, fifth bishop of the Episcopal Diocese of North Carolina, for the year 1944: "February 17—10:30 a.m., St. Stephen's Church Erwin: Celebrated the Holy Communion and ordained to the priesthood the Rev. Carl Franklin Herman, deacon. The Rev. F. Craighill Brown preached the sermon. The candidate was presented by the Rev. James M. Dick. The Rev. David W. Yates read the Litany. The epistler was the Rev. Charles F. Wulf, and the gospeler the Rev. Wm. Moul-

trie Moore. The above-named presbyters, and also the following joined with me in the laying on of hands; Chaplain William P. Price, Chaplain Treadwell Davidson, the Rev. Messrs, John Q. Beckwith, Jr., and Ray Holder. Mr. Herman becomes rector of St. Stephen's Parish, Erwin, and priest-in-charge of St. Paul's, Smith, and St. Gabriel's, Selma, effective today." With the exception of the Rev. William Price, rector of St. Mary's, High Point, and who was chaplain at Fort Bragg at the time of Mr. Herman's ordination, Mr. Herman has been canonically resident in the Diocese longer than any other active priest, and is next in line to Mr. Price in date of ordination. Mr. Price was ordained to the priesthood in 1940, and came to the Diocese in 1939. Mr. Herman became canonically resident in 1943, prior to his 1944 ordination to the priesthood.

**Death Study**—Dr. Harmon Smith of Durham and Duke University, and a member of St. Luke's Parish there, has been appointed by Bishop Fraser to the diocesan Commission on the Ministry and to chair a study on the subject of death with dignity. The committee was set up by the 1974 diocesan convention to report to the 1975 convention.

## Kanuga's Summer Youth Influx Near

HENDERSONVILLE — The first part of June will see the beginning of a stream of boys and girls coming to Camp Kanuga that lasts all summer long. Many of these youngsters return because of past happy experiences. Others come for the first time to begin a summer-after-summer relationship that influences their lives on through adulthood. Smiling faces, competent staff, unexcelled facilities and healthful activities go into this total experience for growing boys and girls, 8-15 years old.

Camp Kanuga has a ten-week season made up of four sessions. Two of the sessions are three weeks—June 8-28 and July 13-August 2. The other two sessions are two weeks—June 29-July 12 and August 3-16. The cost is modest and the space is limited. Many campers had to postpone their summer experience at Camp Kanuga last year because of unprecedented registrations.

Camp Kanuga's Christian outlook and unique setting make it possible for each camper to be himself, love himself for what he is, and learn to live with and enjoy the friendship of others. Hiking, water sports, handicrafts, field sports, social events, outdoor worship and other special activities add up to a summer not soon forgotten.

Meanwhile, skills for working with all age groups in the parish is the subject matter; seeing and doing is the method at Kanuga's Christian Education Conferences this summer. Last summer's enthusiastic response accounts for the scheduling of two conferences again this summer. The Christian Education Conferences dates are June 15-21 and July 6-12. The conferences begin on Saturday and close on Friday, eliminating the need for Sunday travel.

During these two sessions each participant devotes a portion of the week

to working with a particular age group. Other time is devoted to an assortment of electives made up of useable skills and ideas in areas such as worship, drama, music, curriculum development and dance. Many pertinent topics make up the conference subject matter: theology, educational philosophy and psychology, skills development, sexuality, training for effective parenting and, more. In all this, the major concern is the life of the parish—today's topics and useable techniques.

Dr. John H. Westerhoff, associate professor of religion and education, Duke Divinity School, highlights a varied staff for the first conference. The Rt. Rev. Philip A. Smith, bishop of New Hampshire, provides leadership with a competent staff for the second conference. Clergymen, church educators, artists and others round out these faculty groups.

# Mayor Defends Role Of Black College

RALEIGH — "Saint Augustine's College stands today as one of the most beautiful campuses in this country and is improving daily its physical facilities to better serve the students, faculty and community." This is what Raleigh Mayor Clarence E. Lightner told the audience as he spoke here recently on the occasion of the 107th anniversary of the college.

"This college is special," for few private colleges or universities, regardless of size, can state that they are operating in the black, and free from deep financial trouble. This is not to imply that there are no problems, but rather that the problems are being met head on, and handled in a business-like manner," he added.

"Those of you who know me, know that I am a firm believer of an integrated society," Mayor Lightner said. "But I feel that those who see the existence of colleges for minorities as a contradiction of integration, believe in a doctrine of integration that I describe as an insidious doctrine of white supremacy.

"That kind of concept of integration says that the 'only kinds of schools, that can be good schools, are schools under control of white people. That kind of concept of integration says the only kinds of neighborhoods, that can be good, substantial neighborhoods, are neighborhoods that are majority white with just a few minorities sprinkled in," Lightner continued.

"No one raised a question about the Jewishness of Brandeis University. Nobody raises the question about the legitimacy of the existence of a Georgetown or a Notre Dame, and the Catholicism of them. Nobody even thinks about the White Anglo-Saxon Protestantness of Harvard and Yale. I have very high regard for those institutions, and would do what I could to support them; but I still want to know by what process or reasoning does one dare to question the legitimacy of the existence of the Black Colleges?"

Lightner said that black colleges have become an issue only recently, but they must exist, "because, in most instances predominantly white colleges have not demonstrated their desire or ability to recruit and graduate students

of color in sufficient numbers."

Lightner stated that "there is a strong indication that enrollment of black students in predominantly white colleges is temporarily off, partly because federal tuition grants are drying up and partly because many schools were more interested in tokenism that looked good for federal civil rights officials."

He declared that Black Colleges are needed and must be sustained. He urged the Saint Augustine's College students to become more interested in politics. He said, "you young people that come into politics and government, have the opportunity of being an infusion of morality, ethics, and commitment to principle into the political arena, which is so dreadfully needed. We need new fresh faces in office that will demonstrate that political office means more than merely amassing personal power, but rather they are aware of the concerns of all citizens and will seek solutions to their problems."

The audience gave Mayor Lightner a standing ovation, following his introduction by President Prezell R. Robin-

son. A Distinguished Citizen Award was presented by Dr. Robinson, to Mayor Lightner, and Mrs. Lightner, who he said was the inspiration behind the achievements of the Mayor.

The honorary degree, Doctor of Humane Letters was conferred upon Joseph Grover Gordon, M.D. of Winston-Salem. Dr Gordon was cited as an eminent physician, dedicated educator, faithful layman, and outstanding civic and social leader. He is currently director of the department of radiology at Kate Bitting Reynolds Memorial Hospital in Winston-Salem. Dr. Gordon was presented to Dr. Robinson for the citation by William Joslin, chairman of the executive committee of the Saint Augustine's College Board of Trustees.

Dr. Roundtree, vice president for academic affairs at St. Augustine's College, presided over the program.

Music was furnished by the College Band and College Choir under the direction of Harold Jeffreys and Dr. Addison Reed, respectively.

The prelude was played by Jack L. Biggers, college organist. Invocation and benediction were given by, The Rev. Clyde E. Beatty, college chaplain.

## 'Unity Without Conformity' Is New 'Pewsaction' Group Concept

WINTER PARK, Fla. — Unity without conformity" seems to be the theme developing for a loosely-knit group known as PEWSACTION. The word "PEWSACTION" stands for Prayer, Evangelism, Witness, Study and Action (Service) in the name of Christ. The groups working together under this banner are various church organizations which promote and uphold those areas of interest which compose PEWSACTION's name.

The alliance first become evident at General Convention in Louisville when 10 organizations located their display booths adjacent to one another. They also provided in the same area two additional booths, one for intercessory prayer on behalf of the Convention, the other for witnessing and fellowship.

At Louisville the participating organizations were the Anglican Fellowship of Prayer, Bible Reading Fellowship, Brotherhood of St. Andrew, Conference on the Religious Life in the USA, Daughters of the King, the Episcopal Center for Evangelism, Faith Alive, Fellowship of Witness, Fish, and The Fishermen, Inc. Subsequently, Fish withdrew from PEWSACTION because it is not "a visible organization" but an idea around which hundreds of local service units have been formed.

The latest addition to PEWSACTION is *New Life*, a magazine focusing on evangelism and personal religion. Several other organizations have expressed an interest in becoming a part of PEWSACTION.

PEWSACTION is making a coordi-



nated effort to focus the attention of the whole Church on the Christian fundamentals which it represents. Its emphasis is on neither piety nor social action, but rather a plea for a balanced approach, for putting first things first in the mission of the Church.

A post-Convention meeting of PEWSACTION organizations was held in December in Maryland. There a decision was made to continue to work together toward another cooperative effort at the 1976 General Convention in Minneapolis. There, as at Louisville, the participating groups will express

their "unity without conformity": unanimity in serving the Church, but diversity in emphases and approaches to service.

In the meanwhile, PEWSACTION will not be idle. Already in the preparation stage is the National Episcopal Renewal Conference to be held at the Cathedral Church of St. Philip, in Atlanta, Ga., October 9-12, 1974.

Officers of PEWSACTION are: Mrs. Helen S. Shoemaker, chairman; Fred C. Gore, vice chairman; Miss Hattie Bunting, secretary; and Robert B. Pond, treasurer.

## Grants Totaling \$29,000 Made From Presiding Bishop's Fund

NEW YORK (DPS) — At a recent meeting of the Board for the Presiding Bishop's Fund for World Relief (PBF) of the Episcopal Church, grants totaling \$29,000 were made for relief and development work.

The grants were made for:

Sahel (Sub-Sahara West Africa), \$5,000. This area, comprising the six countries of former French West Africa (Chad, Mauritania, Upper Volta, Senegal, Mali and Niger), Ethiopia and Botswana, has suffered severe drought for six years, leaving a famine and a threat of starvation and health deterioration for millions of people, mostly of nomadic tribes. In spite of responses from world governments and relief agencies, the need continues to be great.

Chilean Refugees, \$1,000. Following the military coup in September, there has been a need for asylum for thousands of refugees, not only leftist Chileans, but many Latin Americans from South and Central American countries who had sought refuge in Chile. Bishop J. Antonio Ramos of Costa Rica is trying to re-settle 200 refugees in his area, and the U.S. State Department has been asked by an agency of Church World Service to allow the 80-120 refugees who have stated U.S. preference for relocation to be admitted. The U.S. government has taken no action thus far. This grant is in addition to \$1,000 previously sent.

Anglican High School (for girls), Granada, British West Indies, \$1,000. The only non-Roman Catholic secondary school for girls in St. George's, the school was completely destroyed

by fire in October, 1972. The Diocese of Chicago, companion diocese to Windward Islands, has contributed \$5,000 toward the \$100,000 building fund.

Southern Brazil — Instituto de Menores, Canagacu, R.S., \$2,000. This farm school for boys is jointly sup-

## ECW Meets April 30

**HIGH POINT**—The 92nd annual meeting of the Episcopal Churchwomen of the Diocese of North Carolina opens here with an 11:30 a.m. board meeting on Tuesday, April 30 at St. Mary's Church. The Rt. Rev. W. Moultrie Moore, suffragan bishop of the Diocese, will attend.

Registration begins at 12:30 p.m. with the opening session at 2:30 p.m. in the education building. A 7:00 p.m. dinner follows in the parish hall.

An 8:30 p.m. Holy Communion is planned in the church. The sermon will be delivered by Dr. G. R. Selby of Manchester, England and the United Thank Offering will be received.

A 9:30 a.m. business session is on tap for Wednesday, May 1 with adjournment scheduled following a noon luncheon in the parish hall.

Mrs. Eric Flannaghan of Henderson, ECW president, will preside at the two-day meeting.

## Bishop Carral Named To New Honduras Post

NEW YORK (OPS) — The Rt. Rev. John E. Hines, presiding bishop of the Episcopal Church, has announced the appointment of the Rt. Rev. Anselmo Carral-Solar, Bishop of the Missionary Diocese of Guatemala, as Bishop-in-Charge of the Missionary Diocese of Honduras. Bishop Carral will serve both dioceses.

The appointment came as a result of recommendations by the Rt. Rev. A. Ervine Swift, rector of St. Gregory's Church, Boca Raton, Fla., and assistant bishop in the Diocese of Southeast Florida, and former bishop of Puerto Rico. Bishop Swift spent several months in Honduras, at the request of the Presiding Bishop, doing an on-the-spot study of the needs of the Episcopal Church in Honduras, which has four parishes and 478 baptized persons.

The Missionary Diocese of Honduras was formerly attached to Guatemala and prior to that was a part of the Diocese of Central America, created at the time of the transfer of the jurisdictions in these Central American republics to the American Church by the Church in the Province of the West Indies.

Bishop Carral, a native of Cuba and now a U.S. citizen, was elected bishop of Guatemala in November, 1972, by the House of Bishops, and consecrated in January, 1973, in Guatemala City. At the time of his election to the episcopacy, Bishop Carral was associate rector of San Marcos Church and chaplain at the University of Panama and the Bellavista Children's Home, Panama City, Panama.

ported by the Brazilian Episcopal Church (Igreja Episcopal do Brasil) and the Brazilian government, though additional assistance for food and clothing is needed.

Diocese of Northern Philippines—Revolving Fund for Rural Cooperatives, \$20,000. As a first venture in the development field, in line with the new guidelines set for the PBF, a revolving fund in the amount of \$20,000 was authorized for rural cooperatives. This project, launched in 1970, received a grant of \$9,750 in 1972 from the General Convention Special Program of the Episcopal Church.

# Readership Questionnaire

**Editor's Note:** In a continuing effort to improve the usefulness of *The N. C. Churchman* to its readers and to the Diocese of North Carolina the Editorial Board is once again inviting readers to participate in a readership study . . . similar to one conducted two years ago this spring. Our readers are encouraged to fill out the below questionnaire, tear it out and mail it to: Churchman Survey, P. O. Box 647, Raleigh, North Carolina 27602.

1—I am (check one)                      ☐ A clergyman                      ☐ An Adult                      ☐ A Young Adult

2—I look at THE CHURCHMAN    ☐ Infrequently                      ☐ Occasionally                      ☐ Frequently

3—I read it                      ☐ Superficially                      ☐ In Some Depth                      ☐ Thoroughly

4—I find THE CHURCHMAN    ☐ Of little Help                      ☐ Helpful                      ☐ Most Helpful

5—I find it                      ☐ Dull                      ☐ Interesting                      ☐ Most Interesting

6—From reading THE CHURCHMAN I get the following image of the Diocese of North Carolina:

☐ An Ineffective Operation                      ☐ We Do A Fair Job                      ☐ A First Class Program

7—To me, the three most interesting and useful features of THE CHURCHMAN are as follows (please list in 1, 2, 3 order):

☐ Men of the Church Coverage                      ☐ DioSCENE, Parish News                      ☐ News Of Diocese

☐ Bishops' Letters                      ☐ National Church News                      ☐ Clergy News

☐ News Of Our Conventions                      ☐ ECW Coverage                      ☐ EYC Coverage

8—During the past two years I have noticed in THE CHURCHMAN:

☐ Little Improvement                      ☐ Some Improvement                      ☐ Much Improvement

Please Explain: \_\_\_\_\_

9—As for format of our publication, I tend to favor:

☐ The present magazine format                      ☐ A new tabloid newspaper format

10—My principal suggestion for upgrading THE CHURCHMAN and improving its usefulness to me, my parish and to the Diocese is as follows: \_\_\_\_\_

THANK YOU FOR YOUR ASSISTANCE IN OUR EFFORTS TO IMPROVE THE CHURCHMAN.



Laymen Of Diocese Respond:

# Does Being A Churchmember Make A Difference In YOUR Life?

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... See Pages 8 And 9



Official Publication  
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**Bishop**

RT. REV. W. MOULTRIE MOORE  
**Suffragan Bishop**

BEN F. PARK  
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#### Editorial Board

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## Bishop's Letter:

# Our Lord Is With Us

Dear Brethren:

The current Easter Season hopefully is a time when we have a vivid and meaningful experience of the Risen Christ. The Gospel writers relate a number of stories which tell how the Disciples encountered their Lord. To me, one of the most appealing of these is the one which Luke records for us in the twenty-fourth chapter. He tells us that two of the disciples, one named Cleopas and his companion, were traveling from Jerusalem to a village called Emmaus when our Lord joined them, but they did not recognize Him.

How often it is true that Jesus our Lord is with us when sometimes we are not aware of His presence. We are not looking for Him, and we do not expect Him. The Good News of the Gospel is that He is looking for us when we are not looking for Him. He comes to us even when we are running away from Him as was the case with the Disciples in the Gospel story. He comes to us in our disappointments, in our loneliness, our frustration, and our pain. He identifies with our experience. He listens to us and then He teaches us what we ought to know and do if we are to know the joy of His presence and the strength of His love.

The Disciples could not understand a Christ who had come to suffer and to die. They believed that if He were really the Messiah He should not have experienced defeat and death; but Jesus explained to them that the greatest thing love could do was to suffer and die for the sake of the beloved.

Several years ago when I was in Jerusalem, I was impressed by the close proximity between the spot where Jesus was crucified and the tomb from which God raised Him from the dead. Crucifixion and Resurrection can't be separated. In other words, we can't have Resurrection without the cross. We can't have the triumph of love without the death of love. This fact was difficult for the Disciples to understand. They still did not recognize who it was that was speaking to them.

It was not until they invited Jesus into their home, and He took the bread, blessed it, and broke it and gave it to them that their eyes were opened, and they knew Him.

This is the one way we can always be sure of meeting the Risen Lord. We know Him not by the way He speaks to us, because He speaks to us in so many and varied ways. We can't be sure where we shall meet Him for He suddenly confronts us in places we never expected to see Him. There is one place where we can always be sure to meet Him, and that is in the Breaking of the Bread. Here is where Christians have never failed to meet Him all down through the centuries.

The experience of meeting the Risen Lord in the Breaking of the Bread filled the Disciples with such joy that it propelled them out into the world to declare with conviction, "The Lord is Risen indeed. He has made Himself known to us in the Breaking of the Bread."

My prayer for the people of this Diocese is that this may happen to everyone of us.

Thanks be to God.

Faithfully yours,

W. MOULTRIE MOORE, JR.

## Our Readers Write

### LIKED SEMINAR

Editor, *The Churchman*:

I would like to express my concern and interest for the seminar which was recently held at the Terraces, in Southern Pines.

Recently, for two wonderful days, I was able to partake and be a part of a most memorable experience of fellowship, worship, comradeship, and personal

(Continued on page 7)



# Problem Of 'Clergy Bulge' Increasing

BY THE  
REV. WILLIAM H. HETHCOCK

Diocesan Director of Program

RALEIGH—A "clergy bulge" exists and is increasing in size, according to *The Militant*, the diocesan newspaper for the Diocese of Massachusetts. "Bulge" is one way to describe the situation caused by a declining number of parochial positions open to an increasing number of available priests. "The flow at the exit end moves much more slowly than at the intake end" reports the Rev. Ted Jones, diocesan deployment officer in Massachusetts.

Mr. Jones refers to the current so-called surplus of Episcopal clergy and to the statistics indicating that 337 deacons were ordained, in 1972, but only 208 clergy left the ministry by retirement, death, or other means. At present, there are 12,500 Episcopal clergy in the United States, 30.6 per cent of whom are in the non-parochial ministry or secular employment.

Sixty-one percent are in the parish ministry, and according to the Rev. James Lowery of Enablement, Incorporated, a consultant firm in Boston, "Everyone agrees there is renewed interest in the local parish and parish work." With surprise, Mr. Lowery continues, "We see this in seminary students, which is a bit of a change."

The late 50's and early 60's saw the numbers of Episcopal clergy increasing rapidly with our seminaries in some instances turning away as many as they admitted. Toward the end of the last decade, this number began to decline, but due to inflation and to the rising salaries and costs of maintenance for buildings and rectories, the number of positions open for clergy to be employed full-time in the Church declined also. Inflation is certainly part of the reason for the current dilemma.

The Rev. Robert Rodenmayer, coordinator of the National Ministry Council, predicts more of the same, "if we stick to the old way of doing things." He explains that the bulge can disappear if the Church goes to self-supporting ministries or to parishes without church buildings. Either of

these routes would free money and provide salaries for clergy. A self-supporting ministry is one in which the minister earns some or all of his income from some other source than the church budget. He explains that congregations whose communicant strength is 250 or fewer are likely not long to be able to afford a full-time priest if they must at the same time continue "under the normative system" of owning a church building and office as well as a rectory. The majority of the 400 vacancies open in 1972 were in congregations of less than 200 communicants. Specialists estimate that in a church with a "call" system, some 5 to 10 percent of the positions available must be vacant at any given time in order to provide mobility for the clergy at a satisfactory rate.

Not everyone views the situation as either gloomy or permanent. The administration of the Episcopal Theological School in Cambridge foresees a leveling off of supply and demand in the Episcopal ministry. They report that 1973 graduates of the Seminary had "a much easier time finding positions" than graduates of previous classes. They see this circumstance as significant. At the same time, the Rev. H. Boone Porter of the Roanridge Institute in Kansas City is encouraging a program entitled "New Directions for Small Churches." Dr. Porter feels that many congregations can discover in

their own membership good persons who can study for the ministry and be fully ordained to the priesthood to supply the sacramental and pastoral needs of the congregation while they continue in their present employment. Such programs are underway in the Diocese of North Carolina in a few locations.

Also on the brighter side is the good work of the Rev. Roddy Reid, Jr., executive director of the Church Deployment Office in the Episcopal Church Center in New York. Some 7,000 Episcopal clergy have submitted to the Deployment Office complete information on their training and work history, their continuing education, and position preferences. This information is computerized. Congregations desiring to fill a vacant clerical position may submit a search request to Mr. Reid, who will supply the names and addresses of clergy most nearly matching the needs of the congregation. This new service is aimed at bishops and dioceses, and it holds the promise of assisting clergy as well in their own deployment dilemma.

In this Diocese, Bishop Thomas A. Fraser has appointed the Rev. Robert N. Davis, rector of the Church of the Holy Innocents in Henderson, to assist him in consulting with clergy on completing their clergy deployment information and with parishes on initiating search requests.

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## *Davis Spends Week In New York:*

# NC Clergyman Learns Ropes In Clergy Deployment Role

NEW YORK (DPS) — A week-long experimental "CDO Internship" for diocesan Deployment Officers has just been completed by the Rev. Robert N. Davis of the Diocese of North Carolina at the Clergy Deployment Office (CDO), 815 Second Avenue, New York City.

Mr. Davis, who is also rector of the Church of the Holy Innocents at Hen-

derson, has been asked by Bishop Thomas A. Fraser to be the person in that diocese to work with the CDO. His responsibility is to be sure that the Diocese of North Carolina, together with its clergy and laity, gets the maximum benefit from this relatively new facility of the Church.

Mr. Davis works under the direction of the Bishop to see that parishes look-



**DAVIS GETS WORD**—The Rev. Robert N. Davis, seated, rector of the Church of the Holly Innocents at Henderson and deployment officer for the Diocese of North Carolina, spent a week in New York City in an experimental Clergy Deployment Office intership. The first of several diocesan deployment officers to be invited during 1974, Mr. Davis received training that will help him in his diocesan responsibilities. The Rev. Roddey Reid, Jr., executive director of the CDO, is at the left.

ing for clergy understand how to discover their needs and then to ask the right kind of help from the CDO in order to develop a list of possible candidates. He also assists the clergy to complete and update their personal profiles so as to further their ministry.

He recently was invited by the Rev. Roddey Reid, Jr., executive director of CDO, to spend an intern-week at the New York office to help him in his diocesan responsibilities. He arrived early on Monday morning, March 4, and worked with the staff each day, leaving on Friday afternoon.

"Our hope is to offer such experience to at least one Deployment Officer

in each Province during the next year," Mr. Reid said.

Mr. Davis stated: "This experience has been of enormous value to me, in helping to clarify the role of Diocesan Deployment Officer, as well as in understanding the total deployment system."

"Roddey Reid and Bill Thompson," he continued, "have been most helpful, and it is my hope that other persons in the Church with interests in this field will be able to avail themselves of similar opportunities."

"The Clergy Deployment Office is continuing to be a valuable resource for the Church," Mr. Reid said. He indi-

cated that 70 parishes and other Church institutions, such as schools and seminaries, have already asked the CDO for help this year in obtaining lists of qualified clergy for openings of all kinds. This includes business managers, chaplains, teachers, as well as deans, rectors, and vicars.

"We are most grateful for the names submitted to us from your office in our search for a new headmaster," wrote the Rev. Claude E. Payne, rector of St. Mark's, Beaumont, Tex. "We are moving ahead with dispatch, and could never have gathered together such a collection of prospects without the system you administer," he stated.

In addition to the operation of the Clergy Data Bank, the Clergy Deployment Board is ready to move into the second of its seven areas of responsibility, "Performance Evaluation of Clergy." It has now developed a model program that can be tested in six to eight dioceses, once funding is assured. The Board believes that it already can see about half the money required (a total of \$130,000) for the project. Its title will be "The Ministerial Development Program," an attempt to emphasize the chief purpose of performance evaluation, which is the development of each clergyman to his highest potential in the work of the ministry.

## ***Mental Health Month Being Observed In NC***

May is Mental Health Month in North Carolina and throughout our country. The Division of Mental Health Services of the N. C. Department of Human Resources has joined with the N. C. Mental Health Association, the N. C. Association for Retarded Children, and Alcohol Professionals of North Carolina to plan emphasis on mental health, mental retardation, alcoholism and drug abuse throughout the State during May.

Open houses are planned at the state hospitals, mental retardation centers and community mental health centers.

An awards banquet will be held in Raleigh on Wednesday, May 15 to honor outstanding volunteers, programs and people involved in the mental health effort.

More than one in four families in the United States is directly affected by mental illness. Children suffer from mental illness in the same proportions as adults, authorities say.





**PLAN CHURCHWOMEN MEETING** — The group above was discussing preparations for the April 30 and May 1 meeting of the Episcopal Churchwomen of this Diocese. Saint Marys' Church at High Point will serve as host. From left are: Mrs. James Bulla — dining room, Mrs. Frank Vaillant — registration, Mrs. Earl Congdon — branch president, Mrs. Ralston Welch — chairman of Annual Meeting, Mrs. Fred Beukema — dining room, and Mrs. Charles Hartsoe, treasurer for both branch and Annual Meeting. The delegates will stay in private homes and the Holiday Inn Downtown. Also, St. Christopher's, High Point, will operate a snack bar on Tuesday, April 30 from 12:00 to 2:00 at St. Mary's Church for those who don't get lunch before arriving for the first session at 2:30. (Inset) Dr. G. R. Selby, Canon of Manchester Cathedral in England, will be the principal speaker.

## *Parish Ministry 'Heartbeat Of It All':*

# Carl Herman Looks Back On 30 Years

Today is the 30th anniversary of his ordination as a priest and the years have increased the enthusiasm of the Rev. Carl F. Herman for "person-centered" ministries.

He paused this week to talk about his ministry and said, "The important thing isn't buildings, but people and what has happened to people."

And his busy daily schedule of counseling, visits to homes and hospitals and other duties keeps the rector of St. Andrew's Episcopal Church involved in a growing number of "person-centered" ministries.

He is celebrating the anniversary of his ordination with three worship services and all of his other everyday ministerial duties. The energetic priest ob-

**Editor's Note:** The following article is reprinted with permission from *The Greensboro Daily News*. The writer is Harvey Harris, a former clergyman who covers the religious beat for his newspaper and who has covered 'conventions of this Diocese.

**BY HARVEY HARRIS**  
Daily News Staff Writer

served his 29th anniversary as rector of St. Andrew's Church just last week, Feb. 5.

The church was "a little wooden building at 305 W. Sycamore St., and is now underneath where the new Governmental Center is located" when the

Rev. Mr. Herman became rector in 1945.

There are no debts and "all mortgages were burned" after the church moved in 1949 to West Market Street and S. Tremont Drive, and continued expanding and paying off debts long before payments were due.

But the long-time priest doesn't spend much time thinking about buildings.

His most satisfying ministries include counseling, visits to homes, hospitals and being available to the sick, the needy and those experiencing emergencies.

These ministries aren't confined to his parish and he feels a God-inspired responsibility "to minister to the com-



munity." His other services include being secretary of the Episcopal Diocese of North Carolina since Nov. 1, 1954.

"I believe strongly in the parish ministry because the parishes undergird all of today's other special ministries such as college and hospital chaplaincies," he said.

"This is my cup of tea," he said of the parish ministry. "And even with all of its mistakes and shortcomings, the parish ministry makes it possible for us to have all of the specialized ministries."

The man who has been special advisor to the bishop for 22 years also believes parishes should maintain close ties with diocesan headquarters. "It's a two-way street, a matter of giving and receiving, and we can do many things better through the diocese than by trying to do it all on our own," he said.

Services today commemorating his 30th anniversary as a priest will be occasions for putting red roses on the altar and decorating it with red, to re-

mind worshippers of the Holy Spirit whose leadership the Rev. Mr. Herman has tried to follow across the years.

The priest who was chaplain for Woman's College (now UNC-G) from 1945-55 was born May 19, 1911 near Conover in Catawba County. He graduated from Catawba College and



\*  
**HERMAN**  
\*

the Theological Seminary of the Reformed Church (now United Church of Christ) in Lancaster, Pa.

He was minister of Zion's Reformed Church in Ashland, Pa., from 1936-43 and St. Paul's Church at Smithfield from 1943-45.

His ordination to the priesthood took place Feb. 17, 1944 and he has been rector of St. Andrew's Church since Feb. 5, 1945, and was also priest-in-charge of Good Shepherd Church at Asheboro from 1945-48.

The Episcopal leader has been chosen deputy to his denomination's national convention for 12 years and his other leadership posts include chairmanship of the diocese's Committee on Constitution and Canons and membership on the board of managers of Thompson Orphanage and Child Care Center.

His other leadership posts include numerous civic and service organizations in Greensboro, and he has held a service of holy communion each month since 1945 at the Masonic Home here.

"The parish ministry gets it all together," he said of his varied services to church and community. "That's the heartbeat of it all and that's what makes it tick."

## German Idea Of Education Assailed

SEWANEE, Tenn.—The deaths of 200 million innocent people in this century are directly traceable to the German idea of education—the pursuit of knowledge for its own sake—said Dr. Bruce Haywood, provost of Kenyon College, speaking before a colloquium on education here on the campus of the University of the South.

Dr. Haywood was one of ten speakers at the colloquium, which was based on the agreement that present-day educational philosophies and methods are inadequate for the year 2020—the time a child entering school in our bicentennial year will come to the peak of his influence and capacity. The format was designed by the Rev. John Paul Carter, executive director of the National Association of Episcopal Schools, and funds came in part from the Lilly Endowment and the Episcopal dioceses in southern Florida.

Thirty representatives of the more than 1,000 Episcopal Schools and colleges attended, covering an international spectrum of education from pre-school through the graduate level.

Other speakers were Dr. Allen Becker of St. Andrew's Episcopal

School in Jackson, Miss., who spoke on "Globalism vs. the Western Box"; Dr. Don Rogan, of Kenyon College, who spoke on "The Curriculum as an Epistemology"; Dr. Thelma Roundtree, first woman academic dean at St. Augustine's College, Raleigh, N. C., "The Problem of the Future: Humanities"; Dr. Dennis Shaw, visiting professor of physics at the University of the South from Keble College, Oxford, "The Problem of the Future: Sciences."

Dr. John M. Gessell, professor of Christian ethics at the School of Theology in Sewanee, spoke on the new curriculum, and the concluding sessions were chaired by Dr. Arthur B. Chitty, president of the Association of Episcopal Colleges. The Rev. William Gannon of St. Paul's School, Concord, N. H., reviewed an article of Paul Tillich, "Theology of Education," and Dr. Thad Marsh, provost of the University of the South, reviewed Alfred North Whitehead's "The Aims of Education."

Dr. Haywood said the attitude of "learning for its own sake" developed when the German government disal-

lowed to the universities any quality judgments or concern for social conditions, and the only thing left to study was facts. "They removed from education its whole moral focus."

The colloquium agreed that the "new knowledge" is largely non-material, and today's problems, even those like preservation of the ecological balance, are mainly "people problems," needing a new educational focus.

Strangely enough, they found science the least controversial of the topics they discussed. It has proved itself capable of dealing with data and materials, they said—the problem is that its capability is ahead of other areas. "Who tells us how to use what we know? It must be the humanities and arts, or a brand-new curriculum."

Many other questions were raised, which will be addressed in the next three years in assigned papers and several more meetings, the next scheduled for October.

Some of the questions considered were: Can America survive as a one-language culture? How do we solve the transgenerational problem? What are the implications of "population growth



# Allin Names Wood Head Of Administration

NEW YORK (DPS)—The Rt. Rev. Milton L. Wood, suffragan bishop of the Episcopal Diocese of Atlanta, has accepted appointment by Presiding Bishop-Elect John M. Allin to the post of deputy for administration on the Executive Council staff. Bishop Wood had declined the invitation in February, but when Bishop Allin asked him to reconsider, he accepted.

Bishop Wood expects, subject to the approval of the diocesan bishops of the church, to assume his new duties this summer soon after Bishop Allin is installed as the 23rd presiding bishop of the Episcopal Church in Washington, D. C., on June 11.

Born in Selma, Ala., in 1922 Bishop Wood received his B.A. degree from the University of the South, Sewanee, Tenn., in 1943, and his B.D. degree from the theology school of the University in 1945. He was awarded the honorary D.D. degree from the same school in 1967.

Following his ordination to the priesthood in 1946, he received clinical training at Norristown State Hospital in Pennsylvania.

Between 1946 and 1960, Bishop Wood served as rector of St. Paul's Church, Mobile, Ala., vicar of St. Paul's, Irvington, Ala., and rector of All Saints', Atlanta, Ga. In 1960 he became director of Appleton Church Home, Macon, Ga., and Archdeacon of the Southern convocation of the Diocese of Atlanta. He was appointed canon to the ordinary in 1963.

He was consecrated suffragan bishop of Atlanta on June 29, 1967, in the Cathedral of St. Philip, Atlanta.

In 1949 Bishop Wood married Ann Scott of Montgomery, Ala., and they have three daughters and one son.

zero," How can education be used for political concern without being a tool of political control?

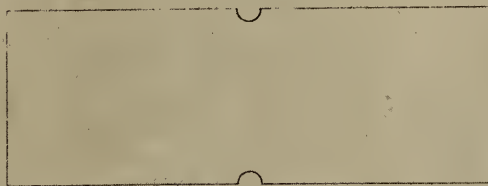
Is it proper for education to wield such power as to limit a person's whole life-style by prescribing what kind of work he can do and at what level, as employers increasingly accept inflexible standards for job placement and promotion? Is it desirable to draw finer

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## Liked Seminar

(Continued from page 2)

intimate contact, with a segment of other Episcopalians, in obtaining a new or better understanding of the Episcopal Church, some of whom were fellow communicants of the church and others whom belonged to other denominations.

After very brief introductions, we fused as one body with a common problem and interest, seeking the answer to our problem. We were engulfed in sessions of inspiring and exalting messages about the church's history and developments, through the ages and its relevance to man in modern America. We felt the workshops sent us home with ideas and renewed empathy for the roles that we as Episcopalians have to play in order to keep ours a vital and functional church in our present day society.

I would like to express my thanks and appreciation to Mr. William Brock, and the Staff of Urban and Racial Affairs for having such an educational and inspiring seminar; keep up the good work, for I feel that they are vital and much needed in these questionable times in which we live.

JULIA DAVIS, DURHAM

distinctions between vocational and liberal education?

If the 22-year-old American Rhodes Scholar is barely equal to the 18-year-old English public school graduate, have we cause for concern? Should the student cheer or groan when a holiday is declared?

The whole information retrieval system, formerly lodged in the library, is changing rapidly with the explosion of audio-visual systems and computeriza-

tion. However, the colloquium felt that reading is not yet in danger of extinction and recommended more rather than less emphasis be placed on it.

No substitute has been found for personalizing education, for deepening the dialogue between student and teacher and among students and teachers themselves, especially with the reduction of emphasis on grades, tests and other "yardsticks" already in progress.

# Four Diocese Of N. C. Laymen Examine

## GOODSON:

I'd say my involvement in the church helps me see my job as a tax administrator more in terms of what people need—co-workers, those under my supervision, as well as taxpayers (those against whom the law is applied). It helps me see the larger picture of what is best for all, to see and apply "the spirit of the law" rather than only "the letter of the law." It

ten commandments. I'm sure you will agree that among men in the business and social world, those who have this aura stand tall and dominate the ranks of successful men in business, family and society. I have taken great comfort in being recognized as someone who cares about his church. What success I and the members of my family have achieved is due in large part to the work we have done and the interest we have expressed in the church. I feel

**QUESTION 1: What are some of the situations in your daily life, in your family, job and social interactions, where you feel that being a Churchman makes a difference?**

helps me get beyond being satisfied with seeing those under my supervision remain in jobs they can move beyond just for the sake of efficiency. This is true within my family relationships as well. Being fed with the good news of God's acceptance of me as I am helps me be more accepting of others as they are and to desire for them the same freedom I sometimes feel to grow on my own without restrictions. Involvement in a church family community which is continually experiencing change is helping me to "hang loose" regarding change as I experience it outside the church itself — to expect change, accept it, sometimes to welcome it but not to fear it so much anymore.

## LEAK:

In the conduct of one's daily life, I believe a man's chances for success in business, in the family situation and in social interactions are enhanced immeasurably if the person is known as one who is a conscientious churchman. In this day and age when some feel that the church is old fashioned and an expression of interest on the part of a businessman in the church is outmoded, I have yet to see or hear an expression in any other activity or discipline that can take its place. I don't mean that a man should be devoutly goody-good or so sanctimonious that he turns everybody off. But I do mean that in our daily business routine and in the conduct of our affairs with our families and friends, there is no substitute for our religious training—to interact with others per the Golden Rule and to guide ourselves with sincerity by the

sorry for those who have denied the church for, by and large, they are the least happy people on our earth.

## REVIS:

Being a churchman has brought about a closer relationship with family; I am more considerate of their feelings and more understanding of their desires. I have learned to listen to their problems and help them in bringing about solutions. On my job, I have learned to accept my fellow workers as individuals, each with his own viewpoint. I regard my fellow man as an invisible man thus enabling me to more readily accept the whole man. I try only to see personality; I try not to see color, personal appearance, social status, or educational background. Being a churchman makes me realize that I must devote some of my time in serving my fellow man in whatever capacity I can.

## BIRD:

It makes a great difference in all these areas since we're all concerned with them both as individuals and groups. This gives us as individuals an extra, added dimension on which we



GOODSON



LEAK

**Editor's Note:** The 1973 annual at Raleigh was cancelled because of time. The program for the March ga laymen responding to the three qu Laymen's Association President He Keith Reeve of Raleigh persuaded t thoughts for use in "The Churchmar

draw both consciously and subconsciously. I suppose the sad part and one I guess we all reflect on at many times throughout our lives is that we never fully develop this dimension and really know or appreciate all it can do focus and those around us. One thing that's in our favor, though, is that it's never too late to start! It seems to me that almost everything we do which involves

**QUESTION 2: What is it your Church you in these times?**

our thought processes to some degree is concerned with how dominant a force this is in our lives. The family situation is particularly important in this respect. This is where it all begins and it begins extremely early as we all know. Our responsibilities here are heavy and always present. I think from this one area stems the causes for a lot of the problems which face or confront the world today.

## WE WANT

**How do the women of the Diocese What about the clergy? Do their views four laymen? How would other Episcopalians express their feelings? Readers direct their expressions to The Editor**

## GOODSON:

I'm feeling that the "Sunday experience" where I hear good news in the sermon (especially "Your sins are forgiven, you are loved and accepted by the Father without conditions . . .") has done more for me than any other thing. Just a vague awareness of this is not enough for me. I depend on hearing this over and over, maybe not because I don't get the message, but more because He is the only one who does accept me like this. I like to be reminded that He does when all week I've been experiencing the need to prove my worth, to earn my salary, to gain acceptance from others. My experience in the church family environment



# Role Of The Church In Their Daily Lives

ing of the laymen of the Diocese  
tical nature of the fuel crisis at the  
g was to have included a panel of  
as appearing on Pages 8 and 9.  
Craumer of Raleigh and the Rev.  
r laymen involved to express their  
their statements follow:

where people who differ, disagree, and argue heatedly and sometimes manage, because of their common faith, to work through these times, helps me see hope for continuing to try to work with people in situations where I don't feel this common faith is present. Being able to participate in the church with groups of people who want to discuss ethics, stewardship, marriage, interpersonal

es or could do for you to support

relationships, social problems like drugs and alcohol has led me to reflect on many matters which I might otherwise not have considered as important. In short I have grown because of my involvement in these experiences in the church.

## LEAK:

My church is to me a continuously available sanctuary—a place of quiet,

## TERS:

espond to these three questions?  
fer substantially from those of the  
ans in the Diocese of North Caro-  
"The Churchman" are invited to  
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dignity, and pagentry. An historical place where the greatest lessons of humanity are continually reviewed. A beautiful place where the service renews the spirit. A place where one is humbled with pity and shame on Good Friday and where one's spirit soars and tears of gladness fill the eyes on Easter and Christmas. This is a *tremendous* support to my family and me in these times. My church also provides a place for individual service. The work of the church is good. It helps people in need and those involved in its work are more satisfied and fulfilled as human beings than those who never bend to help.

## REVIS:

First of all, my church offers me an opportunity to serve, thus giving me a feeling of being needed. It is through the church that I can gain enough spiritual strength to be able to cope with the problems that enter my life. I don't regard the church as a place I can go on Sunday to escape the realities of life, but rather a place that can teach me to live with them. This can be done

**QUESTION 3: What are some of the things you or other lay people can do to help the Church be supportive of you in these times?**

through sermons, especially those that relate the teachings of Jesus with living in the world today.

## BIRD:

The Church and what it is offers a great number of areas in which one can find support. If nothing more than a quiet place to meditate and reflect or a full service with the three "s"'s (sacraments, sermons, and singing), it's always there for you. It allows one to be as involved as one wants to through church schools, outreach programs, stewardship, etc. Basically it's there for us as it has been and through us will be. Also through us it keeps pace or tries to with these changing times.

## GOODSON:

I'd say we need to identify first that the church does indeed meet some of our needs, be willing to say that when we have the opportunity—to share that experience with others. We can "grow up" to the mature realization that this source needs our financial support to continue meeting these needs just as much as we need to pay our taxes to the government for what we receive from doing so, or to support with our money any sources from which we benefit. We should insist on open dialogue and open meetings regarding all



REVIS

BIRD

aspects of church affairs to allow for continual growth and understanding as we are able to receive it. We can benefit much from committing ourselves to participate in a continuing education program on how to live into "being a Christian." We can re-affirm over and over that the church is that body through which God is continuing to work and assume our responsibility to insure that the process continues.

## LEAK:

Perhaps President Kennedy's phrase would apply well here—Ask not what my church can do for me but rather what I can do for my church. I believe too many of us expect too much of our church. We *expect* the church to solve our problems. We *expect* the church to be available to us at all times for all reasons. We *expect* the rector to be always on hand. We should stop expecting these things to happen regardless of our own efforts in behalf of the church. I believe the greatest support our church can give us is the opportunity to be involved without any questions asked. A place to gather, a place to make friends, a place of good principles, a place for a person to become successful through service to his fellow men, a place to review the religious teachings which make men great. As lay people, we should become more involved in the program goal setting of the Church and then we should make ourselves available with talents, energies, and money to see that the goal are met. By being so involved the church is really supporting us by building our character.

## BIRD:

The main thing to me is regardless of special skills we may or may not have, that we get involved. This may take many different forms because we're all so unique, but we need to get with the program. I've found that initially getting involved is the hardest part, but after that, things begin to happen.

## REVIS:

It would be very helpful to me if the church were more concerned and in-



volved with the lives of our less fortunate fellowmen. I know that the Church cannot feed the world or clothe the world; however, the church can do

such things as organize more effective recreational activities, establish study programs for students, and provide activities for our senior citizens.

## Biographies Of Lay Panelists

**Keith Goodson**—Describes himself as follows: "I'm 41 years young, a man, husband, father, tax administrator, citizen, neighbor, friend, and sometimes an enemy and through all of this I'm finding myself in quite a struggle, but often happy, able to be angry, to enjoy feeling things, am less afraid of living than ever before and do believe that life is full of hope and expectancy, and is often exciting and good." He is past senior warden at St. Mark's, Raleigh.

**Robert Edwards Leak**—Is the director of the Office of Industrial, Tourist, and Community Resources at the Department of Natural and Economic Resources for the state of North Carolina. He was born in Rockingham, received his B.S. Degree from Duke University in 1956 and his M.S. Degree in Geology from the University of Tennessee in 1957. He is active in church work and in many civic organizations and is presently serving as president of the Men of Christ Episcopal Church, Raleigh. He is married to the former

Martha Council of Boone. They have two sons, Bobby and Council.

**James H. Revis**—Was born in Raleigh, North Carolina and attended the public schools of Raleigh. He received his B.A. degree from Saint Augustine's College in Raleigh, and is presently employed by the U. S. Postal Service. He is a member of Saint Ambrose Episcopal Church, a member of the vestry, and chairman of the Episcopal laymen of his parish.

**Speight Bird**—Was born and raised in Rock Hill, South Carolina, he is a graduate of Clemson University. He served as an officer in the Navy on a destroyer. He married an Episcopalian and became one shortly thereafter—her name is Mary Lib. They have one daughter (5) and one son (3). Employed by Kayser Roth Hosiery Company in yarn processing department (division), he is presently on the vestry at Holy Comforter Church in Burlington and serving as Junior Warden. He also sings in choir and is 34 years old.

At a recent press conference in New York City, Dr. Ramsey recognized certain doctrinal differences that make intercommunion difficult. Among these differences, he said, are positions on the Blessed Virgin Mary, the infallibility of the Pope, and the Roman Catholic insistence that it is the one holy church.

In his quest for unity, Dr. Ramsey went to Istanbul in 1962 to call on the late Ecumenical Patriarch Athenagoras I. Subsequently, he visited other east European countries, including Greece and Russia, to meet Orthodox patriarchs, in his search for greater understanding among the churches.

For several years he sought to link the Church of England with British Methodism, but his dream for such a union was thwarted twice, first in 1969 when his own Anglican Assembly defeated the proposal after the Methodist Conference had approved the scheme, and again in 1972 when his General Synod (successor to the Church Assembly) failed to give the plan the necessary majority.

Dr. Ramsey was educated at Cambridge and Cuddesdon Theological College, Oxfordshire. After his ordination in 1928, he was curate in Liverpool for two years. For the next six years he was sub-warden of Lincoln Theological College. This was followed by service as a member of parish staffs in Lincolnshire and Cambridge and as canon of the cathedral and professor of divinity in Burnham. In 1950 he became Regius Professor of Divinity at Cambridge, where he taught until his election to the episcopacy.

Known for his scholarship, wit, compassion and informality, Dr. Ramsey is the author of many theological works, which are distinguished by their profound learning and clarity of expression.

Dr. Ramsey has not announced his specific retirement plans, though he has indicated that he expects to spend his time reading and writing theological works and continuing his activities on behalf of unity among the churches.

The Rt. Rev. John E. Hines, presiding bishop of the Episcopal Church in the U.S., in a statement on Dr. Ramsey's announced retirement, said that the Archbishop "is greatly beloved and respected by all bishops throughout the Anglican Communion." Bishop Hines said that Dr. Ramsey's "most durable contributions" were "in the realm of

## Anglican Head Since '61:

# Archbishop Of Canterbury To Retire On November 15

LONDON (DPS)—The Most Reverend and Right Honorable Arthur Michael Ramsey, the 100th Archbishop of Canterbury, primate of all England and spiritual leader of the 46.7 million member world-wide Anglican Communion since 1961, has announced he will retire on November 15, 1974. He will observe his 70th birthday on November 14.

He was Bishop of Durham from 1952 to 1956 and Archbishop of York from 1956 until his appointment as Archbishop in 1961.

Born in Cambridge in 1904, he has been the most widely traveled holder of his office and perhaps the most traveled

head of a Christian communion in history. The southern half of the Western Hemisphere is one of few places Dr. Ramsey has not visited, but he plans to visit Anglican communities in Colombia, Chile, Argentina and Brazil this fall just before his retirement.

Probably the best known and most significant of his many journeys on behalf of unity among the churches was his visit in Rome's Sistine Chapel with Pope Paul VI in March, 1966. The result was the establishment of the Anglican-Roman Catholic International Commission, which has produced since that time historic agreements on the Eucharist and the Ministry.



# The Tar Heel DioSCENE

By MARGARET S. KNIGHT  
Churchman Editorial Board

**To Concord** — The Rev. John I. Jessup, III, goes on May 1 to Concord to become rector of All Saints' church. He has been assistant to the rector at St. Francis', Greensboro. Mr. Jessup has also served as assistant rector at St. Lukes', Birmingham, Ala., and at Church of the Good Shepherd, Rocky Mount. He is a Greensboro native, received his A.B. at Duke University and his M.Div. at Virginia Theological Seminary.

**To Monroe** — The Rev. Preston B. Huntley, Jr., comes to St. Paul's, Mon-

live scholarship and ecumenical progress."

"His tenure as Archbishop of Canterbury," Bishop Hines said, "has proved to be a most unifying one in Anglicanism itself and his service as a President of the World Council of Churches kept widening the borders of Anglican ecumenical interests."

The Rt. Rev. John M. Allin, bishop of Mississippi and presiding bishop-elect of the Episcopal Church, said that Dr. Ramsey's "unparalleled contribution as a seeker of unity has left its mark on all of Christendom."

"His striving for unity among the churches," Bishop Allin said, "will assure him an honored place in church history."

Bishop Allin said that he is "personally grateful that Dr. Ramsey will still be the Archbishop of Canterbury" when he assumes the office of Presiding Bishop of the Episcopal Church in the U.S. in June.

Dr. Ramsey has followed a long line of archbishops, whose diocese was established in 597 A.D. Augustine became the first Archbishop of Canterbury in 601 A.D.

Since the Church of England is the established church, the Queen will appoint the successor to Dr. Ramsey on advice from the Prime Minister. Under the amended rules of the General Synod, the Church's standing committee, composed of both clergymen and lay persons, will be consulted about the appointment.

roe as rector on May 1. He comes from St. Andrew's, Mt. Pleasant, S. C.

**New Associate** — The Rev. James Edward Manion has come from the Diocese of Delaware to serve as associate rector at Emmanuel Church, Southern Pines. The Rev. Martin Caldwell is rector.

**Award** — The Rev. Hunt Williams, rector of St. Peter's, Charlotte, was honored recently as "Public Citizen of the Year," an award given by the South Piedmont Chapter of the National Association of Social Workers. He was cited for his involvement in the work of various social agencies through the years, and in particular for his leadership in the organization of the local Planned Parenthood agency, of which he is currently vice president.

**Good Hands** — From the "Epistle to the Philippians," newsletter of St. Philip's, Durham, comes this quote from the rector, the Rev. Eugene Bollinger, entitled "Some Musings on Leadership." "I attended my first Diocesan Council meeting in Raleigh this past Tuesday in my capacity as Dean of the Central Convocation. It was impressive, not because of the ceremony, but because of the openness, honesty, and concern of the group for the welfare of the diocese and their being Christian Stewards. I was humbled and happy. Your Diocese is in good hands."

**Hungry Dinner** — Also from St. Philip's comes a note about their annual Feed the Hungry Dinner, with profits from the simple meal going to the Presiding Bishop's Fund for World Relief. The meal followed a service of Holy Communion, in the style of the Last Supper.

**Honored** — Mr. Jim Padgett, organist at St. Luke's, Salisbury, has been selected for membership in the Association of Anglican Musicians. The association is an outgrowth of the American Cathedral Organists and Choirmasters Association, and the group strives to "preserve, promote, and add to that great church music tradition that is ours as Anglicans. It is open to a

number of professional parish musicians in this country and Canada. The Rev. Uly Gooch is rector of St. Luke's.

**At College** — The Rev. Louton W. Pettit, rector of St. Matthew's, Hillsborough, spent at week at the College of Preachers, Washington, D. C., recently, attending a seminar on the theme, "Research in Homiletics: An Analysis of the Preaching Event."

**Banners** — The families of St. Mary's, High Point, as a part of their Easter celebration, made special banners and carried them in the Easter procession. Made of burlap, felt, monkscloth, silk or satin, and of various shapes and sizes, individuals, groups, or families were invited to make and carry them in the procession. Awards were to be given for the best.

**Conservation** — The congregation of St. Timothy's, Winston-Salem, is keeping right up with the times, with the appointment of a special parish committee on conservation of energy. With Mr. George Walker as chairman, the committee is charged with the responsibility of assisting in forming car-pools for parish related activities and to advise the vestry concerning methods of grouping activities in ways that will reduce necessary transportation. The Rev. John Campbell is rector.

**Welcome Home** — Christ Church, Charlotte, welcomed home recently as guest preacher the Rev. Carter Heyward of Manhattanville, N. Y. Miss Heyward, a Charlotte native, is a graduate of East Mecklenburg High School, received her A.B. from Randolph-Macon Woman's College, her M.A. from Columbia University and her M.Div. from Union Theological Seminary in New York. She is presently a candidate for a Ph.D. in theology and is a tutor of practical theology at Union Seminary. She was ordained to the diaconate by the Rt. Rev. Paul Moore, bishop of New York. She has worked as a parish assistant at St. Martin's, Charlotte; as a chaplain at Bellevue Hospital in New York, and presently is assisting minister of St.

Mary's, Manhattanville. She is a member of the Board for Theological Education of the Episcopal Church and of the National Coordinating Committee for Women's Ordination to the Priesthood and Episcopate.

**Ordained** — The Rev. F. Clay Matthews of Raleigh was ordained to the priesthood on April 3rd in Atlanta, by the Rt. Rev. Bennet J. Sims, Bishop of Atlanta. Mr. Matthews was ordained to the diaconate in this diocese last

June and went to Atlanta as chaplain of the parochial school of Holy Innocents Church, in the Sandy Springs area. He went to Virginia Seminary from St. Michael's, Raleigh, and the Rev. James Beckwith, rector of St. Michael's was in the procession and his parents, Mr. and Mrs. W. Forrest Matthews, presented the elements at the Communion service. The Rev. Robert H. Johnson is rector of Holy Innocents.

**Exchange** — Mrs. Marie Osborne

and her fifth grade Sunday School class of St. Mark's, Huntersville, recently visited the fifth grade class at Holy Comforter, Charlotte. Included in the visit were attending Sunday School, a church service, and a picnic in a nearby park. This is a return visit for the group, for last October *Ham Morris* took his fifth grade class to visit St. Marks. The Rev. Alwin Reinert is rector of Holy Comforter and the Rev. Thomas Droppers is rector of St. Marks.

## UTO's Grant At Work In New Orleans

NEW ORLEANS (DPS) — "We don't want to be a church. We see ourselves as an expression of the church," explains the Rev. Bill Brown, director of the Trinity Christian Community in New Orleans, a 1973 grantee of the Episcopal Churchwomen's United Thank Offering.

Located in an upstairs store front at 1123 Erato St. in an ethnically and racially mixed neighborhood between the Irish Channel and the bowery, the Upper Room is the headquarters for the Community's year-round ministry to anybody and everybody.

"I don't care if a person is from Nob Hill. It's the inner man that counts. Jesus wants to make them whole," avows Mr. Brown.

He certainly is no starry-eyed social worker. A Presbyterian by faith, he grew up in Detroit's inner city and was converted to Christ there some 20 years ago.

"The essence of the Christian gospel is not changing a person's environment. It's changing him. That's what salvation means. Here we seek to establish creative relationships, so we can structure programs to help people and to share the Gospel with them."

Emphasizing one of his strong beliefs, he continues, "The programs are the last thing. The church has made a terrific mistake in making programs first and making people fit them. The result is that they stay away in droves."

Programs which have emerged since the Community's foundation in 1968 reflect practical responses to perceived needs.

Roughly, these activities center around camping and recreation, evangelism which includes worship services,

guest speakers and street missionary work and rehabilitation and nurture, ministry to the alcoholics, prostitutes, drug addicts and derelicts who congregate in the low-standard housing pockets of the Channel.

The national United Thank Offering (UTO) has earmarked some \$25,000 for the Community, one of 87 programs throughout the world to receive a slice of the \$1,493,207.80 allocated by the 34th Triennial meeting simultaneously with General Convention last fall in Louisville, Ky.

The Community will use that money "to buy a van and hire a couple to work in a rehabilitation program, particularly with women."

"I just talked to a girl who has four

children. She was a prostitute and a junkie. After we found her, she lived in our home for a year. Now, she is winning souls for Christ," Mr. Brown says.

He readily admits that "we have loads of disappointments," but he insists, "The victories are startling."

The Upper Room is a colorful gathering place, featuring on one wall a psychedelic mural that fairly screams, "God is Love!" On Sunday evenings it is the site of informal worship services which are "friendly, warm experiences. Instead of signing an attendance card, everyone meets another person with a hug," says Mr. Brown.

The back of the donated building is given over to offices and craft space

### Rector's Dream

By THE REV.

L. BARTINE SHERMAN

Rector, St. Martin's, Charlotte

I had a dream. In my dream, a joint announcement went out from the National Council of Churches, the (R.C.) Congress of American Bishops, and the Presiding Bp.'s office, which said, "While the shortage of Grace continues, only persons baptized in odd-numbered years may attend church on first and third Sundays; only persons baptized in even-numbered years may attend church on second and fourth Sundays. Fifth Sundays are for emergencies only."

And immediately, lines began forming in front of every church

an hour before the doors would be opened. Clergy of all denominations were hounded by requests to open the church secretly, at odd hours, for regular customers. All sorts of emergencies came to light, things that had never been considered emergencies before. And every time the churches opened, they were filled to overflowing with the lucky ones, the ones who managed to get in.

But then I woke up. There is no shortage of Grace. And so we take it for granted, looking for it only when we become keenly aware of our individual shortages.

I'm glad it was only a dream, but parts of it were very nice while it lasted.



for the eight full-time and 10 part-time staff members.

The Community's board of directors are drawn from four denominations. "We decided early that we couldn't do this thing in a sectarian way. You create a lousy image. We're not trying to make Presbyterians out of the Irish Channel. We want to make them Christians," the director explains.

So, where do you send people when they have been won to Christ?

That, Mr. Brown admits, is a problem. "We thought at first we could just recommend a church, but some churches weren't so happy to receive our recommendations, and some of the people weren't happy with our suggestions," he recalls.

"For a period of time, we have to be a bridge. Ultimately, most do find a church on their own. Some even find a seminary before they find the church. Four young men from here who are going to Bible college next year are half-way identified with faiths, but all they really know is that they want to work for Christ," he explains happily.

Episcopalians from New Orleans and Metairie are numbered among the volunteers who aid the Community. Their help comes in the form of time, but particularly in talents and money.

Their current \$78,000 budget owes a lot of thanks to individual contributions. And that is a long way from zero, which is what they started with when the Rev. and Mrs. Brown first became involved in inner city work on instructions from a local Presbyterian Church to which Mr. Brown was attached as an assistant.

A personable man who immediately falls into first-name relationships, Mr. Brown, his wife, a former public health nurse, and their four children have a home near The Upper Room, where "We had morning Bible study and rehabilitation meetings for addicts long before there was a methadone center in the city."

Bible study courses still figure strongly in the Community's gamut of activities, as do summer camps for children and their parents.

The Community is also involved in temporary resettlement to take people who need constant attention off the streets. They provide foster families and even own some cottages where people can live while they undergo rehabilitation.

The Risen Son is one of their small

settlement houses near the St. Thomas Housing Project in the very heart of the Channel.

Mr. Brown considers their one ace in the hole to be "flexibility." He is unimpressed with buildings, with owning

them, with building them. If you seek his opinion as to where the action is, you might consider an apology:

"I'm sorry you can't meet our recreation director, but he's out on the street."

## Mead Leads Development Workshops

NEW YORK—The Rev. Loren B. Mead, an Episcopal priest and presently director of Alban Institute, Washington, D. C., will lead six two-day seminar/workshops on Parish Congregational Development this spring.

The workshops, designed for local parish people, both clergy and laity, and judicatory staff personnel who are concerned about parish renewal, are sponsored by the church development offices of 14 national denominational mission agencies working through the Joint Strategy and Action Committee (JSAC).

The workshops will deal with such questions as: Is the local congregation the place to look for renewal in the church? How can congregations be internally revitalized and empowered for mission? What are the dynamics which make for change in the local congregation?

Until this past December, Mr. Mead was director of Project Test Pattern, an experimental program which did research in parish development with over 150 congregations for the Episcopal Church. (Prior to that assignment he served in the Diocese of North Carolina.) In the workshops, Mr. Mead will be assisted by resource persons, including panels of local clergy and a regional consultant in each area.

Following is a schedule of the workshops to be held:

BOSTON, April 25-26, Cathedral Church of St. Paul (Episcopal)

ATLANTA, April 30-May 1, First Congregational Church (United Church of Christ)

DETROIT, May 13-14, Central Methodist Church (United Methodist Church)

DES MOINES, May 16-17, St. John's Lutheran Church (American Lutheran Church)

DALLAS, May 20-21, First Presbyterian Church (Presbyterian Church in the U. S.)

SAN FRANCISCO, May 22-23, First Congregational Church (United Church of Christ)

Registration is \$25 per person. For each additional person from the same congregation, the cost is \$20. Accommodations will be available at nearby hotels. For further information and registration details, contact: Ms. Marian Nixon, JSAC Room 1700A, 475 Riverside Dr., New York, N. Y. 10027-212/870-3105.

Denominations cooperating in this endeavor include: African Methodist Episcopal, American Baptist, American Lutheran, Christian Church/Disciples, Church of the Brethren, Episcopal Church, Lutheran Church in America, Lutheran Church/Missouri Synod, Presbyterian Church in the U. S., Reformed Church in America, Southern Baptist, United Church of Christ, United Presbyterian Church in the U. S. A., and the United Methodist.

## St. Aug. Trustees Honor Mrs. DuPont

RALEIGH—The Board of Trustees of Saint Augustine's College has voted a "Special Trustees Citation" to Mrs. A. Felix duPont of Wilmington, Delaware. Mrs. duPont, unavoidably absent from the meeting, was cited for giving "unstintingly her time, talent, and perceptive judgment" to the college.

The Rev. Dr. M. Moran Weston of New York, chairman of the board, had high praise for people of prominence who budget busy days of their time to such useful assets in our society as educational institutions.

Dr. Weston commented, "A most important factor in the development of a college is a creative, hardworking, and generous board of trustees. In all of these ways Mrs. duPont has provided an example for us all. I could wish no greater boon for any college than to attract to its board persons of the dedication of Mrs. duPont."

# Relief Fund Ships Food And Medicines

NEW YORK (DPS) — The Presiding Bishop's Fund for World Relief continued in 1973 to respond to emergencies and disasters—both massive and minor in terms of dollars (Total: \$682,194.22), but critical in terms of human lives.

The devastating earthquake in Managua, Nicaragua occurred on December 23, 1972, and all during 1973 contributions were received in response to a special appeal—a total of \$217,931.80. As of this date it has still not been officially decided exactly where the city of Managua will be rebuilt, so the emergency situation continues and funds have been held to make possible further response in 1974.

A total of \$102,875.59 was sent in 1973 for emergency feeding, housing, medical and social services and small business loans. This assistance went both to the missionary Diocese of Nicaragua (through Bishop Haynsworth) and to the ecumenical project of Church World Service.

Other major contributions from the Fund went to the Indochina Fund for Reconstruction & Reconciliation (of the World Council of Churches), \$10,000; Vietnam Christian Service, \$15,000; Palestinian Refugees in the Middle East, \$25,000; Reconstruction and Rehabilitation in the Southern Sudan, \$25,000; and the Sahelian Zone of West Africa for drought/famine relief, \$10,000.

Although massive assistance is needed and will continue to be needed in the huge area of the sub-Sahara, Africa, which now comprises nine countries, the Presiding Bishop's Fund, through Church World Service, has been able to make a significant contribution to work concentrated in the small French-speaking country of Niger. As part of the World Council response, Church World Service has fielded a mobile medical team—ecumenical and international—to do emergency and preventive work among drought victims. CWS has also conducted a critically important work of combatting infestation of date palm trees by importing lady bugs from Iran which attack the predatory insect which is destroying these oases trees. These are vital to the life and liveli-

hood of the nomadic peoples of the area.

Contributions from the Presiding Bishop's Fund to Church World Service made possible 1,536 shipments to

62 countries of material aid, weighing 53 million pounds and valued at \$14.3 million, in the form of clothing, blankets, yard goods, food, medicines, family planning materials, sewing ma-

## Treasurer's Report

**Editor's Note:** Following is the report of Diocesan Treasurer Michael Schenck on assessments and quota plus the payments thereof for parishes and missions throughout the Diocese for the period January through March 31, 1974. The assessments figure is that assigned to each parish and mission for the day-to-day-operating expense of the Diocese. The quota figure represents the participation of each parish and mission in the program of the Episcopal Church in the Diocese and throughout the world.

	EPISCOPAL MAINTENANCE		CHURCH'S PROGRAM	
	Assessment	Paid	Quota	Paid
Albemarle, Christ Church.....	\$ 1,231.00	\$ 131.00	\$ 3,551.00	\$ 251.00
Ansonville, All Souls.....	234.00	149.67	675.00	432.00
Asheboro, Good Shepherd.....	1,796.00	299.34	5,184.00	864.00
Battleboro, St. Johns.....	238.00	179.00	687.00	.00
Burlington, Holy Comforter.....	4,525.00	1,131.25	9,500.00	2,375.00
St. Athanasius .....	44.00	44.00	128.00	128.00
Cary, St. Pauls.....	974.00	243.48	2,809.00	702.24
Chapel Hill, Chapel of Cross.....	5,361.00	911.00	15,471.00	2,621.00
Holy Family .....	2,835.00	708.75	8,181.00	2,045.25
Charlotte, All Saints.....	701.00	175.25	2,022.00	505.50
Christ Church .....	13,804.00	3,451.00	40,233.00	10,058.28
Holy Comforter .....	5,756.00	479.67	13,610.00	1,134.17
St. Andrews .....	2,203.00	.00	6,358.00	.00
St. Christophers .....	1,534.00	383.55	4,427.00	1,113.45
St. Johns .....	6,124.00	1,530.00	6,000.00	6,342.00
St. Martins .....	5,801.00	1,450.31	16,739.00	4,184.81
St. Michael & All Angels.....	820.00	205.00	2,367.00	.00
St. Peters .....	4,867.00	1,216.75	14,046.00	3,511.50
Cleveland, Christ Church.....	907.00	.00	904.00	.00
Concord, All Saints.....	2,050.00	520.00	5,916.00	1,479.00
Coolemeem, Good Shepherd.....	233.00	.00	672.00	.00
Davidson, St. Albans.....	200.00	100.00	577.00	200.00
Durham, Ephphatha .....	51.00	.00	146.00	.00
St. Andrews .....	223.00	55.75	644.00	161.00
St. Josephs .....	1,403.00	475.75	500.00	.00
St. Lukes .....	1,886.00	314.34	500.00	41.67
St. Philips .....	4,991.00	.00	14,403.00	.00
St. Stephens .....	3,420.00	855.00	9,869.00	2,467.31
St. Titus .....	1,184.00	296.06	3,416.00	854.06
Eden, Epiphany .....	1,260.00	315.00	2,346.00	586.50
St. Lukes .....	727.00	181.74	2,097.00	524.66
St. Marys-By-Highway .....	119.00	.00	343.00	57.20
Elkin, Galloway Memorial.....	213.00	.00	614.00	.00
Enfield, The Advent.....	424.00	.00	500.00	.00
Erwin, St. Stephens.....	1,249.00	315.00	750.00	189.00
Fork, The Ascension.....	160.00	.00	461.00	.00
Fuquay-Varina, Trinity .....	77.00	.00	.00	.00
Garner, St. Christophers.....	341.00	.00	984.00	.00
Germannton, St. Phillips.....	15.00	15.00	43.00	43.00
Greensboro, All Saints.....	1,635.00	408.75	4,719.00	1,179.75
Holy Trinity .....	8,350.00	2,087.49	24,095.00	6,023.73
The Redeemer .....	1,122.00	.00	3,237.00	.00
St. Andrews .....	3,899.00	3,899.00	11,253.00	2,250.60
St. Barnabas .....	301.00	75.25	870.00	217.50
Halifax, St. Marks.....	240.00	.00	691.00	.00
Hamlet, All Saints.....	556.00	556.00	1,604.00	.00
Haw River, St. Andrews.....	317.00	.00	.00	.00
Henderson, Holy Innocents.....	3,396.00	.00	9,800.00	.00
St. Johns .....	402.00	.00	944.00	.00
High Point, St. Christophers.....	1,586.00	.00	500.00	.00
St. Marys .....	3,822.00	955.50	11,030.00	2,757.48



chines, tools, seeds and other supplies and equipment. U. S. government assistance included \$3.3 million as the value of Food for Peace and \$2.4 million in reimbursed ocean freight. Membership in Interchurch Medical Assistance enabled the Episcopal Church to make 15 shipments to eight countries of medicines valued at \$230,596.41 for a cost of \$2,602.38.

Our refugee resettlement program under the sponsorship of Church World Service, continued resettlement by the Episcopal Church—in 1973 191 more individuals were aided than in 1972 and this represents 31 percent of the total caseload of Church World Service. The largest number (699) came from Yugoslavia. Others, in order, were Cubans, Rumanians, Egypt-

tians, Ugandan Asians, Albanians, Iraqi, Armenians, Chinese (from Hong Kong), Russians and Bulgarians.

The new Guidelines for the Presiding Bishop's Fund call for more attention to development as a means of attacking root causes of hunger and poverty. In 1973 the Presiding Bishop's Fund was involved through its support of the Planned Parenthood program of Church World Service, funding projects in Brazil and Costa Rica and through support of community development programs in the Malagasy Republic and Israel, Dominican Republic, and the Caribbean area. This type of support will be expanded in 1974.

In addition to the major emergencies referred to above, the Presiding Bishop's Fund responded to these other emergencies and special needs: Northern Philippines, crop infestation; Polynesia, hurricane relief; Pakistani, Bengali and Bihari refugees; Iceland, volcano; Texas, tornado; Tennessee, flood; Missouri, flood; Michigan, flood; Arkansas, tornado; Indochina, BachMai Hospital and Cho Ray Hospital; South Dakota, replacement of garden tools plus seeds and Wounded Knee; Canada, Winnipeg Aid Committee; Korea, legal defense; Mexico, flood relief; Pakistan, flood relief; Farm Workers Ministry, food emergency, New York City; Vermont, flood relief; Grenada, fire-damaged high school; Brazil, food and clothing for boys' home; Rio Grande, medical emergency in San Juan Mission on Navajo Reservation; and Chile, refugees from Chile.

At the May meeting of the Executive Council, the Guidelines proposed by the Special Committee appointed to Evaluate the Presiding Bishop's Fund were adopted and a new Board of Directors was appointed. The Presiding Bishop continues as Chairman of the Board and the other members are: The Rev. A. Theodore Eastman, Washington; George T. Guernsey III, Missouri; the Rt. Rev. Willis R. Henton, Northwest Texas; Mrs. Howard Hoover, Los Angeles; the Rev. Gerald N. McAllister, West Texas; Miss Jane Ordway, Rochester; the Very Rev. Dillard Robinson, Newark; Curtis Roosevelt, New York; the Rev. Albert Sears, Massachusetts; the Rt. Rev. Furman C. Stough, Alabama; Fernando Vender, Arizona; Mrs. Robert M. Webb, Connecticut; and Mrs. J. Wilmette Wilson, Georgia.

	EPISCOPAL MAINTENANCE		CHURCH'S PROGRAM	
	Assessment	Paid	Quota	Paid
Hillsborough, St. Matthews.....	1,342.00	1,342.00	2,500.00	.00
Huntersville, St. Marks.....	1,304.00	.00	2,000.00	.00
Iredell Co., St. James.....	138.00	138.00	398.00	.00
Jackson, The Saviour.....	263.00	65.75	538.00	135.30
Kittrell, St. James.....	46.00	.00	134.00	.00
Laurinburg, St. Davids.....	410.00	68.32	1,182.00	197.00
Lexington, Grace.....	1,788.00	596.00	5,160.00	1,720.00
Littleton, St. Albans.....	162.00	.00	250.00	.00
St. Annas.....	40.00	.00	55.00	.00
Louisburg, St. Matthias.....	70.00	.00	179.00	.00
St. Pauls.....	880.00	73.37	1,000.00	83.37
Mayodan, The Messiah.....	447.00	111.75	1,291.00	322.75
Milton, Christ Church.....	59.00	59.00	170.00	170.00
Monroe, St. Pauls.....	1,438.00	1,396.74	4,149.00	.00
Mount Airy, Trinity.....	1,443.00	.00	.00	.00
Northampton Co., St. Lukes.....	38.00	.00	.00	.00
Oxford, St. Cyprians.....	213.00	.00	615.00	.00
St. Stephens.....	1,785.00	446.25	4,215.00	1,287.45
Pittsboro, St. Bartholomews.....	653.00	653.00	1,886.00	1,886.00
Raleigh, Christ Church.....	8,113.00	.00	16,000.00	.00
Good Shepherd.....	6,571.00	1,097.00	18,963.00	3,160.50
St. Ambrose.....	1,228.00	.00	2,200.00	.00
St. Augustines.....	51.00	.00	148.00	.00
St. Marks.....	1,662.00	280.00	4,796.00	800.00
St. Marys.....	68.00	.00	196.00	.00
St. Michaels.....	5,495.00	1,373.73	15,857.00	1,321.41
St. Timothys.....	2,577.00	644.25	7,435.00	2,435.00
Reidsville, St. Thomas.....	1,550.00	.00	4,474.00	.00
Ridgeway, Good Shepherd.....	23.00	.00	67.00	.00
Roanoke Rapids, All Saints.....	1,573.00	262.20	4,439.00	756.50
Rockingham, The Messiah.....	1,087.00	.00	1,000.00	.00
Rocky Mount, Christ Church.....	683.00	200.00	1,972.00	600.00
The Epiphany.....	113.00	66.50	383.00	191.50
Good Shepherd.....	5,059.00	1,279.00	11,509.00	2,869.00
St. Andrews.....	2,409.00	803.00	6,953.00	2,317.68
Roxboro, St. Marks.....	456.00	76.00	1,317.00	219.50
Salisbury, St. Lukes.....	5,260.00	1,315.00	12,000.00	3,000.00
St. Matthews.....	1,020.00	170.00	2,943.00	.00
St. Pauls.....	183.00	183.00	529.00	.00
Sanford, St. Thomas.....	1,371.00	342.00	3,956.00	990.00
Scotland Neck, Trinity.....	1,547.00	386.72	4,463.00	1,115.72
Smithfield, St. Pauls.....	1,460.00	385.00	4,214.00	1,055.00
Southern Pines, Emmanuel.....	4,541.00	1,135.25	13,106.00	3,276.50
Speed, St. Marys.....	94.00	.00	272.00	.00
Statesville, Trinity.....	2,306.00	400.00	6,654.00	1,150.00
Tarboro, Calvary.....	4,172.00	1,042.98	12,040.00	3,009.99
St. Lukes.....	116.00	.00	336.00	.00
St. Michaels.....	343.00	80.00	989.00	200.00
Thomasville, St. Pauls.....	413.00	103.50	1,192.00	300.00
Townsville, Holy Trinity.....	106.00	.00	191.00	.00
Wadesboro, Calvary.....	1,629.00	1,629.00	4,702.00	.00
Wake Forest, St. Johns.....	341.00	250.00	984.00	250.00
Walnut Cove, Christ Church.....	223.00	.00	645.00	.00
Warrenton, All Saints.....	87.00	14.50	250.00	41.68
Emmanuel.....	1,104.00	.00	500.00	.00
Weldon, Grace.....	558.00	.00	.00	.00
Wilson, St. Marks.....	136.00	.00	136.00	.00
St. Timothys.....	3,550.00	550.00	10,244.00	1,744.00
Winston-Salem, St. Annes.....	1,622.00	.00	4,681.00	.00
St. Pauls.....	13,904.00	3,475.98	40,126.00	10,031.49
St. Stephens.....	673.00	.00	1,943.00	.00
St. Timothys.....	3,085.00	771.28	8,902.00	2,225.53
Woodleaf, St. Georges.....	55.00	.00	159.00	.00
Yanceyville, St. Lukes.....	36.00	.00	.00	.00
	\$212,600.00	\$ 48,830.98	\$542,747.00	\$108,349.28

**Editor's Note:** In a continuing effort to improve the usefulness of *The N. C. Churchman* to its readers and to the Diocese of North Carolina the Editorial Board is once again inviting readers to participate in a readership study . . . similar to one conducted two years ago this spring. Our readers are encouraged to fill out the below questionnaire, tear it out and mail it to: Churchman Survey, P. O. Box 647, Raleigh, North Carolina 27602. It is repeated from April.

- 1—I am (check one)                      ☐ A clergyman                      ☐ An Adult                      ☐ A Young Adult
- 2—I look at THE CHURCHMAN   ☐ Infrequently                      ☐ Occasionally                      ☐ Frequently
- 3—I read it                                      ☐ Superficially                      ☐ In Some Depth                      ☐ Thoroughly
- 4—I find THE CHURCHMAN           ☐ Of little Help                      ☐ Helpful                                      ☐ Most Helpful
- 5—I find it                                      ☐ Dull                                      ☐ Interesting                                      ☐ Most Interesting

- 6—From reading THE CHURCHMAN I get the following image of the Diocese of North Carolina:  
☐ An Ineffective Operation                      ☐ We Do A Fair Job                                      ☐ A First Class Program

- 7—To me, the three most interesting and useful features of THE CHURCHMAN are as follows (please list in 1, 2, 3 order):

- |   |  |  |
|---|--|--|
| <input type="checkbox"/> Men of the Church Coverage | <input type="checkbox"/> DioSCENE, Parish News | <input type="checkbox"/> News Of Diocese |
| <input type="checkbox"/> Bishops' Letters           | <input type="checkbox"/> National Church News  | <input type="checkbox"/> Clergy News     |
| <input type="checkbox"/> News Of Our Conventions    | <input type="checkbox"/> ECW Coverage          | <input type="checkbox"/> EYC Coverage    |

- 8—During the past two years I have noticed in THE CHURCHMAN:

- ☐ Little Improvement                      ☐ Some Improvement                                      ☐ Much Improvement

Please Explain: \_\_\_\_\_

- 9—As for format of our publication, I tend to favor:

- ☐ The present magazine format                      ☐ A new tabloid newspaper format

- 10—My principal suggestion for upgrading THE CHURCHMAN and improving its usefulness to me, my parish and to the Diocese is as follows: \_\_\_\_\_

THANK YOU FOR YOUR ASSISTANCE IN OUR EFFORTS TO IMPROVE THE CHURCHMAN.



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Theme Of This Issue:

**Christian Education  
In Diocese Of N. C.**



Official Publication  
Diocese of North Carolina

RT. REV. THOMAS A. FRASER, D.D.

**Bishop**

RT. REV. W. MOULTRIE MOORE

**Suffragan Bishop**

BEN F. PARK

**Editor and Chairman,  
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TERRI LOVE

**Editorial Board**

Vol. 64 June, 1974 No. 6

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## Bishop's Letter:

# God Still In Command

On May 13 I completed 14 years as a bishop in the Church of God in the Diocese of North Carolina. I celebrated this anniversary by a retreat at the Convent of St. Helena in Augusta, Georgia. Our hosts were most gracious, as always, and made it possible for me to spend some time in silence when I could reflect, pray, and read.

This is also the 33rd year of my ordination to the diaconate. A great deal of history has been written in these years, i.e., World War II, Korea, Vietnam, the boom of the 50's, social activism, the widespread and renewed interest in the social sciences, and the new religious movements.

One of the many thoughts that struck me in the silence of the beautiful chapel of the Convent was that God is still in command and His church continues to serve and worship Him. There have been moments when God has been declared dead and the church as dying, but they are still very much alive. Prayer Book revision, women and the priesthood, G.C.S.P. and the withholding of pledges have created threats and crises and the church has changed and will continue to change.

But in the quiet of prayer and in the Holy Eucharist the same God is present. The gates of hell will not prevail. Alleluia. He is risen and shall reign forever and ever. That is what counts!

Faithfully in Christ,  
THOMAS A. FRASER

## Our Readers Write

### THE LAST FAMILY

**Editor, The Churchman:**

"Does being a Churchmember make a difference in *Your Life*?"

I read the responses of the four men with interest and admiration in last month's issue. Noting that each one referred to their family several times inspires me to remark that the Church is the only thing the whole family can do together.

The old time farm family was an ideal type of family life. From the littlest child on up, the whole family lived together, on the farm, for the farm and off the farm. Family life is in crisis these days. Father goes off to a job, in which the rest of the family has no knowledge or interest. Mother perhaps ditto. Children go off to school, which usually keeps the children until dark, or later. The family does not eat together, sleep together, play together, live together.

But church is something the whole family can do together. From infancy they take part in the church worship; grow in a common relationship to The Creator of all things and all people; take special responsibilities as usher; choir; altar guild; acolyte; Lay Reader. Men, women, youth and children have separate meetings but all are working on the same project. The whole family is in it together.

And that is being a family, a wholesome family.

THE REV. C. E. B. ROBINSON  
(Retired Priest of The Diocese)  
York, S. C.

### IT DOES MAKE DIFFERENCE

**Editor, The Churchman:**

Here are some responses to the questions in the May 1974 CHURCHMAN: "Does being a Churchmember make a difference in *Your Life*?"

In this day of the computer, mass media, high rise living, etc. one of the  
(Continued on page 13)



# Parishes Share Study Guide Views

By JANE GURRY

DRE, St. Peter's, Charlotte

What written curriculum material should we use is often a thorny question for Christian education planners. In order to learn something about materials which are in use in this diocese several parishes were recently asked which written curricula they used and why. Replies indicate that a wide range of materials is used to respond to equally diverse experiences and expectations.

Choosing suitable curricula from the variety of materials available is a critical time consuming process, best done in response to previously carefully developed objectives of a Christian education program. When planners are clear about what knowledge and experience they wish teachers and learners to have while involved in the program, they are better equipped to evaluate the usefulness of available material.

Several parishes have found a book entitled "What Shall We Teach" to be a valuable resource in choosing curricula. This 1971 Diocese of Oklahoma publication reviews and evaluates eight Episcopal materials, 15 from other denominations, and four from a commercial publisher, David C. Cook. Evaluations are made in six basic categories; needs and experience of learners, content and fact presented, theological assumptions and assertions, the mission of the church, educational philosophy, and helps for the teacher.

A recent process of selection of material for Holy Comforter, Burlington, is described as follows by Mrs. Joan Phillips, church school superintendent:

"Three years ago, we had a crisis in our church school. Teachers were rather bored, material stale, parents weren't happy, and children weren't coming regularly on Sunday mornings. Rather than scrap the idea of Sunday school altogether (this was discussed), the Vestry appointed a Christian Education Committee.

"After initial organization, this committee struggled with values and goals, and finally came up with the following purpose on which to focus all their efforts:

"To help God become real, here



**SPECIAL ISSUES PLANNERS**—Here is the Christian Education Committee of the Diocese of North Carolina. They are shown in session recently at High Point where they assembled much of the material for this issue of *The Churchman*. From left are the Rev. William H. Hethcock, the Rev. David Woodruff, the Rev. Frank Dunn, the Rev. Alwin Reinert, the Rev. Harrison T. Simons, Mrs. Jane Gurry and Miss Carol Cooney.

and now, so that we express His Love as understood in our experience and in our church's teachings."

"For some reason the curriculum we were using did not fulfill this purpose, so in late 1972, a Curriculum Study Committee was formed. We were introduced to the book "What Shall We Teach" at the Diocesan Christian Education Workshop, Project '73. We chose five publishers from that listing to study further, then voted on the one that we liked best. Winston Publications won unanimously. It seemed to fill our needs; meet our stated goals. It pleased the most conservative committee members; stimulated the most liberal."

Some of the parishes in this Diocese supplement one basic written curriculum with several others to achieve their objectives. This is the case at St. Paul's, Winston-Salem. Wilma Smiley, director of Christian education in that parish, writes: "We look at the useability of materials in terms of the teacher; does the material suit the needs and experiences of the children in our parish; does it relate to these experiences with the

experiences and history of Christians in bygone days; how does it describe God's action in the world and in each individual's life? Finally does it fit with our objectives of what we hope will happen to those persons in the program of Christian education?"

St. Paul's uses Episcopal materials with Methodist materials for nursery and kindergarten, Lutheran material in fourth, Southern Baptist material in fifth and sixth and develop their own from various sources in third where children are being instructed for Holy Communion.

Mrs. Smiley notes that materials are continually evaluated and changed as needed when materials are found to be wrong due to approach, unrealistic expectations or not right for need.

Grace Church, Lexington, uses St. Louis Educational Center resources for adults while Holy Comforter, Charlotte uses these resources throughout its Church School.

"Teal Curriculum" is used by The Church of the Good Shepherd in Raleigh and All Saints in Roanoke  
(Continued on page 13)

# Group Completes Ministry Course

## Was Prison Chaplain For 2 Decades:

### The Rev. W. H. R. Jackson Retiring After 40 Years

BY MARGARET KNIGHT  
Churchman Editorial Board

The Rev. William H. R. Jackson retired from active duty on April 14, 1974, after more than 40 years of active priesthood. At the time of his retirement he was serving as priest-in-charge of St. Mark's, Roxboro, Christ Church, Milton, and St. Luke's, Yanceyville. He is best known in this Diocese, however, for his 20 years as chaplain with the N. C. Prison Department, many of them at Central Prison in Raleigh.

Born in New York City in 1902, Mr. Jackson was educated in the New York City Schools; DuBose School, Tennessee; the University of Toronto; the School of Theology, University of the South. He was ordained deacon in

1930 in Philadelphia, Pa., and ordained priest in 1931 at St. Luke's, Chapel, Sewanee, Tenn., by the late Bishop Thomas C. Darst of East Carolina. He was married in 1933 to Vertie N. Moore of Roxboro.

His first charge was rector of Holy Cross, Aurora and priest-in-charge of St. John's, Bonneron. He later served as priest-in-charge of St. James, Ayden, St. Barnabus, Snow Hill, and St. John's, Winterville, all in the Diocese of East Carolina. From 1940 to 1946 he served as chaplain, Thirtieth Infantry Division, U. S. Army. He came from there to the N. C. Prison Department in 1946 and stayed there until 1967, when he went to Roxboro.

Mr. and Mrs. Jackson plan to remain in Roxboro, and have great plans for the future and their 40 acres there.

MOUNT AIRY—Twenty persons "graduated" from an eight-week course on "Equipping for Ministry" conducted at Trinity Church in Mount Airy.

The Rev. George W. Bowman, III, chaplain-supervisor at the Bowman Gray School of Medicine, led the course under the general purpose "to enable the participants to develop more self-understanding, to develop ministering skills and to actualize a community of caring."

The whole idea of this special course helping people to be better ministers was developed at Trinity Church with the help of the Diocesan Office of Program. Following a session of the Adult Church School Class, the Rector, the Rev. William Pilcher, wrote to the Diocesan Office to express some of the parishioners' concerns. They were asking how to become better able to minister to persons who are estranged from others, persons who are lonely, those who are angry, those who have special problems, and other kinds of needs people express in any community.

The letter brought the Rev. William Hethcock, director of program, and the Rev. Peter Keese, hospital chaplain at Duke University, to Trinity to talk about what could be done. Together it was decided to contact the chaplains at Bowman Gray and enlist their aid. Mr. Bowman was interested and agreed to come to Mount Airy for the classes. The sessions included discussions on a theology of caring, sensitivity to human needs, understanding ourselves, caring for grieving persons and caring for persons with specific spiritual and emotional problems. The cost of the course was shared equally between the Diocese and the participants in Mount Airy.

Since the "experiment" at Trinity was helpful to those who participated, the Office of Program is hopeful that some other such "equipping" courses will be possible in other parishes in the Diocese.

Then a discussion was held about where the congregation saw itself to be in its present life and what some of its needs might be. This data was gathered and evaluated and some attempt is being made to respond.

Now a two-phase visitation is

## Consultation Services Now Available In Diocese Of NC

BY THE  
REV. W. DAVID WOODRUFF  
Special To The Churchman

The Division of Continuing Education of the Program Task Force of the Diocese has a program of consultation with parishes, and individual clergy, Christian Education Committees, and D. C. E., both by request and as the Division takes the initiative in carrying out its responsibilities in the Diocese.

These consultations are done by individual members, or groups of members of the Division, and by the Division as a whole.

The Rev. Alwin Reinert, Chr., and Mrs. Jane Gurry, member of the Division and Christian Education Consultant to the Charlotte churches, The Rev. William Hethcock, Director of

Program of the Diocese, and others have done a number of consultations to help with planning and the carrying out of events or workshops in areas such as Teacher Training, Curriculum Planning, and Adult Education. Such consultations are available from members of the Department on request from various churches, clergy, or Christian Education people.

Another kind of consultation has been carried out by the entire Division. In an attempt to get to know churches better, and their needs, special visits have been made to two congregations—Christ Church, Albemarle and St. Thomas, Sanford. With the cooperation of the host clergyman and parish, the Division was invited to an informal dinner with representatives from the various organizations of the congrega-



# Churchwomen Hold Annual Convention



**NEW OFFICERS**—These are the new officers of the Episcopal Churchwomen of the Diocese of North Carolina. They were elected at the recent 92nd annual meeting at St. Mary's Church in High Point. From left are: Mrs. John Thompson, chairman of Northeast Convocation; Mrs. Robert Sisk, UTO treasurer; Mrs. Gerald Barrett, ECW treasurer; Mrs. D. J. Coleman, devotional life secretary; Mrs. W. M. Sigmon, Christian ministries and college work chairman; Mrs. Kenneth Royal, Jr., chairman of Central Convocation; Mrs. William Powell, year book editor; and Mrs. George B. S. Hale, secretary of Church Periodical Club. (Photos this page, cover, and Page 3 by Margaret Sniith, Churchman Board)



**MRS. CHARLES McLENDON,  
MRS. JAMES HILL**  
... Reporting on ECW Seminar,  
Finances

planned with another congregation—Trinity Church, Statesville. The first visit will involve dinner and the informal data gathering session. Then with plenty of evaluation, planning, and cooperation on the part of all concerned, the Division will respond to the apparent needs of the congregation with a second visit. This will involve a workshop or skill session designed to meet specific needs. If this proves to be beneficial to all concerned in this case, then it will be offered to other congregations in the Diocese.

Such consultations as those mentioned above, by individuals or several people, can be an effective means of improving and forwarding the life of a congregation. If you feel this kind of thing would be helpful to your church, don't hesitate to get in touch with the chairman or some member of the Division.



**MRS. WALTER ALSTON (LEFT), MRS. ERIC FLANNAGAN**  
... Secretary and President, Respectively



**BISHOP FRASER**  
... In Annual ECW Address



**MRS. JOSEPH KITCHEN**  
... Talks About Haiti



# Inter-Parish Teacher Training Set

CHARLOTTE — Charlotte area church school teachers will have a chance to try their hands at sculpturing, to get comfortable with spontaneous drama, to learn how to turn a Biblical idea into a lesson for four-year-olds, and to know how to make a film with Junior Highs—if plans materialize for inter-parish training events during 1974-75.

Chances are, plans will bear fruit. It has been happening for two years already, as slowly a clientele has been building for workshops offered by an inter-parish committee of folks dedicated to enlivening Christian Education.

Persons involved in Christian Education on all levels have attended one or more of four major workshops events designed by the committee in the last two years. Resources covering subjects as far-ranging as music to developing sharing groups have caught the interest of teachers looking for fresh approaches to apply in their classrooms.

Made possible by the part-time availability of Jane Gurry, St. Peter's parish assistant in education, to co-ordinate educational ventures among congregations, an expansion of the committee's work has happened in the direction of consultation. Mrs. Gurry has worked with St. Martin's and Holy Comforter churches on designing learning events, has spear-headed a team of consultants to give support and direction to the Church School teachers of Christ Church, and has led, with the Rev. Tom Droppers, a values clarification event with Episcopal college students at Davidson.

"What we're hoping to test," says Mrs. Gurry, "is a series of models both for consultation and workshop designs that can be applied almost anywhere. It's important that what we're doing is getting lay people to share with each other."

Finding not only a deep-running insecurity among church school teachers, but a wealth of creativity and knowledge among them waiting to be tapped, the committee has found that the biggest unused resource is the experience of teachers and learners right in Charlotte.



**SITE OF SEPTEMBER SEMINAR**—This is the Quail Roost Conference Center near Durham, site of the September 29-October 2 Episcopal Churchwomen Seminar this fall. Theme for the seminar is "Why the Church: Christian Decision Making." Dr. Harmon Smith, Jr., of Durham will be discussion leader for the seminar.

"It has been supportive and refreshing for local people to find that we don't always have to depend on superduper people for expertise," commented the Rev. Frank Dunn, the com-

mittee's chairman. "We have many skills to share with each other. It's fantastic to see people raise their own feelings of competency as they begin to teach and learn from one another."

## At Christ Church, Charlotte:

# Theological Reflection Topic Of Weekend Study

**BY THE REV. FRANK G. DUNN**  
St. Martin's, Charlotte

CHARLOTTE—Every brain in the room had hosted a whole series of new images of the Gospel by the time the weekend gelled in that primal Biblical symbol, the apple. But the apple the leader held up before the group was not the apple of Eden, symbol of the fall. It was rather an image of redemption.

The brains entertaining this "imaginal theology" belonged to 59 Episcopalians from around the Diocese of North Carolina who had come to Christ Church at Charlotte for a weekend of theological reflection called "Christian Self -- Understanding." The leader, Wally Spiegel, a seminarian, was one of a pair sent by an organization called "Imaginal Systematics." About that

apple: Wally was splitting it open to suggest that lives somehow have to be broken in order to be shared.

Linking the Passion and the Church's mission by a broken apple—recalling the broken bread of the Eucharist—is typical of the way the course seeks to relate a theological impression (Passion), a liturgical expression (Eucharist), and an ethical application (sharing, mission).

Born of a search by the Diocesan Division of Education for a strong, content-centered program for adults, the February weekend "sold out" with maximum registration. Participants were promised at the outset that they were in for a program which overtly seeks to "sell" a particular interpretation of the Gospel, and were admonished to examine the presentations to make sure they "gave people their



# St. Ambrose AA Project Pays Off



**FIRST ANNIVERSARY SCENES**—A year ago, three people sat in the Parish House of Saint Ambrose at Raleigh awaiting a crowd that never came. It was the first meeting of a new experiment to try an Alcoholics Anonymous Program on the south-side. A more ambitious program was planned for the next week with a special film to be secured from the State Library. The grand number of four attended that next meeting. From such a beginning, the Ambrose Chapter of A. A. celebrated its first anniversary recently with a large gathering of friends, wives and children (upper photo) — a far cry from the first cold night when the first meeting was held. The Ambrose Chapter is well on its way, thanks to the hard and untiring work of the three who first met to plan the chapter work, as well as the assistance of the Mental Health Center of Wake, and the advice and cooperation of Morris Barber of the State Corrections Department, and the staff of the Wake Alcoholic Information Center. The Ambrose Chapter provides weekly meetings for fellowship, study, and discussion based upon the "Big Book" of A. A. The Ambrose Chapter is well on its way in providing help for individuals and families who are plagued with the problem of alcohol. The word seems to be making the rounds that the A. A. route does work. What a difference a year makes. The Rev. Arthur Calloway (center, lower photo) is shown with members of the anniversary group.

lives" rather than "tried to take their lives away."

Beginning Friday night with an explanation of the Imaginal Systematics approach, Spiegel and his partner, Carol Tewksbury, launched a discussion of liturgy, and held out the carrot that lots of the "old straight-down-the-middle" stuff of Christianity could make loads of sense if together the group could find ways of relating it to the way lives are lived in 1974.

Old Testament themes were the point where the weekend moved into high gear. David, Moses, Isaiah, Gideon, Daniel, and the Maccabees were all tossed into the hopper, and humor began pouring out on all sides. Two hours and a hundred laughs later, Bathsheba of bathing fame, her clumsy husband Uriah the Hittite, and even David the Anointed-turned-seducer were more than casual acquaintances of the priests and lay people around the room.

By Saturday night, those in the group were probably more fatigued than they had been in years, but never before had they been so exhausted from working through such a variety of elements as the hermeneutic (Biblical interpretation) of the contempo-



rary German Rudolf Bultmann, a sermon of Paul Tillich (formerly a seminary teacher and theologian) on sin and grace, and a Paul Newman film, *The Hustler*.

With an in-depth look at the doctrine of the Trinity (to ask, "Do we meet Father, Son, and Spirit in our everyday lives?") as a backdrop, the film was one of several art forms used to relate theological concepts to ordinary life-situations. Tapes of readings, stories, and songs constantly inter-

persed throughout the basic lecture-format, related the Gospel to the life experiences of modern people.

"What does it all have to do with the Church's job, and the way Christians live their lives?" was the focus for Sunday afternoon's session focusing on understandings and strategies for mission.

Founded by Martin Bell, a young Episcopal priest with talents for writing and composing, Imaginal Systematics provides both a curriculum of adult



education and leaders trained to lead the courses in parish settings. Drawing on the wide experience of other Dioceses (notably Alabama), the division of education contracted with Bell to provide the basic course, Christian Self-Understanding, as an alternative to the more group/relational types of events sponsored by the Diocese of

North Carolina in the last several years.

Bell, author of the popular Seabury book, "The Way of the Wolf" began developing Imaginal Systematics as a result of a very forcible experience with a heart attack several years ago. According to Bell, the radical need for the Church is for new images for the Gospel truths, in line with the new

data which contemporary life keeps turning up.

As witnessed by a turn-out of over half the Charlotte participants at a 10-day-later evaluation session, those who came found new levels of Christian self-understanding, and not a few new images of the Gospel which made old truths clearer. And more vibrant.

## Adult Adviser Workshops Planned

Two Youth Adviser Workshops are planned in the Diocese to train adults and young people in program planning for local young Churchmen. St. Mary's Church in High Point will host a workshop for the western portion of the Diocese on Saturday, September 7. Eastern congregations will be invited to St. Luke's in Durham on Saturday, September 21.

The purpose of the workshop is to help local youth advisers plan and execute good programs and activities. There will be a sharing of programs that have "worked", some ideas that haven't been tried, and for new advisers some suggestions on how to get started. Delegates will have a chance to look over printed materials available for youth workers.

The plans are being made by the Division of Youth. Some 85 persons in the Diocese attended similar workshops in two congregations last fall. Their enthusiasm has brought the Youth Division to plan these similar events for this year.

## 'Pictures Louder Than Words':

# Slide Presentations Offer Wide Program Opportunities

By THE REV. WILSON CARTER  
Rector, Grace Church, Lexington

In the last few years a growing number of "amateurs" has discovered the power and versatility of the 35-millimeter color slide for all sorts of programming possibilities. Generally, the term "multi-media" has grown up around the use of projected slides along with one or more other media: such as records, tape, dancing, live music, moving pictures, etc.

My first exposure to a multi-media project was in concept a simple one. We simply took the recorded sound track of the rock opera "Jesus Christ-Superstar" and matched slide pictures to it, along with ballet performed live. As a rule, slides were used to portray concepts or themes in the opera; ballet was the vehicle by which emotions were portrayed. It took a lot of work to put it together, but it was more than worth it in terms of the moving experience it provided for both participants and audience. It was performed on Good Friday.

I have also found slide and sound

shows extremely helpful as promotional devices. I have been involved in developing 15 to 20-minute presentations for every member canvasses, development projects and simply for the purpose of building parish morale. It really is true that "pictures speak louder than words" and that almost any purpose which can be promoted *verbally* can be more powerfully promoted *visually*.

Another setting in which multi-media projects may be used to good success is in the classroom, be it with adults or children. Groups working together can produce surprising results given some film and cameras. Some examples I've seen: small children drawing their own slides or film strips, high school young persons creating a slide "sermon" on the subject of pollution in their city, a group of adults developing a multi-media Epistle to be "read" at a contemporary Eucharist.

One positive aspect of the multi-media project is that it lends itself to—in fact requires—both group effort and the distribution of tasks. It's a natural for any group of persons. In addition,

## Guilford College Is Host For Youth Gathering

GREENSBORO — The Annual Summer Conference for Young People is scheduled to take place this year on the campus of Guilford College in Greensboro. The conference is being designed for young people who have just completed grades 7 through 12. The conference will begin with supper on Friday, August 2, and continue through lunch on Tuesday, August 6.

The Planning Committee under the leadership of Miss Carol Coonley of Raleigh has determined as their purpose "to make new friends from throughout the Diocese, to get in touch with what it means to be a Christian today, and to have lots of fun."

The event is sponsored by the Division of Youth of the Program Task Force. Last year's conference took place at Camp New Hope near Hillsborough, a conference center operated by the Presbyterian Church. No youth conference was held for the years immediately following the closing of Camp Vade Mecum, formerly a conference center for this Diocese. The conference scheduled at Guilford this summer is part of a continuing effort to rebuild the tradition of a summer gathering for young people in this Diocese.

Registration will be received by the Office of Program in the Diocesan House. A fee of \$15 is required with registration, and \$30 due on arrival on August 2, make the total conference fee \$45.

a project may range from quite elemental to highly sophisticated, depending upon the experience, expertise and equipment of the group. Nevertheless, it is virtually guaranteed to possess a strength and impact you did not expect, simply by virtue of the power of oversized still pictures. Have fun!



# Holy Comforter Hosts 'Spring Ding'



**'SPRING DING' ATTENDEES**  
... Have Picture Made With Bishop (left rear)

BURLINGTON—A group of 250 young people of the Diocese of North Carolina gathered recently at the Church of the Holy Comforter in Burlington to celebrate a "Spring Ding." The title was dreamed up by the Diocesan Youth Commission, an elected group of 18 young people from around the Diocese and their adult advisers who planned the day.

The purpose of the Spring Ding was to offer the young people an opportunity to get to know Episcopal Young Churchmen from other parts of the Diocese. The young people worshipped together in a Celebration of the Holy Communion, Bishop Fraser being the celebrant and preacher.

Also, during the day the youth met together in small groups sharing ideas and personal experiences they have known in and out of the Church. They were drawn closer together through this experience, and they symbolized this by attaching their name tags to two sapling trees brought into the Church during the worship and later planted in the churchyard by the young people.

Also during the day, 10 youth members of the Diocesan Youth Division were elected. They will join the adult members in a special organizational meeting at The Terraces on October 4 and 5. The group will share in the responsibility for planning next year's spring event, the summer conference

for youth, the Acolyte Festival, and any other youth activities taking place during the year. Chairman of the Division is the Rev. John I. Jessup, III of Concord.

Those elected were: Debbie Gay, Christ Church, Rocky Mount; Rebecca Caldwell, Emmanuel Church, Southern Pines; Donna Bynum, St. Mark's Church, Wilson; Anne Hager, Church

of the Good Shepherd, Asheboro; Cedric Johnson, St. Titus' Church, Durham; Francene Moore, St. Titus' Church, Durham; Lee Morton, St. Andrew's Church, Greensboro; Michael Reinecke, Church of the Holy Comforter, Burlington; Tim Rhodes, St. Andrew's Church, Charlotte; and Audrey Weaver, St. Martin's Church, Charlotte.



**COMMUNION SERVICE**  
... Gives Special Meaning to Occasion



**PROCESSION TO PLANTING SITE**  
... New Trees Given Life



# Try At A 'Layreaders Day' Mecklenburg County Success

BY THE  
**REV. ROBERT LADEHOFF**  
Special To The Churchman

An informal survey recently showed that there are at least 50 licensed layreaders in the Episcopal congregations of Charlotte and Mecklenburg County: men, women, and young people. Some teach, some preach, some read lessons and intercessions, some conduct services in hospitals and nursing homes. The Chairmen of two divisions of the Program Task Force, the Division of Continuing Education and the Division on Worship and Liturgy, asked the Charlotte clergy if they felt a training event would be useful to these layreaders: a day when their work would be recognized, and when they could learn from one another.

The response from clergymen and from layreaders was enthusiastic, and so a four-hour training program was planned for Saturday, March 16, at St. John's Church.

About 40 layreaders attended. After coffee and donuts, the Rev. Alwin Reiners, Jr., rector of the Church of the Holy Comforter, and chairman of the Division of Continuing Education, offered a theology of layreading. He said that layreading involves considerably more than assisting a clergyman in a worship service. Layreading is a symbol of a lay person's ministry. This ministry in the world is central to the life of the church.

Mr. Reiners' presentation was followed by three workshops: each participant was able to attend two of them.

The Rev. Frank G. Dunn, of Saint Martin's Church, conducted a workshop on the use of the voice. It covered such elements in public speech as projection, phrasing, emphasis, and a general exploration into what is being spoken or read. Included in this work-

shop was the opportunity to listen to models of public reading, and the practice of the participants through the use of a tape recorder.

The Rev. Robert L. Ladehoff, rector of Saint Christopher's Church, and chairman of the Division on Worship and Liturgy, offered a workshop on planning services, for those occasions when a layreader is asked to prepare a service of worship. During this workshop, the service that concluded the Layreaders' Day was designed.

Thomas Mullen, an attorney, and layreader at the Church of the Holy Comforter, conducted a workshop on new horizons for layreaders. He described other functions layreaders are licensed to perform, in addition to reading the psalms and lessons. He described a person's possibilities as a layreader, and he offered practical steps on how to use this potential.

At a final plenary session, the Rev. John Lane, of the Church of the Holy Comforter, discussed the Bible in church: why we read it, its message for today, and the major themes that recur in the lectionary. By helping the layreaders feel more comfortable with the passages they are asked to read, he enabled them to convey the meaning of them more easily.

The workshop ended with a festive service of worship, conducted by the layreaders who attended the workshop on planning services.

The response to the day was positive. Another Layreaders' Day will be held in the fall.

There are people qualified to lead such an event in any convocation. If you would like to explore having a Layreaders' Day, you are invited to contact Mr. Reiners or Mr. Ladehoff. They will be happy to describe this event in greater detail.

# Eden Group Visitors At D. C. Cathedral

EDEN — Forty young people and adults from St. Luke's and St. Mary's in Eden enjoyed a recent two-day visit by chartered bus to Washington, climaxing their trip with morning worship at the National Cathedral on Mt. St. Alban.

They visited many of the usual historic places — the Smithsonian, Capitol, Lincoln's Tomb, Washington Monument, Museum of Natural History, and of History and Technology — on Saturday, but Sunday's tour of the cathedral under a staff guide and the morning worship were the highlights of things seen and done.

A concert singing group of high school children from New Jersey presented a half-hour program before the service, and the men and boys choir of the cathedral led the worship at 11:00 a.m.

At the announcement time the group from Eden was recognized, and the Very Rev. Francis B. Sayre, Jr., Dean of the Cathedral, who had cordially greeted the group during the tour earlier, began his sermon by saying that since that day was the last of Earth Week, it was quite appropriate that there should be a group of people present from Eden. "Since the topic this morning is our environment," he said, "it is not only in keeping that we have the group from Eden in the congregation, but also one of our clergymen from the other end of the spectrum, from Pittsburgh! But that is not quite fair to Pittsburgh," he hastened to add, "since they have done much of late to clean up their furnace emissions."

The cornerstone of the cathedral was laid in 1907, and now, under the able direction of Dean Sayre, work is being pushed to complete the nave by 1976, and the west towers in the 1980s. The local group returned to North Carolina much impressed by the beauty and magnificence of the cathedral and by the hundreds of people gathered for worship.

For the past two years five couples from each parish have been meeting monthly in each other's homes to discuss the problems of inter-church rela-

## Episcopalians, Catholics In Dialogue At Salisbury

SALISBURY — Plans for church union will never get very far until they involve individual members of the various churches at the local level. St.

Luke's Parish, Salisbury, has been involved in just such a dialogue with their neighboring Roman Catholic parish, Sacred Heart.



## Lexington Parish Offers 'To Be A Woman' Series

BY JOAN GARRABRANT  
Grace Church, Lexington

LEXINGTON—Some of us came to Grace Church that first Friday night with a feeling of relief tempered with guilt at having left husbands and children to fend for themselves. Some of us came excited and hopeful at the prospect of self-discovery. Some of us came lonely, needy of others. All of us came scared.

We had read about the series, "To Be A Woman," in our church newsletter and had been assured by Janie Carter, our minister's wife, that the course was worth taking and well-led by three women from Charlotte: Joanne Reiners, Martha Carmichael, and Jane Gurry. Our husbands had read, and possibly re-read, the sentence in the course description that stated that this was not a course designed to make us uppity women. We decided to come. And so it was with mixed feelings, but chiefly with anticipation, that we gathered in the commons room of Grace Church for our first meeting.

The central exercise that night was to make a line graph of our lives from as far back as we could remember to the present moment. It was strange to

look at a visual representation of our lives (mine looked like a roller-coaster ride into infinity) and to become aware of patterns that we hadn't noticed before. Then, in groups of two, we explained our life lines to one another, omitting any details that we wished. Later, as each of our partners told the group about our life lines and we, in turn, told about theirs, a feeling of unity, of shared experiences was with us. It was so good to begin to know as persons these women whom we saw regularly, and good too, to realize how universal were experiences and feelings that we had thought unique to ourselves.

Upon leaving that first session, we were given journals and it was suggested that we might use them in a number of ways: as a means of conversation with ourselves; as a repository of our dreams; as a place to record significant events, words, questions; as a record of notes taken throughout the sessions. These were to be kept for ourselves alone, although we could share entries if we wished. From one of the journals came the following entry made about that first night's experience.

"I came very conscious of my loneliness — my separateness. I had met most of the women and had talked to several, but I never felt that I was talking to the person that was inside. Those barriers built of social smiles were always there, and anyway, how do you (in ordinary social discourse) say, in a way that doesn't take forever, (and who has forever when you may move tomorrow and see those same smiles on other faces in another town?) please—stay a while. Take off your smile and look at me.

"The smiles (but not the laughter that relieves tension and not the joy that comes from recognition) were put aside for a while tonight and I felt healing tears. I can cry now. I am released to be."

The next session, held the following day, was a long and full one. We began

by forming support groups, consisting of three women each, which would meet in between the sessions (the next session was to be held the following week). Many of these support groups have continued and provide a valuable source of strength to the members. Martha talked to us about Carl Jung's idea of the psyche and Jane discussed ways of dealing with conflict. We looked individually at some conflict areas in our lives and examined the ways we handled these situations. Later we explored alternative methods for dealing with conflict.

Throughout the day we shared episodes from our lives, questions we hadn't found the answers to, problems we hadn't found solutions to—we shared ourselves. We left this second meeting with new questions, with some answers, with beginning awareness. Mostly we left exhausted.

For many of the members the third session was marked with a real look inward which can eventually lead to joy, but is sometimes painful while in process. Through role playing and simulations, we came in contact with sides of ourselves and others of which we were previously not aware. Several of us learned the very important lesson that growth and self-knowledge are not always painless.

We came to the final session of "To Be A Woman" eager to see one another again, saddened by the realization that this was our last meeting together, and brightened by the thought that we could transform this ending into a beginning. Martha outlined the basic concepts of transactional analysis for us and we saw how the parent, child, and adult operated within us.

Much of this final meeting was devoted to talking about our concerns both for ourselves and for each other. Feelings which were held in check during previous sessions emerged. The group came together, and it was with regret that we said goodbye to Joanne, Martha, and Jane. We are thankful to them for helping us to open our minds and our lives to ourselves and to others.

"An exciting and interesting experience for you women," someone might say, "but what does this 'To Be A Woman' stuff have to do with church?"

For us women in Lexington this course was an embodiment of Christ's central message of love—love born of awareness of ourselves and others, nurtured with acceptance, and enacted in our living.

relationships. One month an Episcopal couple will be hosts and the Eucharist is said either according to the book of common prayer or one of the liturgies of the authorized services book. Only the Episcopalians communicate at the Eucharist and a discussion follows with refreshments. The following month a Roman Catholic couple hosts the group and their priest celebrates the Eucharist according to one of the new Roman rites at which only members of the Roman parish communicate. As a basis for discussion the couples have been using *Episcopalians and Roman Catholics — Can They Ever Get Together?* edited by Father Ryan S. J. and Father J. Robert Wright. At the most recent meeting a tape by Father Ryan (the Roman member of ARC) on the Canterbury and Windsor statements concerning the Eucharist and ministry formed the basis of the discussions.

# New P. B. To Be Installed June 10

WASHINGTON — In an impressive yet simple service the Rt. Rev. John Maury Allin, bishop of Mississippi, will be installed as the 23rd presiding bishop of the Episcopal Church, at the Cathedral of Saint Peter and Saint Paul (Washington National Cathedral) in the Nation's capital on June 10-11.

Bishop Allin was elected presiding bishop—the spiritual leader and chief executive officer of the 3.2 million member church — by the House of Bishops and confirmed by the clerical and lay members of the House of Deputies at the 64th General Convention of the church in Louisville, Ky., last October. According to the canons of the church, the Presiding Bishop's term of office is 12 years.

Bishop Allin will succeed the Rt. Rev. John Elbridge Hines, who is retiring May 31 from the post he has held since his installation on January 27, 1965.

In 1940 the General Convention designated the Washington Cathedral as "the Seat of the Presiding Bishop for his use on occasions incident to the exercise of his office as presiding bishop" and requested that the Bishop of Washington and the Cathedral Chapter "provide him with a seat in the cathedral commensurate with the dignity of his office, and to make suitable provision for his use of the cathedral as presiding bishop."

The inaugural celebration will begin on Monday, June 10, with a Eucharist at 6:00 p.m., with Bishop Allin as the celebrant. The Second Service of the Trial Liturgy will be used. The Rev. John B. Coburn, rector of St. James' Church, New York City, and president of the House of Deputies of the General Convention, will preach. There will be no reserved seats for this service.

Following the Eucharist there will be an open house given by the cathedral.

Bishop Allin will be formally installed into his office on Tuesday, June 11, beginning at 11:00 a.m., in a service which mingles the richness of the traditions of the ancient church with the simple directness of the best of the modern.

## Presiding Bishops, 1789 To 1974

### BY SENIORITY AND ROTATION

- 1 WILLIAM WHITE (Pennsylvania) July 28, 1789 to Oct. 3, 1789
- 2 SAMUEL SEABURY (Connecticut)—Oct. 5, 1789 to Sept. 13, 1792
- 3 SAMUEL PROVOOST (New York)—Sept. 13, 1792 to Sept. 8, 1795
- 4 WILLIAM WHITE (Pennsylvania)—Sept. 8, 1795 to July 17, 1836
- 5 ALEXANDER VIETS GRISWOLD (Eastern)—July 17, 1836 to Feb. 15, 1843
- 6 PHILANDER CHASE (Illinois)—Feb. 15, 1843 to Sept. 20, 1852
- 7 THOMAS CHURCH BROWNELL (Connecticut)—Sept. 20, 1852 to Jan. 13, 1865
- 8 JOHN HENRY HOPKINS (Vermont)—Jan. 13, 1865 to Jan. 9, 1868
- 9 BENJAMIN BOSWORTH SMITH (Kentucky)—Jan. 9, 1868 to May 31, 1884
- 10 ALFRED LEE (Delaware)—May 31, 1884 to April 12, 1887
- 11 JOHN WILLIAMS (Connecticut)—April 12, 1887 to Feb. 7, 1899
- 12 THOMAS MARCH CLARK (Rhode Island)—Feb. 7, 1899 to Sept. 7, 1903
- 13 DANIEL SYLVESTER TUTTLE (Missouri)—Sept. 7, 1903 to April 17, 1923
- 14 ALEXANDER CHARLES GARRETT (Dallas)—April 17, 1923 to Feb. 18, 1924
- 15 ETHELBERT TALBOT (Bethlehem)—Feb. 18, 1924 to Jan. 1, 1926

### BY ELECTION

- 16 JOHN GARDNER MURRAY (Maryland)—Jan. 1, 1926 to Oct. 3, 1929 (died in office)
- 17 CHARLES PALMERSTON ANDERSON (Chicago)—Nov. 13, 1929 to Jan. 30, 1930 (died in office)
- 18 JAMES DEWOLF PERRY (Rhode Island)—Mar. 26, 1930 to General Convention of 1931; reelected Sept. 25, 1931 to Dec. 31, 1937
- 19 HENRY ST. GEORGE TUCKER (Virginia, resigned 1944)—Jan. 1, 1938 to Dec. 31, 1946
- 20 HENRY KNOX SHERRILL (Massachusetts, resigned 1947)—Jan. 1, 1947 to Nov. 14, 1958
- 21 ARTHUR LICHTENBERGER (Missouri, resigned 1959)—Nov. 15, 1958 to Oct., 1964 (resigned for ill health)
- 22 JOHN ELBRIDGE HINES (Texas, resigned 1964)—Jan. 1, 1965 to May 31, 1974
- 23 JOHN MAURY ALLIN (Mississippi, resigned 1974)—June 1, 1974 to serve 12 years

Music for the two-day installation services will be provided by the Washington Cathedral choir of men and boys who will be joined by boys choirs from Christ Church Cathedral in Indianapolis and Grace Cathedral in San Francisco, the choir of the University of the South in Sewanee, Tenn., and "The Trees," a group from the Cathedral of St. John the Divine in New York.

A series of processions will include church dignitaries from many streams

of Christendom — including bishops of the Episcopal Church, primates and bishops of other Anglican bodies, ecumenical leaders, and Executive Council members and staff.

When the processions have taken their places, the Very Rev. Francis B. Sayre, Jr., dean of the Washington Cathedral, accompanied by others, will proceed to the west doors to await the arrival and traditional knock of the presiding bishop-elect. With the sounding of trumpets, Bishop Allin will en-



ter and be greeted by Dean Sayre and escorted to the crossing, where most of the service will take place.

One feature of the service will be the celebration of Bishop Allin's new ministry, when he will be handed visible symbols of his ministry, including a Bible, a Prayer Book, bread and wine, water, oil, and a staff.

Bishop Allin will take the oath of office at the altar rail with his hand on the Book of Common Prayer. Following this, he will be conducted to the presiding bishop's chair, located on the left side of the great choir, where he will be officially seated.

Following this ceremony, Bishop Allin will deliver his inaugural sermon from the pulpit at the southeast corner of the crossing. At the High Altar he will offer prayers, be vested in a gold cope and mitre, and give his blessing to conclude the service.

Following the service there will be an informal reception in the Bishop's Garden. A light lunch may be purchased.

For the June 11 installation service, a limited number of tickets will be available to the public upon request (no more than two per request). Each diocesan bishop will be issued an allotted number of tickets for himself and diocesan representatives. In addition to other reserved seats for guests and officials, some seats will be unreserved and open to the general public.

Because of the immensity of the cathedral—the size of a 10-story football field—the taking of pictures by the public is discouraged. The cathedral does not permit hand cameras and flash pictures. Sets of color slides and black and white prints will be offered for sale after the event.

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## Our Readers Write

(Continued from page 3)

most necessary ingredients in our life is to be known and accepted as a person. Being a churchman should make us feel this acceptance and enable us to pass it on to our families, friends, and to all those we come in contact with in our daily lives.

Having grown up in a small country parish with a long family history, and having moved, after marriage, to a parish where my husband's family was established, I have always known the church as a community of love. This to me is the greatest support the Church can give us in these times.

We live in a time of "instant everything." Few people have the patience to discipline their lives. There is much talk of freedom in our time, but I am of the opinion that real freedom comes as a result of discipline. I believe the church has allowed the pendulum to swing too far in the direction of "do only what you feel like doing." We are not always capable of judging what is right or best for us.

Every person needs a sense of awe in his life. Corporate worship in church can provide this for all of us. There is nothing that so fills the heart as being a part of a rich worship experience where everyone takes part in the responses and the singing. To gather together in committed worship and prayer in these times could make a difference.

MRS. ERIC G. FLANNAGAN, JR.  
(President, Diocesan ECW)  
Henderson, N. C.

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## WEAPON, LIGHT

Editor, The Churchman:

I read with interest your article "Does Being A Churchmember Make A Difference in Your Life?" Would you consider doing a consensus of "Does Jesus Christ Make A Difference In Your Life?"

With the glorious way the Holy Spirit is moving upon Episcopalians in North Carolina I know THE CHURCHMAN would receive many meaningful responses.

And, as God assures us in *Revelation* 12:11 that "they overcome him (Satan) by the blood of the lamb, and by the word of their testimony," perhaps this survey would be both a potent weapon against the devil and a light in someone's darkness.

MRS. EDWARD LEWIS CLAYTON, JR.  
141 South Main Street  
Asheboro, N. C.

## Parishes Share

(Continued from page 3)

Rapids. Mrs. James Chavasse, D.C.E. at Good Shepherd, feels Teal materials are flexible enough for use in large or small church school classes. The lessons are fully written for the teacher. This parish supplements Teal at junior and senior high levels with other courses in Bible study, serendipity and discussions centering around tapes and records.

A teacher at All Saint's finds Teal right for the 30 minute third grade classes while more limited in appeal for sixth graders. The Rev. W. L. Williams writes, "We chose the Teal Curriculum because it was Bible and Prayer Book centered and gave more information concerning the Episcopal Church than any other material we had found."

St. Michael's, Raleigh, uses David C. Cook material for pre-schoolers and United Church of Christ material supplemented by a wide variety of materials in Grades 1-12. UCC was chosen this year for its unifying themes, flexibility, leadership resources and content. David C. Cook material was chosen because it seemed more geared to the maturity level of the children and because it relates everyday interests and needs of children with Biblical characters and situations. This parish has a creative, exciting variety of Sunday morning adult short term courses using SMFL (St. Michael's Free Lance!!) according to their D.C.E. Mrs. Susan Bailey.

Seabury Small School Curriculum is found to be very rewarding by Mrs. Eve Harris, teacher at St. Stephen's, Oxford. She finds "a wealth of material" in the teachers manuals from which she can draw what she believes will be most interesting and profitable for her individual class. Material is presented concerning the Bible and Prayer Book and the children are helped to relate this to everyday life through "excellent projects" which are recommended in the manuals.

United Church of Canada and Seabury materials are used by St. Timothy's, Wilson. The Rev. John Steed, associate rector, says the former rates high with teachers because of the "superb" teacher's manuals providing a wealth of background and resources. The material is considered most useful for younger children. Seabury and current events are used as resources with older youths.



# Tar Heel PARISHscene

BY MARGARET KNIGHT  
Churchman Editorial Board

**Resigns** — The Rev. W. David Woodruff, rector of St. Andrew's, Charlotte, has resigned effective May 31. He will enter a special program toward a Master's Degree in Pastoral Care at Wake Forest University, beginning in July. This training, according to St. Andrew's *Encourager*, is aimed basically at marriage and family counseling. In his tender of resignation Mr. Woodruff said: "After a very rewarding experience of serving as rector for more than ten years, I feel it is time for me to move on to a new phase of calling in terms of ministry."

**Leaving** — The Rev. C. King Cole, who has been serving as associate rector at St. Paul's, Winston-Salem, leaves early in June for Morehead City where he will serve the Diocese of East Carolina as rector of St. Andrew's at Morehead. Mr. Cole, who was ordained to the ministry in 1965 has recently served as chairman of the Youth Division of the Diocesan Council. The Rev. Dudley Colhoun is rector of St. Paul's.

**To Greensboro**—The Rev. Gary A. Garnett comes in June 9 to Greensboro where he will serve as rector of All Saints'.

**To Charlotte**—On June 1 the Rev. John M. Smith comes to Christ Church, Charlotte as assistant to the rector. He comes from Episcopal High School, Alexandria, Va. The Rev. Frank Vest is rector of Christ Church.

**Children's Music**—The Rev. Philip Byrum, rector of Christ Church, Albemarle, asks that special attention be called to the 1974 Music and Worship Conference for Children to be held at Kanuga from Saturday, June 22, through Friday, June 28. The conference is sponsored by the diocesan Division on Liturgy and Worship. Mr. Byrum will direct the conference which will include, in addition to all the usual fun things, music class, choir practice, Bible study and Festival Eucharist. Those eligible to attend are boys and



**VISITOR FROM ENGLAND**—Dr. and Mrs. G. Raymond Selby (left) of Manchester, England, and the Rev. W. E. Pilcher, rector of Trinity Episcopal Church, chat following Dr. Selby's recent visit to Mount Airy. Dr. Selby, and his wife participated in the adult Church School class at Trinity Church and then he preached at the 11 a.m. service. In his sermon, the visitor stressed how much at home a person feels when in a church of the Anglican communion anywhere in the world and worshipping among the people of any Anglican congregations. Following the service, Dr. and Mrs. Selby had lunch in the home of Mr. and Mrs. John Heald, members of Trinity Church. Heald came to the United States from England, as did two other persons present for the lunch, Mrs. Rita Forrest and Mrs. Ocus Liddle. Others present at lunch were vestrymen and their wives and the rector of Trinity Church and his wife.

girls completing grades three through six, and the cost is \$66.00.

**Music Conference**—Recently attending the first national conference on contemporary church music, were Royston Merritt and Cris Britton of Christ Church, Charlotte. Quoting from *Christ Church Report* "for the first time for all denominations a national gathering of musicians, clergy and laymen gather to perform, share and define new ideas in popular church music worship. The conference is designed to provide insight into the status of music today and into its immediate future, and how we can be a part of the process of change."

**Appreciation**—The Rev. Kenneth R. Terry, associate rector of St. Luke's, Salisbury, was honored a bit ago with a certificate of appreciation from the Piedmont Tarheel Jaycees (Rowan Prison Unit) "in recognition of the splendid work he has been doing with these men." From St. Luke's *Messenger*: "St. Luke's is proud to be involved in this work".

**To Europe**—Another note from St. Luke's *Messenger*, The Rev. Uly Gooch, rector, has just had a trip to London, Paris, Rome, Madrid and Geneva.

**To Canterbury**—Going to Canterbury, England, in July to attend two weeks of summer school, the Rev. B. Daniel Sapp, rector of Christ Church, Raleigh. He and Mrs. Sapp will travel in England for a time following the conclusion of summer school.

**Convention** — The Rev. Eugene Bollinger, rector of St. Philip's, Durham, attended the National Convention of the Academy of Parish Clergy held at Kanuga in April. He served on the program planning committee.

**Marital Workshop**—Chapel of the Cross, Chapel Hill, recently held an all-day pre-marital workshop as a part of the parish's ministry in marriage preparation. The staff of the conference included Dr. William Eastman and Ms. Nance Adams of UNC's Student Health Service, the Rev. Peter J.



Lee, rector of Chapel of the Cross, and the Rev. William M. Coolidge, assistant rector. Eight couples planning to be married this Spring participated. Another is to be held in June for a second group. The church requires attendance at one of these conferences for couples to be married there in the near future.

**Christian Ed Notes**—Taking note of a few interesting topics for adult church school class blocks beginning after Easter: "A Statement of Personal Faith," led by the Rev. L. Bartine Sherman, rector of St. Martin's, Charlotte. Mr. Sherman says: "I intend to take the first 15 minutes or so to say what I believe about certain aspects of the Gospel as they relate to parish and Church life; community, history, liturgy, and education. For the rest of the time each Sunday you will have a chance to come back at me, something that we can't do after my sermons."

At St. Michael's, Raleigh, Bill Brock, diocesan chairman of Racial and Urban Affairs, will deal with the area of Christian Social Action, and Mr. Curtis Fitzgerald has just concluded a block on the Jesus Movement. The Rev. James D. Beckwith is rector.

At St. Anne's, Winston-Salem, the Rev. David R. Fargo, rector, their fifth

## Best Wishes From N. C.

RALEIGH—Dr. Donald Coogan of London, the new archbishop of Canterbury, has received a telegram of congratulations from Diocesan House here. Dr. Coogan was nominated to the post by Queen Elizabeth I and announced by Prime Minister Harold Wilson.

Dr. Coogan takes over November 15 from the retiring Dr. Michael Ramsey to become the 101st archbishop of Canterbury. "The Diocese of North Carolina sends greetings and best wishes to you upon the announcement of your election to the see of Canterbury," the telegram from Bishop Thomas A. Fraser said. "We will remember you and the Anglican Communion at the Holy Eucharist."

## St. John's Lists Schedule For June-Oct.

WILLIAMSBORO — The doors of historic colonial St. John's Church, Williamsboro, will again swing open for visitors this year each Sunday afternoon from June through October.

Visiting hours will be from 1:30 to 5 p.m. each Sunday afternoon during the five-month period. In addition, a vesper service will be held on the fourth Sunday of each month at 5 o'clock.

The annual St. John's Day service and picnic will be held October 13.

block is a series of classes on "The Family." It is being led by Wes Hood, of the department of Education Psychology at Wake Forest University. He has just completed a series on "Hope and Hopelessness."

**Ordained**—Diocesan House has learned of the Ordination to the diaconate in Trinity Church, Sao Paulo, Brazil, of the Rev. Martin C. Perry formerly a communicant of All Saints' Church in Hamlet. Mr. Perry will be advanced to the Priesthood in July. A plant manager for the Alcominas Company in Pocos de Caldas, Mr. Perry and his wife, the former Louise Corpening of Messiah in Rockingham began to accommodate the worship services of a small English speaking congregation when they arrived in Brazil seven years ago. He soon began to read and study for ordination under the guidance of the Rt. Rev. Elliot Sorge. Mr. Perry will continue in his lay profession while serving as a worker-priest in the Diocese of South Central Brazil.

**Church School News**—The bulletin of Church of the Holy Comforter, Charlotte, has a short feature each week on news of one or two of its church school classes. For example: "Paul Zeagler's class is learning to know themselves and others and how to get along. They are planning a picnic . . . with fishing, kite flying, contests, and a visit to the zoo. Betsy Gant and Brenda McGee's 4 and 5 year olds. . . have enjoyed pantomiming the events

This colonial church, built in 1757, is located seven miles north of I-85 at Henderson on N.C. 39.

The St. John's Committee met at the church recently to formulate plans for preserving and promoting this unique landmark—the oldest frame church in North Carolina.

Headed by the Rev. Harrison T. Simons of Oxford, members of the committee are: Miss Sarah Boyd, Charles Brewer Jr., David Evans, Henry P. Hall, Bennett H. Perry, Jr., Henry W. Lewis, Miss Anne Wortham, J. Richard Wortham and Mrs. A. A. Zollicoffer Jr.

St. John's is recognized by the N. C. Department of Archives and the U.S. Department of Interior with listing in the National Register of Historic Places.

of Holy Week and Easter. They will be studying how we make decisions in our life the remainder of the church school year."

**Visitors**—Missioner for the annual revival mission at Christ the King Center, Charlotte, was Brother William Cyprian Fields, OHC, assistant Superior of the Order of the Holy Cross. Assisting was Brother John Kpoto, a citizen of Liberia, who entered the order two years ago. The Rev. James Kenyon is director of the center. The Rev. Frank M. S. Smith, D.D., rector of St. Paul's Church, Flatbush, Brooklyn, N. Y., was guest preacher at St. Luke's, Salisbury, in April. The Rev. Uly Gooch is rector of St. Luke's, and the Rev. Kenneth Terry, assistant, was a classmate of Mr. Smith's at Nashotah House Seminary.

## Ordination Set

RALEIGH — The Church of the Good Shepherd here will host this year Ordination Service for the Diocese of North Carolina on Saturday, June 22 at 11 a.m.

Deacons and priests to be ordained at next month's service will be announced later. The Rt. Rev. Thomas A. Fraser and the Rt. Rev. W. Moultrie Moore, bishop and suffragan bishop respectively, will conduct the service. The Rev. Louis C. Melcher is rector of the host parish.





# episcopal home for the ageing

## Penick Home Celebrates Tenth Anniversary

Residents and friends of The Episcopal Home for the Ageing at Southern Pines marked the official 10th anniversary of The Penick Home on Saturday, April 20, with special ceremonies and an Open House.

Bishop Thomas A. Fraser presided. Held outside, so guests could enjoy the beautiful weather and blooming dogwoods, ceremonies included a violin solo by Miss Helen King, a resident of the Home since 1970, and a voice solo by Miss Delia Adams, a resident since 1964. Miss Adams was accompanied on the piano by Mrs. Edith Miller, a resident since 1970.

Guest speaker for the anniversary occasion was Dr. Eric Pfeiffer, M.D. and Professor of Psychiatry and Associate Director for Programs at The Center for the Study of Ageing and Human Development at Duke University.

He answered the question posed in the topic of his speech — "Are Good Homes for the Aging Possible?" — with the words "I can raise this question here with comfort be-

cause this particular home provides vivid proof that the answer . . . is an emphatic yes."

Three criteria for people to look for in selecting a home for themselves or their loved ones was the principal thrust of his speech. The first criteria is "that it be planfully chosen and that the individual move there at a time that is free of desperate scramblings." He cited as an example the care and planning involved in transferring plants to a new location. "When you have a healthy shrub and you wish to transplant it, what you do is you dig it up with a minimum of cutting of roots, you keep as much of the native soil around the roots, as pos-



sible, and you wrap roots and dirt in a burlap bag to transport it to a new well-chosen and well-prepared site. The likelihood that that shrub is going to grow there is very good indeed."

The second criteria is to integrate the newcomer into the new social family. "All elderly persons sustain certain kinds of losses. That is inevitable. But what can be decided is whether some of these losses will be replaced. If for every five losses an individual sustains, he makes one new friend, he will make an excellent adaptation into the new setting."

The third factor is the need for interaction of residents of the home as a whole with the remainder of the community. Pfeiffer emphasized that "the door must be constantly opened and there should be visiting of the individual in the home as well as individuals in the home visiting the outside community."

Pfeiffer added: "I think long-term facilities for the elderly have also been given a bad press. I think we need examples and models of successfully operating homes for the aging in order to inspire, in order to encourage others to emulate, and in order for the elderly themselves to become more discriminating and more demanding in obtaining access to successful long-term care of aging individuals."

"It is good to have one such model — the Episcopal Home for the Ageing — not only do well and prosper but multiply to serve the elderly in other areas of the state. This home has served its residents well."

After the ceremonies, guests toured the home, inspecting progress of the new construction and visiting with relatives.

## Mother's Day 1974

May, 12—Mother's Day—is again this year a special day for residents of The Penick Home.

Episcopalians in the North Carolina Diocese have, since the Home opened in 1964, made Mother's Day a day to remember residents at The Penick Home with a love offering.

These contributions have been set aside in a special fund—The Penick Home Fund—which provides only for those residents who can not afford the full cost of their care. None of the funds go toward oper-

ating costs of the Home.

As in the past several years, the Home sent a mailing to every member of the Diocese. Residents themselves worked hard assembling the materials and stuffing the envelopes, doing their part to remind Diocesan members of this special tradition. But most of all, they were doing their part to show their appreciation for those who agree with Bishop Penick—founder of the Home—"that no one be turned away from this retirement center for lack of funds."



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DURHAM, N. C.

# Diocese Ordains Six Candidates For Holy Orders

... See Page 7



Official Publication  
Diocese of North Carolina

RT. REV. THOMAS A. FRASER, D.D.  
**Bishop**

RT. REV. W. MOULTRIE MOORE  
**Suffragan Bishop**

BEN F. PARK  
**Editor and Chairman,  
Division of Information**

THE REV. KEITH J. REEVE, THE  
REV. ROBERT N. DAVIS, MRS. MAR-  
GARET S. KNIGHT, WILLIAM B.  
WRIGHT, GEORGE E. LONDON and  
MRS. MARGARET DARST SMITH.

**Editorial Board**

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THE NORTH CAROLINA CHURCHMAN is published monthly except July, August and September by the Department of Promotion and Communications of the copal Diocese of North Carolina, 201 St. Alban's Drive, Raleigh, N. C. 27609. Nondiocesan subscriptions, \$2.00.

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**Bishop's Letter:**

## Let's Support Our Heritage

Now is the time for every Christian citizen and loyal American to come to the aid of his country. This may sound a little naive; but as our new President has described it so well, "The national nightmare is over."

God has given us this land for our heritage, so it is incumbent upon all of us to put aside our bitterness, hatred, and strife and to support President Ford in his efforts to heal the divisions among our people and to struggle with the mammoth problems that face our nation and the world. It would be unfair to expect miracles of our new President, but it would be equally unfair to expect anything of him without the unity and support of every citizen of this nation.

It may be historically significant and even providential under the present circumstances that he has not been elected by the people. He has been thoroughly investigated and endorsed by members of both political parties who were elected by the people and are representative of a large cross section of this nation.

I personally believe in a God who is active in history, who is able to bring good out of evil, and who not only creates and judges but redeems. Let us join him in his prayer and work in unity and concord for the betterment of this nation and the world.

Faithfully in Christ,  
THOMAS A. FRASER

## Our Readers Write

### MAY ISSUE REPLY

**Editor, The Churchman:**

Sometimes, as a priest, I feel like tossing in the sponge, and one of these times occurred during my reading of the three questions and four commentaries that appeared (in the May issue) under the heading: "Does Being a Churchman Make a Difference in Your Life?"

It seems to me that the questions themselves reflect a poor understanding of "call" and "response" within the Christian Faith. I do not believe that Jesus Christ calls us to "join the Church"; rather, he says, "Follow me." I believe that a Christian's primary commitment is not to the Church but to Jesus Christ. It is when we accept Jesus Christ as Lord and Saviour, when we respond in commitment of self to his revelation, and come to him, that we know, and are able to be, the kind of people God intends for us to be; that we are able to relate to fellow humans as we are meant to relate. The pattern for this relationship is surely seen in the relationship of Jesus to his Father and to his disciples.

When we accept Jesus' invitation to "come unto me," we find ourselves in fellowship with others who have responded in like manner. In this fellow-

ship, the Church, both as individuals and as a body, we are able to proclaim the Good News because we are a Spirit-filled fellowship. We have the power, the strength, the courage because our Father in Heaven gives it to us through Jesus Christ into whose Body we have been incorporated by the waters of Baptism after our acceptance of him.

The Scriptures tell us that we are called by Jesus to be "fishers of men," to "bear witness for (Jesus) in Jerusalem, and all over Judea and Samaria, and away to the ends of the earth." We are called to proclaim the Good News that Jesus Christ is Lord and that he has saved us from our sins.

I couldn't help but feel that for much of what was said in reply to the three questions, the words "Rotary Club, or "Optimist Club," might be substituted for the word "Church." The Scriptures do not indicate that Jesus calls us to himself, and thus into a "holy fellowship," so that we can seek refuge from all of the nasty things of this world; rather, I believe that the Scriptures make it very clear that we Christians have been called, not for our own sakes, but for the sake of others, to serve as a sign and instrument of God's

(Continued on page 4)



1974 Chairmen Are Invited To Attend:

# Sept. 15 Date For Canvass Workshop

RALEIGH — Sunday, September 15, is the date of this year's Every Member Canvass Workshop sponsored by the Diocese of North Carolina. Raleigh's Angus Barn will again serve as host.

Canvass chairmen from throughout the Diocese have been invited to attend. They are encouraged to bring "a right hand" assistant with them.

The annual workshop is arranged by the Diocese's Division of Information under Chairman Ben F. Park of Raleigh who will preside at the September 15 session.

The program includes discussions on the Diocese's 1975 budget, stewardship, layman attitudes, college work and the use of visual communications in canvass programs.

Also on tap as a special feature is a panel discussion by four individuals who conducted canvasses last year.

Panelists are Lathrop P. Smith, St. Thomas's Church, Reidsville; Charles D. Keck, Sr., St. Ambrose, Raleigh; Thomas J. Hackney, Jr., St. Timothy's, Wilson; and Samuel Northrop, St. Michael's Church, Raleigh.

Bishop Thomas A. Fraser will speak at lunch. Other workshop speakers include: George E. London, Raleigh; Michael Schenck, Jr., Raleigh; the Rev. Robert N. Davis, new archdeacon of the Diocese; the Rev. Wilson R. Carter, Lexington; the Rt. Rev. W. Moultrie Moore, suffragan bishop of the Diocese; and Mrs. Eric G. Flannagan, Jr., president of the Episcopal Churchwomen.

The workshop program is designed to provide ideas and techniques which can be meshed with existing canvass plans, Division Chairman Park emphasizes. A packet of printed materials will be distributed.



SMITH



KECK



HACKNEY



NORTHROP

## EVERY MEMBER CANVASS WORKSHOP PROGRAM

September 15, 1974

Angus Barn, Raleigh

- 9:15 a.m. Registration  
9:40 a.m. Invocation  
9:41 a.m. Call To Order, Introductions By Ben F. Park, Chairman, Division of Information  
9:45 a.m. Morning Session Begins  
*Speakers:*  
George E. London, Church of the Good Shepherd, Raleigh . . . "A Layman Looks At Stewardship"  
Michael Schenck, Jr., Business Manager, Diocese of North Carolina . . . "Diocesan Budget Needs For 1975"  
The Rev. Robert N. Davis, Archdeacon, Diocese of North Carolina . . . "What We Learned From Our Convocational Visitations"  
10:45 a.m. Break  
11:00 a.m. Morning Session Resumes  
*Speakers:*  
The Rev. Wilson R. Carter, Rector, Grace Church, Lexington . . . "The Use Of Slide Presentations In the Every Member Canvass"  
The Rt. Rev. W. Moultrie Moore, Suffragan Bishop, Diocese of North Carolina . . . "The Diocese In Action On Today's College Campus"  
Mrs. Eric G. Flannagan, Jr., President Episcopal Churchwomen, Diocese of N. C. . . . "Opportunities For Service To Your Parish"  
12:00 p.m. Questions And Answers  
12:30 p.m. Luncheon  
*Speaker:*  
The Rt. Rev. Thomas A. Fraser, Bishop, Diocese of North Carolina . . . "What's Ahead For the Episcopal Church"  
1:30 p.m. Panel On "How To Conduct A Successful Every Member Canvass"  
*Panelists:*  
Lathrop P. Smith, St. Thomas' Church, Reidsville  
Charles D. Keck, Sr., St. Ambrose Church, Raleigh  
Thomas J. Hackney, Jr., St. Timothy's Church, Wilson  
Samuel Northrop, St. Michael's Church, Raleigh  
2:30 p.m. Questions And Answers  
3:00 p.m. Adjournment



LONDON



SCHENCK



DAVIS



CARTER



MOORE



FLANNAGAN



FRASER



## Readers Write

(Continued from page 2)

universal saving purpose.

As members of the Body of Christ, we are entrusted with, and commissioned to exercise, the Apostolate of God. I believe that we are called in order to be sent by Jesus to proclaim the Gospel to men wherever they may be so that Jesus may be known and loved. The Gospel is the Good News of Salvation. The Gospel is, I believe, that Jesus died for our sins; that we are saved by the Precious Blood of Jesus; that Jesus rose from the dead and is alive forever more; that he has sent the Holy Spirit to fill us with his risen life, and bring us his love and peace and joy; and to give us new life and to open our ears to the truth of God so that we can go out among men for Jesus and share with them the Good News and the means of Grace whereby men can give themselves to Jesus, participate in his risen life, and so go out empowered to share and to serve.

THE REV. JAMES H. B. KENYON  
Charlotte

### ANOTHER RESPONSE

Editor, The Churchman:

The biggest difference being a churchman should make in my life is the knowledge that there is an entire realm of existence beyond the natural, a realm with which we as churchmen have contact daily, by virtue of the Incarnation, life, death and Resurrection of Jesus Christ. The contact is always there and available to us through prayer and the sacraments, especially the Eucharist. In a sense we cannot avoid it; we are baptized and regenerate and are constantly lifted up through the prayers of others to God. But each day we're faced with the decision of how to dispose of these treasures—we could do the minimum and ignore them completely or we can go the whole way and really pray that God receive our Eucharistic offering of "ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice."

I dare say that most of us opt for something safe in the middle, a spiritual insurance policy where we don't pay a higher premium than absolutely necessary. And I also suppose that we should be abandoning our "insurance policy" religion and moving into the area of total resignation of our wills to the will of God. But, alas, I'm about the last person who's ready to do that.

So I might propose a few ways that we as the Church might begin moving toward this latter kind of spiritual life:

1. A deepening of our prayer life. As a liturgical musician I'm often too concerned about details in the service of worship and forget to actually pray. It's time we all just hang loose about liturgical revisions and try to understand what kind of prayer we offer in the church. When we really understand

what happens in the Eucharist we can begin to consider how to say it.

2. A greater commitment to improved understanding of the teachings of the Church, especially by our children. It's not enough to know that Jesus was born on Christmas day and that he told us we should be nice to everybody. I believe that with proper training, Confirmation candidates could have a working understanding of Christian

## Financial Report

**Editor's Note:** Following is the report of Diocesan Business Manager Michael Schenck on assessments and quotas plus the payments thereof for parishes and missions throughout the Diocese for the period January through July 31, 1974. The assessment figure is that assigned to each parish and mission for the day-to-day-operating expense of the Diocese. The quota figure represents the participation of each parish and mission in the program of the Episcopal Church in the Diocese and throughout the world.

	EPISCOPAL MAINTENANCE		CHURCH'S PROGRAM	
	Assessment	Paid	Quota	Paid
Albemarle, Christ Church.....	\$ 1,231.00	\$ 331.00	\$ 3,551.00	\$ 551.00
Ansonville, All Souls.....	234.00	149.67	675.00	432.00
Asheboro, Good Shepherd.....	1,796.00	898.02	5,184.00	2,592.00
Battleboro, St. Johns.....	238.00	238.00	687.00	200.00
Burlington, Holy Comforter.....	4,525.00	2,262.50	9,500.00	4,750.00
St. Athanasius .....	44.00	44.00	128.00	128.00
Cary, St. Pauls.....	974.00	486.96	2,809.00	1,404.48
Chapel Hill, Chapel of Cross.....	5,361.00	1,356.00	15,471.00	3,906.00
Holy Family .....	2,835.00	1,653.75	8,181.00	4,772.25
Charlotte, All Saints.....	701.00	350.50	2,022.00	1,011.00
Christ Church .....	13,804.00	8,052.32	40,233.00	23,469.28
Holy Comforter .....	5,756.00	2,878.02	13,610.00	5,670.85
St. Andrews .....	2,203.00	1,101.60	6,358.00	.00
St. Christophers .....	1,534.00	894.95	4,427.00	2,586.05
St. Johns .....	6,124.00	2,040.00	6,000.00	6,878.00
St. Martins .....	5,801.00	3,383.95	16,739.00	9,764.45
St. Michael & All Angels.....	820.00	410.00	2,367.00	591.75
St. Peters .....	4,867.00	3,650.25	14,046.00	8,193.50
Cleveland, Christ Church.....	907.00	350.00	904.00	.00
Concord, All Saints.....	2,050.00	1,200.00	5,916.00	2,958.00
Cooleemee, Good Shepherd.....	233.00	120.00	672.00	336.00
Davidson, St. Albans.....	200.00	100.00	577.00	200.00
Durham, Ephphatha.....	51.00	13.00	146.00	37.00
St. Andrews .....	223.00	111.50	644.00	322.00
St. Josephs .....	1,403.00	475.75	500.00	.00
St. Lukes .....	1,886.00	943.02	500.00	125.01
St. Phillips .....	4,991.00	.00	14,403.00	.00
St. Stephens .....	3,420.00	1,995.00	9,869.00	5,756.95
St. Titus .....	1,184.00	690.70	3,416.00	1,992.70
Eden, Epiphany .....	1,260.00	630.00	2,346.00	1,173.00
St. Lukes .....	727.00	424.06	2,097.00	1,225.30
St. Marys-by-the-Highway .....	119.00	.00	343.00	200.10
Elkin, Galloway Memorial.....	213.00	.00	614.00	.00
Enfield, The Advent.....	424.00	.00	500.00	.00
Erwin, St. Stephens.....	1,249.00	735.00	750.00	441.00
Fork, The Ascension.....	160.00	160.00	461.00	461.00
Fuquay-Varina, Trinity .....	77.00	.00	.00	.00
Garner, St. Christophers.....	341.00	.00	984.00	.00
Germanton, St. Philips.....	15.00	15.00	43.00	43.00
Greensboro, All Saints.....	1,635.00	953.75	4,719.00	2,752.75
Holy Trinity .....	8,350.00	4,870.81	24,095.00	14,055.37
The Redeemer .....	1,122.00	225.00	3,237.00	.00
St. Andrews .....	3,899.00	3,899.00	11,253.00	6,751.80
St. Barnabas .....	301.00	225.75	870.00	652.50
St. Francis .....	5,801.00	2,900.52	16,743.00	8,371.50
Halifax, St. Marks.....	240.00	240.00	691.00	691.00
Hamlet, All Saints.....	556.00	556.00	1,604.00	534.33
Haw River, St. Andrews.....	317.00	.00	.00	.00
Henderson, Holy Innocents.....	3,396.00	800.00	9,800.00	.00
St. Johns .....	402.00	402.00	944.00	944.00
High Point, St. Christophers.....	1,586.00	925.12	500.00	291.62
St. Marys .....	3,822.00	2,229.50	11,030.00	6,434.12



Doctrine. They must be taught by people who are well versed and committed, at least intellectually, to the teaching of the Church, who will not be afraid to stop pussy-footing and to tell it like it is.

3. A return to disciplined churchmanship. Our commitment to Sunday worship and daily prayer must be taken seriously. So much power lies unrealized in the sacraments and the rites of

the church. We must stop thinking of worship and liturgical piety as being quaint and start making use of the prayer and the sacraments as effective channels of God's grace.

4. The living out as a body of the staggering implications of Christ's Incarnation—Christ's commitment to us men deepens the humanitarian commitment of man to fellow man. This does not only mean that the church should

subsidize financially its worthy projects for social improvement, but that every churchman should be ready to go out and get his hands dirty to spread the kingdom of God.

JAMES SMITH  
Greensboro

## SOCIETY FORMED

### Editor, The Churchman:

In the spring of 1971 several of us in Greensboro interested in George Herbert (who is, I suppose, the greatest poet of the Church) began trying to establish a Friends of Bemerton society to help with extraordinary problems of maintenance of the three church buildings then in his parish of Bemerton, near Salisbury, England. The postal strikes on both sides of the Atlantic intervened, but the by-laws were finally drawn up and agreed upon on Herbert's birthday in 1972. Last spring we achieved tax-exempt status with the Internal Revenue Service, and we undertook a major membership drive, mostly through college and university departments of English.

Ray Wildman, our president, an officer with the audit division of Internal Revenue, is a communicant of Holy Trinity Church; Ralph Cambron, director of the Better Business Bureau here, belongs to the Starmount Presbyterian Church; I am professor of English at UNC-G and a communicant of St. Andrew's Church. Ralph Cambron, by the way, is a lawyer working for a master's in English at UNC-G, and doing his master's thesis on Herbert. I myself am at work on a biography of Herbert that will, I trust, be the first wholly new treatment of his life since Izaak Walton's life published in 1670.

I thought you might find our work of interest to your readers.

MISS AMY M. CHARLES  
Greensboro

## Sewanee Gets \$319,780 Grant

SEWANEE, TENN. — A \$319,780 grant has come to the University of the South from the estates of Niles Trammell, former president of the National Broadcasting Company, and his wife, Cleo M. Trammell.

The major portion of the sum came from the settlement of a charitable remainder unitrust. Further bequests to the university, which were made in different forms, are expected later.

### EPISCOPAL MAINTENANCE

### CHURCH'S PROGRAM

	Assessment	Paid	Quota	Paid
Hillsborough, St. Matthews.....	1,342.00	1,342.00	2,500.00	2,500.00
Huntersville, St. Marks.....	1,304.00	756.00	2,000.00	500.00
Iredell Co., St. James.....	138.00	138.00	398.00	248.00
Jackson, The Saviour.....	263.00	131.50	538.00	270.60
Kittrell, St. James.....	46.00	.00	134.00	.00
Laurinburg, St. Davids.....	410.00	204.96	1,182.00	591.00
Lexington, Grace.....	1,788.00	1,192.00	5,160.00	3,440.00
Littleton, St. Albans.....	162.00	162.00	250.00	250.00
St. Annas.....	40.00	40.00	55.00	55.00
Louisburg, St. Matthias.....	70.00	.00	179.00	.00
St. Pauls.....	880.00	513.35	1,000.00	583.35
Mayodan, The Messiah.....	447.00	223.50	1,291.00	645.50
Milton, Christ Church.....	59.00	59.00	170.00	170.00
Monroe, St. Pauls.....	1,438.00	1,438.00	4,149.00	1,821.06
Mount Airy, Trinity.....	1,443.00	.00	4,163.00	.00
Northampton Co., St. Lukes.....	38.00	.00	.00	.00
Oxford, St. Cyprians.....	213.00	100.00	615.00	100.00
St. Stephens.....	1,785.00	595.00	4,215.00	1,716.60
Pittsboro, St. Bartholomews.....	653.00	653.00	1,886.00	1,886.00
Raleigh, Christ Church.....	8,113.00	3,000.00	16,000.00	4,000.00
Good Shepherd.....	6,571.00	3,839.50	18,963.00	11,061.75
St. Ambrose.....	1,228.00	.00	2,200.00	.00
St. Augustines.....	51.00	.00	148.00	.00
St. Marks.....	1,662.00	840.00	4,796.00	2,400.00
St. Marys.....	68.00	.00	196.00	.00
St. Michaels.....	5,495.00	3,205.37	15,857.00	5,285.64
St. Timothy.....	2,577.00	1,503.25	7,435.00	3,435.00
Reidsville, St. Thomas.....	1,550.00	675.00	4,474.00	.00
Ridgeway, Good Shepherd.....	23.00	.00	67.00	.00
Roanoke Rapids, All Saints.....	1,573.00	655.44	4,539.00	1,891.25
Rockingham, The Messiah.....	1,087.00	487.00	1,000.00	400.00
Rocky Mount, Christ Church.....	683.00	350.00	1,972.00	1,050.00
The Epiphany.....	133.00	133.00	383.00	383.00
Good Shepherd.....	5,059.00	2,959.00	11,509.00	6,709.00
St. Andrews.....	2,409.00	2,007.50	6,953.00	5,794.20
Roxboro, St. Marks.....	456.00	228.00	1,317.00	658.50
Salisbury, St. Lukes.....	5,260.00	3,068.32	12,000.00	7,000.00
St. Matthews.....	1,020.00	595.00	2,943.00	1,225.00
St. Pauls.....	183.00	183.00	529.00	529.00
Sanford, St. Thomas.....	1,371.00	684.00	3,956.00	1,980.00
Scotland Neck, Trinity.....	1,547.00	902.40	4,463.00	2,603.40
Smithfield, St. Pauls.....	1,460.00	1,102.00	4,214.00	2,464.00
Southern Pines, Emmanuel.....	4,541.00	3,405.75	13,106.00	9,829.50
Speed, St. Marys.....	94.00	94.00	272.00	272.00
Statesville, Trinity.....	2,306.00	1,200.00	6,654.00	3,450.00
Tarboro, Calvary.....	4,172.00	2,433.62	12,040.00	7,023.31
St. Lukes.....	116.00	116.00	336.00	168.00
St. Michaels.....	343.00	240.00	989.00	600.00
Thomasville, St. Pauls.....	413.00	310.00	1,192.00	900.00
Townsville, Holy Trinity.....	106.00	.00	191.00	.00
Wadesboro, Calvary.....	1,629.00	1,629.00	4,702.00	4,702.00
Wake Forest, St. Johns.....	341.00	341.00	984.00	384.00
Walnut Cove, Christ Church.....	223.00	.00	645.00	.00
Warrenton, All Saints.....	87.00	43.50	250.00	125.04
Emmanuel.....	1,104.00	.00	500.00	.00
Weldon, Grace.....	558.00	.00	.00	.00
Wilson, St. Marks.....	136.00	136.00	136.00	136.00
St. Timothy.....	3,550.00	1,750.00	10,244.00	5,144.00
Winston-Salem, St. Annes.....	1,622.00	811.00	4,681.00	.00
St. Pauls.....	13,904.00	8,110.62	40,126.00	23,406.81
St. Stephens.....	673.00	673.00	1,943.00	485.00
St. Timothy.....	3,085.00	1,799.60	8,902.00	5,192.85
Woodleaf, St. Georges.....	55.00	55.00	159.00	159.00
Yanceyville, St. Lukes.....	36.00	.00	.00	.00
	\$212,600.00	\$113,486.15	\$547,010.00	\$269,275.02

# Churchwomen Announce Fall Seminar

DURHAM — Episcopal Churchwomen of the Diocese are invited to a September 29-October 2 seminar at nearby Quail Roost on the theme "Why the Church: Christian Decision Making."

Seminar leaders are: Dr. Harmon L. Smith, Jr., Episcopal clergyman and professor of moral theology at the Duke University Divinity School, and the Rev. Clay H. Turner, rector of Trinity Church at Statesville. The Rev. S. F. James Abbott, Episcopal chaplain at the University of North Carolina will serve as seminar chaplain.

September 15 is the deadline for the receipt of reservations.

The Quail Roost Conference Center is located just north of Durham on U.S. 501.

The Durham Savoyards, a semi-professional musical group, will present "An Evening With Gilbert and Sullivan" on Monday. Dr. Richard Watson is director. Entertainment is also planned for Tuesday night.

The form appearing on this page may be used in making reservations. The seminar program is as follows:

## Sunday, September 29

4:00 p.m.—Registration  
6:30 p.m.—Buffet Supper  
9:00 p.m.—Compline

## Monday, September 30

8:00 a.m.—Holy Communion  
8:30 a.m.—Breakfast  
10:00-11:30—Morning Session  
Dr. Harmon L. Smith, Jr.  
Discussion  
12:00 noon—Lunch  
2:00-3:30—Afternoon Session  
Dr. Harmon L. Smith, Jr.  
Discussion  
Free Time  
6:30 p.m.—Dinner  
8:00 p.m.—An Evening with Gilbert and Sullivan

## Tuesday, October 1

8:00 a.m.—Holy Communion  
8:30 a.m.—Breakfast  
10:00-11:30—Morning Session

Mrs. Charles A. McLendon  
2318 Kirkpatrick Place  
Greensboro, N. C. 27408

Enclosed is my check for \$..... Please make the following reservation for the Quail Roost Seminar:

Name .....

Address .....

City ..... Church .....

The Rev. Clay Howard Turner  
Discussion  
12:00 noon—Lunch  
2:00-3:30—Afternoon Session  
The Rev. Clay Howard Turner  
Discussion  
Free Time  
6:30 p.m.—Dinner  
8:00 p.m.—Evening entertainment

## Wednesday, October 2

8:30 a.m.—Breakfast  
9:30-11:00—"A Time to Resolve"  
Dr. Harmon L. Smith, Jr.  
The Rev. Clay Howard Turner  
The Rev. James Abbott  
11:00 a.m.—Holy Communion  
12:00 noon—Lunch—Conclusion of Seminar

## Bishop Responds On Ordination

RALEIGH — The Rt. Rev. Thomas A. Fraser, Bishop of the Diocese of North Carolina, recently sent a memo to all clergy and senior wardens of the Diocese, relative to the recent ordination of 11 women.

"The Ordination of the eleven women to the priesthood in Philadelphia on July 29, 1974, is contrary to the Constitution and Canons of the Church and the action of the General Convention," Bishop Fraser said. "Any clergyman of the Church who allows any of these persons to perform any priestly function in his cure will be conducting himself contrary to the Constitution and Canons of the Church. It must be clear that the issue here is not the ordination of women to the priesthood but the maintenance of good order and discipline in the Church.

"This letter is to inform every clergyman and senior warden in the Diocese of North Carolina that no person ordained under these circumstances will be granted a license to perform any ministerial function within this jurisdiction. It is my understanding that this applies to the Reverend Merrill Bittner, the Reverend Alla Bozart-Campbell, the Reverend Alison Cheek, the Reverend Emily Hewitt, the Reverend Carter Heywood, the Reverend Suzanne Hiatt, the Reverend Marie Moorefield, the Reverend Jeannette Piccard, the Reverend Betty Schiess, the Reverend Katerina Swanson, and the Reverend Nancy Wittig," the Bishop's memo concluded.



# Raleigh Parish Hosts June Ordination

RALEIGH — Six men were ordained to the holy orders of the Episcopal Church here this summer at the Church of the Good Shepherd.

The Rt. Rev. Thomas A. Fraser, bishop of the Diocese of North Carolina, conducted the 11 a.m. service. The Rt. Rev. W. Moultrie Moore, suffragan bishop of the Diocese, celebrated Holy Communion. The Rev. John A. Gray, rector of St. Timothy's Church at Wilson, delivered the sermon.

Others assisting with the service were the Rev. John T. Broome of Greensboro, The Rev. Terry R. Taylor of Wadesboro, Dr. Presell R. Robinson of Raleigh, Dr. Sarah Lemmon of Raleigh and the Rev. Merrill C. Miller of Charlotte.

Ordained priests were: the Rev. John L. Abraham, associate rector of St. John's Church, Georgetown; the Rev. John H. McLeester, priest-in-charge, Church of the Advent at Enfield; the Rev. Blair Jenkins, III, assistant to the rector, Holy Trinity Church at Greensboro; the Rev. John L. Sharpe, III, of Duke University at Durham; the Rev. John N. Wall, Jr., of N. C. State University at Raleigh.

Ordained deacon was David H. Wright who is entering the non-stipendiary ministry at the Church of the Holy Comforter in Burlington while serving as an engineer with Bell Telephone Laboratories.

The Rev. Louis C. Melcher is rector of the host parish for the ordination.

Here are thumbnail sketches on the six ordinands:

**John Lawrence Sharpe, III:** Mr. Sharpe, an honors graduate of Duke, lives at 815 Camden Avenue in Durham. He and Mrs. Sharpe (the former Miss Jo Anne DeWitt of Darlington, S. C.) are the parents of a son, John Christopher. Mr. Sharpe was graduated from Wofford College in Spartanburg, S. C. and earned his Ph.D. Degree from Duke. He now serves as curator of rare books at the William R. Perkins Library at Duke.

**Blair Jenkins, III:** Mr. Jenkins, a former Raleigh resident, is a graduate of N. C. State University. He was later graduated from the Virginia Theological Seminary at Alexandria.

He and Mrs. Jenkins (the former Miss Martha Jane Laughridge of Rutherfordton) live at 2713 Courtney Lane in Greensboro. They are the parents of two children. His mother, Mrs. Blair Jenkins, Jr., lives in Raleigh.

**John Lawrence Abraham:** Mrs. and

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## Cover Photo

Shown from left to right in the front row of the cover photograph in this month's issue are: **The Rev. John Nelson Wall, Jr.; the Rev. John Lawrence Abraham; and the Rev. Blair Jenkins, III.** On the second row are: **the Rev. David Hendren Wright; the Rev. John Lawrence Sharpe, III; and the Rev. John Hoyte McLeester.** Standing at the rear are: **The Rt. Rev. Thomas A. Fraser, bishop of the Diocese; the Rev. Terry Taylor of Wadesboro, chaplain for the service; and the Rt. Rev. W. Moultrie Moore, suffragan bishop of the Diocese.**

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Mrs. Abraham live at 113 Hillcrest Drive in High Point. He is a graduate of Colgate and of the Virginia Theo-

logical Seminary in Alexandria. She is the former Miss Mary Margaret Kerr of Bennettsville, S. C. He is the son of Mr. and Mrs. M. W. J. Abraham of Dover, Del. and attended the Peddie School in Hightstown, N. J.

**David Hendren Wright:** Mr. and Mrs. Wright live at 1906 Dickens Drive in Greensboro and are the parents of three children and one grandchild. He is a mechanical engineer with Bell Telephone Laboratories. He is entering the Episcopal Church's non-stipendiary ministry and will continue his 33-year-long career with Bell. He plans to devote full time to the ministry upon his retirement.

**John Hoyte McLeester:** Mr. McLeester lives at 206 Batchelor Street in Enfield. He and Mrs. McLeester, the former Miss Wenonah Reed of Gulfport, Miss., are the parents of three children. He is active in the Lions Club and English Speaking Union.

**John Nelson Wall, Jr.:** Mr. Wall is a graduate of the University of North Carolina at Chapel Hill and holds a Ph.D. Degree from Harvard. He is also a graduate of the Virginia Theological Seminary at Alexandria. He and Mrs. Wall, the former Miss Terry Cobb of Atlanta, live at 1001 St. Mary's Street in Raleigh.

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## Sunday, October 6 Event:

# Church Periodical Club Sets Book Collection In Diocese

By CAROLYN S. HALE  
CPC Director, Diocese of N. C.

The Church Periodical Club is dedicated to providing books and magazines, both religious and secular, wherever they are needed. From Alaska to Zambia, from the Diocese of North Carolina around the world, it seeks to spread Christ's Kingdom through the ministry of the printed word.

October 6, 1974 has been designated nationally as CPC Sunday when a special collection will be taken in each church for this unique ministry. Reading material is needed desperately, not only in newly developed areas of the

world, but also by institutions and seminarians here at home.

Founded in 1922, The National Books Fund is the major enterprise of CPC. The committee of experienced volunteers and expert consultants meets four times a year to consider large requests and those not taken care of locally. A request must come from the proposed recipient, have the endorsement of a bishop, dean or head of an institution or program.

Where do the books go?

- to church workers, lay and clerical
- to teachers, doctors, technicians
- to needy seminarians, students

- to servicemen, chaplains
- to the retired
- to those with special needs
- to missions on reservations, and in deprived areas at home and overseas

Printed material is sent to all parts of the Americas, to Asia, the NEAR East, Africa, to remote islands, the slums of cities, to Christians cut off

from the Christian community by political barriers. Translations have been produced for Alaskan Indians, Christians in Mayay, etc.

The following prayer is offered by the Church Periodical Club for the Episcopal Churchwomen of North Carolina:

"Bless, O Lord, we pray thee, the Church Periodical Club, that it may

be an instrument of service in thy hands. Grant to its officers wisdom and patience, to its members perseverance and the spirit of sharing that asks no return. Bring many more to take part in its activities. Bless our gifts and those who receive them, to the enriching of individual lives and to the growth of thy Kingdom, throughout the world, through Jesus Christ, our Lord. Amen"

## Parish Portrait:

# St. Michael's Church, Raleigh



VIEW OF ST. MICHAEL'S PHYSICAL PLANT

... The Result of a 1947 Convention Address by Bishop Penick

BY MRS. SUSAN BAILEY  
St. Michael's Church, Raleigh

**Editor's Note:** This is the first in a new series of profiles devoted to interesting and unusual program activities of churches in the Diocese of North Carolina.

RALEIGH — Communion training for first graders and confirmation training for sixth graders highlight a vigorous Christian education program here at St. Michael's Church which observes its 25th anniversary early next year.

And program innovations do not end with the young people, either. Adult members of the parish participate in an educational process which is designated as the "SMFL" curriculum (meaning St. Michael's Free Lance).

The program designed for first graders preparing to take their first Holy Communion is simple: Two evenings a week for four weeks. Each evening the children meet to experience a very special "communion" together. The evenings included discussions, games, field trips, balloons, banners, and mobiles ... and always a supper.



ORIGINAL SANCTUARY

... World War II Surplus Building

Curriculum is based on *It's All About The Eucharist* by Winston Press. Concluding the program is a special worship service "A Party for Jesus," in which the first graders participated by sharing what they learn, by making and bringing a special offering to God and by singing songs learned in the class.

In an effort to provide a more meaningful program for sixth graders preparing for Confirmation, St. Michael's has devised a format that includes both weekday and Sunday instruction.

The weekday instruction takes the form of four blocks of time, each block consisting of two weeks or four sessions. The blocks are spaced fairly evenly throughout the year to participate in and experience the various seasons. Each block has a special emphasis:

I. History and Ministry of the Church—with emphasis on the Episcopal Church;

II. Bible Survey—with emphasis on the Coming (Advent);

III. Worship — with emphasis on





**MEET THE STAFF**—Here are members of the staff at Raleigh's St. Michael's Church. From left are: Mrs. J. P. Senter, financial secretary; the Rev. Larry K. Brown, associate rector; the Rev. James D. Beckwith, rector; Mrs. John Clayton Smith, parish secretary; Mrs. William L. Gragg, organist and choir director; and Mrs. Robert B. Bailey, director of religious education.

the sacraments and symbolism (during Lent); and

IV. Confirmation Preparation—with emphasis on Belief.

Four two-hour sessions are planned (to include suppers) or eight hours of instruction time per block, or approximately 45 hours of sharing in this total learning experience.

The Sunday program is based on the theme of stewardship . . . money, time, and talents. Each of these areas is discussed with emphasis on personal commitment and active participation in the total church program. There are projects and team responsibilities for the entire year. For example, the sixth grade is responsible for the Every Member Canvass of grades 1-12.

The adult church school program is another exciting educational ventures. The curriculum is "SMFL" (St. Michael's Free Lance). Sundays are divided into six week blocks to offer four or five different topics of interest.

Adults are involved in an introductory session where topics are presented to the total group in summary or outline form. They then choose the class in which they have the most interest. At the conclusion they again come together for evaluation and preview of the next block. Real effort has been made to obtain "experts" in the fields to lead these discussions or lectures. Topics included Christian ethics, contemporary theologians, highlights in the life of Christ, the Holy Spirit and the individual and the matter of the Jesus Movement.

The seed for St. Michael's was planted at the 1947 diocesan convention when Bishop Edwin A. Penick expressed the view that larger cities should be alert to the need for new parishes in fast-growing residential areas. Committees from three Raleigh parishes . . . Christ Church, Good Shepherd and St. Saviour's . . . took it

from there. "Work weekends for St. Michael's" became commonplace and it was said that the mark of a member of the enthusiastic new congregation was muddy shoes.

The Rev. James D. Beckwith, rector, emphasizes that worship is the key-stone of the St. Michael's program. There are separate chapels for three, four and five-year olds . . . plus another chapel for the first three grades. Music is also important. There are three choirs for children and the use of musical instruments on special occasions.

Hal V. Worth, III is senior warden and Sam Northrop serves as junior warden. Other members of the vestry are Virgil Burney, Robert C. Greene, Mrs. Harry G. Walker, Harry S. Miller, Henry S. Manning, John Tate Lanning, Fred P. Parker, Norman L. George, James M. Davis, Jr., W. Davis Jones, Jr., J. S. Riggan, Jr., Hoyt Lowder and Alex G. MacFayden, Jr.

# Tar Heel PARISHscene

**BY MRS. MARGARET S. KNIGHT**  
Churchman Editorial Board

**To Asheboro**—The Rev. Thomas Nelson Rightmyer has come from the Diocese of Maryland to serve as rector of Church of the Good Shepherd, Asheboro.

**At Sedgefield**—The Rev Gary A. Garnett, who came as rector to All Saint's Sedgefield, Greensboro, in June, had most recently served at St.

Andrew's, Mount Holly, and St. Peter-by-the-Lake, Denver, N. C. Both are in the Diocese of Western North Carolina. Mr. Garnett was born and raised around the Lansing, Michigan, area, according to the "Heavenly News," from All Saint's. He was graduated from Olivet College with a B.A. degree in 1959, attended seminary at Church Divinity School of the Pacific, and received his B.D. degree in 1962. He was ordained to the priesthood in the Diocese of Western Michigan in 1962. He

worked in that diocese until he came to North Carolina in 1971.

**New Associates**—The Rev. Nicholson B. White joined the staff of Christ Church, Charlotte, as associate rector, on August 1. The Rev. Jack Smith came to that parish as an associate in June. The Rev. Frank Vest is rector. Mr. White comes from the Diocese of Connecticut. He was graduated from Randolph - Macon Academy, Front Royal, Va., in 1959, and from Trinity



College, Hartford, Conn., in 1963. From 1963 until 1965 he taught at the Hawaii Preparatory Academy in Kameula, Hawaii, and from 1965-70 taught at the South Kent School, in South Kent, Conn. In 1970 he entered Virginia Theological Seminary in Alexandria, and was graduated "cum laude" in 1973. For the past year he has taught at St. Francis School in Goshen, Ky., and has been Associate Rector of St. Francis-in-the-Fields, Harrods Creek, Ky. He and his wife Diana have a ten-year old daughter, Stuart, and an eight-year-old son, Joseph. Mr. Smith, who came to the parish from Episcopal High School, Alexandria, Va., and his wife Eleanor, have three children, Doug, Catherine, and Sarah Elizabeth.

**In Raleigh** — The Rev. Robert Lee Sessum has come from the Diocese of Tennessee to serve as assistant to the rector at Christ Church, Raleigh. The Rev. B. Daniel Sapp is rector. Mr. Sessum has served most recently as vicar of Church of the Nativity, Fort Oglethorpe, Ga. A native of Memphis, Tenn., Mr. Sessum is a graduate of Southwestern at Memphis and also Virginia Seminary in Alexandria. He has served as assistant at St. Paul's, Chattanooga, Tenn. He is married to the former Donna Snyder, also a native of Memphis, and they have one son, William Paul, age 2.

**To Durham** — The Rev. Joshua T. Mackenzie has gone to Durham to serve as rector of St. Stephen's. He was ordained to the priesthood in 1962 and has served in the Diocese since 1965. He comes to Durham from Rocky Mount where he has served as rector of St. Andrew's.

**To Wadesboro** — The Rev. Terry R. Taylor, has gone to Wadesboro as rector of Calvary Church, and as priest-in-charge of All Soul's, Ansonville. He



**TO DIOCESAN HOUSE** — The Rev. Robert N. Davis, former rector of the Church of the Holy Innocents at Henderson, has joined the staff at Diocesan House in Raleigh, according to an announcement by Bishop Thomas A. Fraser. Davis began his duties September 1 as archdeacon and canon to the ordinary. In other staff changes at Diocesan House the Rev. William Hethcock has resigned as director of program to become assistant rector of a Cincinnati parish. William Brock, former director of urban and racial affairs, has resigned to accept a post in state government. Mrs. Nancy Wilson, veteran secretary in the program office, has retired. Mrs. Shelia Hale, secretary in the office of urban and racial affairs, is now with state government. The Rev. Robert L. Ladehoff of Charlotte has resigned as president of the Standing Committee to become rector of Saint John's Church in Fayetteville. The Rev. John A. Gray of Wilson has been elected Standing Committee chairman succeeding Mr. Ladehoff.

has served most recently as Church of the Messiah, Mayodan.

**Leaving Diocese** — The Rev. Rob-

ert L. Ladehoff, rector of St. Christopher's, Charlotte, for the past 14 years, has gone to Fayetteville, in the Diocese of East Carolina, where he will serve as rector of St. John's Church. Mr. Ladehoff, was chairman of the Diocesan Standing Committee, chairman of the Diocesan Commission on Liturgy and Worship and served on the Diocesan Commission of the Ministry. He was also on the Board of Managers of the Thompson Orphanage. The Senior Warden of St. Christopher's, where Mr. Ladehoff has served since it's beginning, writes: "It is doubtful any other parish in the Diocese has been as fortunate as we have been in sharing leadership guidance and counsel of a priest of his calibre for so long a period. Together with his charming wife, Jean, who also has given unstintingly of her talents as singer, choir director and teacher, they are indeed a couple uniquely qualified to carry on the Ministry of the Lord. We are indeed grateful for their uncounted hours of effort in St. Christopher's behalf."

**Elected to Committee** — The Rev. William P. Price, rector of St. Mary's, High Point, has been elected to fill the unexpired term of the Rev. Robert Ladehoff on the Standing Committee. He will serve until 1975.

**To Washington** — Rev. John Laurence Abraham, assistant to the rector, St. Mary's, High Point, has gone to St. John's, Georgetown Parish, Washington, D. C., where he will serve as Associate Rector. The Rev. William P. Price is rector of St. Mary's. Mr. Abraham was married on Saturday, June 15, to the former Mary Margaret Kerr, in the Bishop's Chapel, Diocesan House, Raleigh. On the following Saturday, he was ordained to the Priesthood at Good Shepherd, Raleigh, and the week after moved to Georgetown and his new post.

## What's Doing In Books . . . 3 Reviews

**"By Water and the Holy Spirit"**  
by John M. Hines, Jr., New York:  
The Seabury Press. \$2.95.

This book is deceptive. It is offered as an introduction to the rite of Holy Baptism in "Services for Trial Use." As such, it is of no use whatsoever. The

green book baptismal service is no longer authorized for trial use. The 1973 General Convention, responding to comments from church people, authorized the use of a revised services of Baptism and Confirmation. They made this decision about the same time that Seabury was publishing By Water

and the Holy Spirit.

But the book is deceptive. Mr. Hines (not the former Presiding Bishop, but his son) does far more than introduce a green book service. It is obvious that he teaches children, and does it well. And, in this book, he explores what our children really have been learning in



church, and how this is related to the high percentage of drop-outs among young people after Confirmation.

The Church is ready to take its children seriously: that is the significance Mr. Hines sees in the proposed new baptismal service, and in the provision for younger children to receive the Holy Communion. He offers clear and simple suggestions by which a congregation can show the seriousness with which it takes its own children: ways of helping the children find meaning in any liturgy.

Mr. Hines has some pointed comments on the effect the worship of many Episcopal congregations has on its children. He asks how adults would feel if *they* were told to leave during the sermon hymn. While he is open to liturgical change, he does not offer this as the solution to the church's problem. Instead, he calls for a true spirit of love in every congregation: love that tries to understand others (children especially), their point of view and one's effect on them. He sees this happening, no matter what liturgy a congregation is using.

The Episcopal Church is not finding it easy to clarify its understanding of baptism and confirmation. The Standing Liturgical Commission is eager to hear comments on its latest proposal. Meanwhile, each congregation has a good opportunity to give serious study to the way a person becomes a member of the church. In fact the last two General Conventions have called for just that. Mr. Hines' book is a good beginning for such a study, and for an evaluation of the effect of a congregation's worship on its children.

**THE REV. ROBT. L. LADEHOFF**

**"The Go-Between God:"** By John V. Taylor, New York: Fortress Press.

From a rich experience as a missionary and now as the General Secretary of the Church Missionary Society, Dr. Taylor brings us a book that combines both his wide experience and his studies in both theology and Bible. He is not content with telling us of the miracles which he has seen which surely attest to the presence of God. He shows us of the sometimes subtle presence of God whenever we begin to recognize the opportunities of the "present"—see each day, each place, each person as an opportunity to encounter God and each other. He draws heavily from

## Religious Education Notebook Ready

NEW YORK—A new religious education notebook, "Aware," has just been published by the Office of Religious Education of the Episcopal Church, and is available to local congregations as a helpful resource.

"Aware" includes articles on approaches in education, philosophy, and theology of education, setting for Christian Education, media reviews, events, liturgy, and celebration. One copy each of the notebook is being mailed to each congregation in the Church with the hope that \$3.00 will be sent by each parish and mission to cover the cost of the publication.

Direct inquiries as well as contributions to "Aware" may be addressed to the Office of Religious Education at 815 Second Avenue, New York, New York, 10017.

Martin Buber's I AND THOU as he describes the Holy Spirit as the force that is the go-between when men truly see each other and God. But this special awareness evokes more of us as Christians. It offers us greater joys in God's creation even as it offers us greater pain. As Jesus was able to call God, Father, even so we are enriched by our prayer life and are in tune with his sustaining spirit as our Father.

With a good balance between wisdom and learning, Dr. Taylor first discusses the Spirit within the broad context of human experience, showing the constant presence of God and the activity of his Spirit. He then focuses more on Bible content and tradition, drawing heavily from the Old Testament, from St. Paul, as well as Jesus himself. At the end of the book the Holy Spirit is seen in the issues of our present times, both within the Church and outside of the Church. He deals with personal pietism, other religions, Pentecostalism, and ethics.

But he never lets his reader forget that the Spirit as the "go-between" is always in the context of two or three persons which so activates these persons that they begin to see themselves as part of Christ's mission to the world. Personal pietism seems to be secondary to the active encountering and participating in the on-going creation of God.

**THE REV. JOHN J. JESSUP**

**"Lesser Feasts and Fasts — Revised,"** New York: The Church Hymnal Corporation. \$3.60

I have on my desk a torn and battered copy of a book called "The Lesser Feasts and Fasts." It was published in 1963, and I have already worn out my first copy. "Lesser Feasts and Fasts" was one of the first and best publications of the Standing Liturgical Commission. It recognized that there are other heroes of the faith, in addition to the saints of the Bible, who are commemorated on the "red-letter" days of the Prayer Book. This book offers a calendar of "black-letter" days: days for commemorating the lives and ministries of some of the great men and women of Christian history. Collects were given for all of these days, and

## Film Available

NEW YORK (DPS) — A 30-minute, 16mm color film of the highlights of the installation of the Rt. Rev. John M. Allin as the 23rd Presiding Bishop of the Episcopal Church is available for use with church groups.

The inaugural ceremonies were taped at the Washington Cathedral in the Nation's capital on June 11 by CBS-TV and presented recently on "Lamp Unto My Feet" on the CBS Television Network. The film, entitled "This New Beginning," is available without charge for use by parishes and other church groups, but may not be used commercially or on television.

A limited number of prints of the film are available on a first come first served basis. Requests for the film should specify the date on which it is to be shown, and requests should be made at least a week before the showing date. The film must be returned immediately following the showing.

Requests should be sent to: Sonia Francis, Broadcast Representative, 815 Second Avenue, New York, N. Y. 10017, Tel. 212-867-8400.

epistles and gospels were provided for many of them.

I found "Lesser Feasts and Fasts" particularly useful at mid-week services. The collects, epistles, and gospels added richness and variety to the services, and they brought to our attention some remarkable people. I also made regular use of the special collects and readings that this book offered for week-days during Lent. Those who came to special Lenten services found considerable meaning in these passages.

General Convention has revised "Lesser Feasts and Fasts" several times, in response to the suggestions of church people. I have tried to mark the changes in my copy. Now the margins

are filled with notes I can no longer read.

The Standing Liturgical Commission has recently published "Lesser Feasts and Fasts—Revised," a handsome, well-printed book with a hard cover. The basic material from the earlier book is still there: the calendar of black-letter saints' days, collects and Bible readings for those days, and for week-days during Lent. Some very helpful additions have also been made. All of the collects are now printed in both traditional and contemporary English. More readings from the Bible are provided. The printed format is considerably easier to use. Best of all, about half of the book is devoted to

biographical sketches of the men and women included in the calendar.

The list of those commemorated in "Lesser Feasts and Fasts—Revised" is exciting and inspiring. It includes men and women who by the consent of the whole church are considered saints: Francis of Assisi, Augustine, Margaret of Scotland, Nicholas, and Patrick. Notable theologians are included: Ambrose, Irenaeus, Frederick Denison Maurice, and Thomas Aquinas.

This is a book that enables us to celebrate liturgically the great historic tradition that is ours, and to profit from the lives of those heroic souls.

**THE REV. ROBT. L. LADEHOFF**

## Project Of St. Cyprian's Oxford

# Parrish Grant At Work In Child Center

BY THE

**REV. HARRISON T. SIMONS**

**Priest-In-Charge, St. Cyprian's**

**OXFORD —** The most important

ingredient in the success of the Granville County Child Development Center at St. Cyprian's Church is total commitment. This commitment em-

braces many individuals, groups, and civic and religious organizations and provides training for the mentally retarded school age children in Granville County. Members of St. Cyprian's have given this program top priority with their enthusiastic support.

An initial approach for the Child Development Center was made in 1972, under the dynamic leadership of Simons. After objectives had been established, the securing of funds for implementation became a city-wide effort. The response was overwhelming; however, much more was needed to get the project started.

The Parish Grant Committee with approval of the Diocesan Council earmarked \$3,000 for the Center in May of 1973. The grant provided . . . for one thing . . . air conditioning for the Center, a requirement of the Mental Health Services Division.

Throughout the process of establishing the Center, the Mental Health Division advised on building specifications along with other avenues for obtaining professional expertise relative to setting up the Center. A \$1,300 grant from Episcopal Churchwomen aided in securing furnishings. The combined grants practically assured success for the project. They also provided for part of a teacher's aide salary. Because all Mental Health Division requirements were met, they have now assumed the payment of salaries and ex-

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penses attendant to the operation of the Center.

The Center began operation on the premise that many mentally retarded school age children could function to their fullest capacities with proper training. Further, it was felt that eventually some of the students could be assigned to public schools and this has been the case to date.

The director is Mrs. Nancy Rogers, a psychology major, who has selected a staff and has developed a program consisting of extensive in-service training. Criterion-performance goals and objectives have been defined for the students. Moreover, Mrs. Rogers and her staff have selected materials and equipment best suited to the needs and learning styles of the students to be served by the Center.

Currently, there are nine students enrolled at the Center. The maximum enrollment set by the Mental Health Division is 12 students.

Continuous evaluation is a significant aspect of the ongoing activities of the Center. Changes are made as required to assure that the objectives and goals are met.

Future plans for the center are to increase the efficiency of operation and instruction so that a higher degree of student development can be effected with the students in a minimum amount of time.

Members and friends of St. Cyprian's are most grateful for all the moral and financial support given to bring the idea to reality and for St. Cyprian's to help provide a valuable ministry to the community.

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## ***College In Black For 8 Years:***

# **St. Aug. Strengthening Seen With \$1,750,000 HEW Grant**

RALEIGH — Saint Augustine's College of Raleigh has received an Advanced Institutional Development Program (AIDP) grant of \$1,750,000 from HEW Title III, according to an announcement by the college president, Dr. Prezell R. Robinson.

These funds, to be received over a five year period, will be used to strengthen faculty development, student recruitment, with emphasis on counseling, and placement, research in teaching and program development; evaluation and a refined management system.

Saint Augustine's is one of the few

black church-related colleges in the entire country which has been able to operate with a balanced budget during the past eight years, while increasing its enrollment yearly and adding significantly to the quality of education which it is providing its students.

Dr. Robinson stated that the College will use \$131,250 for a six-month planning program.

Saint Augustine's was also selected as one of three UNCF Colleges to participate in an American Management Association Long Range Planning Program, which will enable the college to strengthen its management systems.

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## ***Overseas Mission Division Urges Use Of Publication***

The Division of Overseas Missions has as its number one goal to educate the Diocese about missions and to stimulate all concerned so that this part of this ministry becomes more active, functional and effective. The division members feel that a good tool to use is *Response*, a Forward Movement publication of Bible readings and intercessions for missions. *Response* is one of the few publications that is geared pri-

marily for individual concern for the mission of the Church around the world and the only such publication for world-wide Anglican use.

From the January-February, 1974 issue of *Response*: "Mission is impossible, many would say today. Nationalism, economic, political, cultural, and racial tensions make it impossible for Christians to break down human barriers. We recall the apostles in the sec-

## **A 'Best Seller'?**

NEW YORK (DPS) — "A Vestryman's Guide," the vestry procedures manual sponsored by The Episcopal Church Foundation and published by The Seabury Press, is now in its fourth printing. According to Seabury, official publishing house of the Episcopal Church, more than 33,000 copies are in the hands of vestrymen and other interested persons.

When it was first published, in September, 1972, copies of the 64-page book were distributed free of charge by the national laymen's organization to senior wardens of more than 7,000 parish vestries in the United States. Orders for additional copies have made this the best-received instructional manual in recent years, a spokesman for the publisher said. The author is Van S. Bowen, Foundation vice president.

The guide, which costs \$1.50, has been described as "a valuable tool for the vestry, churchwardens and rectors." It details the duties of the vestry; describes parish structure, programs and administration, and the roles of rectors and bishops; gives the history and background of the parish vestry, and contains guidance on calling a rector, information on Church organization and statistics, and excerpts from canon law.

---

ond floor room entertaining similar doubts," the *Response* article states.

"But mission is possible, as history has shown, because it begins from where we are, as we are. What we need is to know the truth which the Spirit brings to us in the modern marketplace of our contemporary society. Education for mission is being able to read the sign of the times. It requires that critical view of recent history characteristic from the time of the prophets until now," *Response* continues.

"Mission education means we need to inform ourselves in depth about human communities within which we live—local, national, and international so that we may act differently with and towards our neighbors. Informing ourselves in depth means to look at the hard facts and the hard issues and to risk taking a stand. Education takes place when we see and become in-

volved in an issue or situation in which we can have some influence. Through involvement our actions inform our neighbors, and opportunities for further conversation and contact arise," the publication concludes.

"We feel that one of the main sources of breakdown in spreading God's word has been the lack of understanding our fellowman. If we are to appreciate our fellowman, we must first

be able to understand his thoughts and actions. We must learn to accept our fellowman from all parts of the world the way he is and not as we think he should be," says John R. Davis of Oxford, chairman of the Diocese's Division of Overseas Missions.

"The daily use of *Response* will improve our understanding of mission, and we will learn of the many great acts that are taking place daily in the

name of Christ beyond this diocese. We strongly recommend to communicants the bi-monthly publication *Response* and may the habit of its use be contagious," Davis says.

A year's subscription may be ordered by mail by enclosing a check for \$1.50 to Forward Movement Publication, 412 Sycamore Street, Cincinnati, Ohio 45202.

## ***Programs Recognized Nationally:***

# **Kanuga Rich In Education Assets**

By THE REV.  
ROBERT L. HADEN, JR.

Kanuga Conference Center

KANUGA—the largest Episcopal Conference Center in the United States, situated on a 25 acre lake and 1200 acres in the Western North Carolina Mountains near Hendersonville . . . offers many resources in Christian Education.

The two one-week long Christian Education Conferences each summer are recognized nationally as one of the best opportunities to observe methods, models, materials, educational and theological philosophies, as well as giving the most concrete help for local parish situations. The first year there were 300 in attendance, last year there were 600 in attendance and the applications are coming even faster this year. One of the most beneficial things is that teams of clergy and lay people come from parishes. Many parishes through the Southeast have been turned on educationally after having a team attend a week at Kanuga. The numbers of people applying for these conferences is testimony in itself that people are finding real concrete help as well as deep nourishment.

Parish Week Ends . . . especially in the fall and spring . . . are providing new depths in renewal and community for individual parishes. Many parishes in the Diocese of North Carolina have had great results when they take 100 or so of their parish family for a week end at Kanuga. Among those who have had or are planning week ends at Kanuga are: St. Paul's, Winston-Salem; St. Mark's, Raleigh; St. John's, Charlotte; St. Peter's, Charlotte; St. Martin's, Charlotte; Holy Comforter, Charlotte; Christ Church, Charlotte. Christ Church has also found it most valuable

to take 50 or so of their women to Kanuga for a mid-week retreat.

Youth conferences at Kanuga provide an opportunity for youth to experience a Christian community, grow in their personal understandings of themselves, others, and God, deepen their self concepts and appreciation for nature.

The adult conferences provide some

of the best stimulation available in the Episcopal Church as well as an opportunity to relax and re-create yourselves spiritually, physically, and mentally.

The guest periods provide a vacation for the family where one can not only be exposed to the mountains with all of its recreational possibilities but also experience a real sense of Christian community and some stimulation.

## **Diocese Among 31 Groups On Training Committee**

The Diocese of North Carolina is continuing in 1974 as one of 31 regional church jurisdictions and other organizations who make up the Mid-Atlantic Training Committee in Washington and Baltimore. Over 1600 people took part in educational programs sponsored by MATC during 1973, many of whom were from this Diocese.

The Mid-Atlantic Training Committee offers a wide variety of training and educational programs to strengthen leadership among its member organizations. The Committee specializes in "experience - centered" educational events, those which allow the participants to learn by doing.

The Leadership Training Program helps those attending to become more aware of their personal leadership styles and of ways to develop those strengths. The Education Design Skills Laboratory actually puts its members in unique teaching situations. Later the participant uses the guidance of a trained consultant to look back on how well he did.

Other special conferences conducted by MATC fall under interesting titles:

Introduction to Leadership, Working Effectively in Small Groups, Workshops for Church School Teachers, Management in the Local Church, Power and Conflict Utilization, and Organization Development in Voluntary Systems. Other conferences deal with marriage enrichment and race issues as they affect the life of congregations.

The "OD" program, as the Organization Development Conference is known, has attracted 12 persons from this Diocese who are trained to function as consultants to assist our congregations' development, structure, and training needs.

Organized in 1965, MATC steers a careful course between tried and tested educational formats and new and experimental ideas. The Division of Education in this Diocese in contributing \$750 to the MATC budget this year. For this contribution, we received generous discounts for persons from this Diocese attending events sponsored by MATC. If all 18 reduced cost spaces are used, the Diocese receives discounts well in excess of the membership contribution.



# National Church Back Into Education

NEW YORK — The Executive Council of the Episcopal Church is again shaping up its national leadership in Christian education after having closed down its Education Office several years ago.

The Rev. David W. Perry is presently serving as national religious education coordinator for the Council with offices in the Church Center in New York. He is presiding over a newly formed network of regional coordinators in Christian education being formed this spring. The new office is supported by a budget of \$180,000 appropriated at the General Convention for each year in this triennium.

Budget problems brought the Executive Council to cut back its large education staff during the 60's until monies for Christian education program and support were removed from the national budget entirely. A survey conducted by the Council's Department of Promotion early in 1973 indicated a renewed interest in Christian education in the Church and clearly called for national leadership in the reestablishment of a working office at the Church Center. Mr. Perry was brought to the staff at the Center in June of 1973.

Mr. Perry has been careful to enter into a totally new national education program rather than to reinstitute the program phased out several years ago. "One could perhaps summarize the national program in Christian Education," he indicates, "as being one whose primary focus is aiding the local-regional situation to plan their own religious education ministry." He continues, "It is intended to be a program of encouragement and nurture of development in the grass roots."

To test the feasibility of this purpose, Mr. Perry met with regional diocesan education leaders in eight areas in the United States. Miss Estelle Warren of the staff of the Diocese of Atlanta was appointed education coordinator for the southern region. She is one of eight such regional leaders who will work to keep the Church Center informed and to disseminate information and ideas.

To support the new national office and to begin immediately to share in-

formation and ideas, the 18 southern dioceses sent delegates to a special conference on May 14-16 at Camp St. Christopher in the Diocese of South Carolina. Meeting there with Mr.

Perry and Miss Warren, Diocesan education leaders began to determine how Christian Education can best be supported and strengthened in the southern portion of the Church.

## ***Named By Bishop Allin:***

# Bishop Swift Is Appointed European Convention Head

NEW YORK (DPS)—The Rt. Rev. A. Ervine Swift, former bishop of the Episcopal Diocese of Puerto Rico, has been appointed bishop-in-charge of the Convocation of American Churches in Europe, according to an announcement by Presiding Bishop John M. Allin.

Bishop Swift, whose appointment is effective July 1, will succeed Bishop Edmond Lee Browning, who will become deputy for jurisdictions on the Executive Council staff when Bishop Allin takes office as presiding bishop of the Episcopal Church in June.

Bishop Swift, who was bishop of Puerto Rico from 1951 to 1965, was also bishop-in-charge of the Diocese of

the Virgin Islands from 1951 to 1963.

Born in Claremore, Okla., in 1913, Bishop Swift received his B.A. degree from the University of Oklahoma. Following his graduation from Episcopal Theological School, Cambridge, Mass., in 1938, he joined the faculty of St. John's University, Shanghai, China. The following year he was ordained priest and became vicar of St. John the Evangelist in Hankow.

Forced to return to this country just before the United States and Japan went to war, he served as curate of St. David's Church, Baltimore. In 1943 he became an assistant secretary in the Overseas Department of the National (now Executive) Council, where he was responsible for recruiting new missionaries for overseas fields.

In 1948 Bishop Swift became rector of Holy Trinity Church, Manila, The Philippines. He was appointed acting dean of St. Andrew's Seminary, Manila, in 1950, where he served until his consecration in 1951 as Bishop of Puerto Rico.

Following his resignation as Bishop of Puerto Rico in 1965 in order that an indigenous bishop might be elected, Bishop Swift was assistant bishop in the Diocese of Pennsylvania, the Diocese of South Florida, and the Diocese of Southeast Florida.

In addition to his current responsibilities as assistant bishop of Southeast Florida, he is rector of St. Gregory's Church, Boca Raton, Fla.

In 1973 Bishop Swift was appointed by the Presiding Bishop to do an on-the-spot study of the needs of the Episcopal Church in Honduras and spent nine months in that country.

## ***New PB John Allin Names Program Chief***

NEW YORK (DPS) — Mrs. Ruth Gordon Cheney has been appointed by Presiding Bishop John M. Allin to be executive for program on the staff of the Executive Council of the Episcopal Church.

Mrs. Cheney has been a member of the staff of the Executive Council since 1963, serving first in the department of Christian education, and since 1970, as a resource specialist on the staff for the ministry with youth.

Prior to coming to the council staff, Mrs. Cheney was associated with the department of Christian education of the Diocese of Washington for 10 years. In addition to specializing in youth work for the diocese, she served as chairman of the youth and young adult division of the Washington Council of Churches.

Tom Fraser, Gerald Ford Meet At Ravenscroft:

## Bishop, New President Share Platform



**PRESIDENT FORD, BISHOP FRASER**  
... Shown During Commencement Exercises

RALEIGH — The Rt. Rev. Thomas A. Fraser, bishop of the Diocese of North Carolina, shared a platform here early this summer with Gerald Ford, the new president of the United States.

The occasion was commencement at Ravenscroft School, a church-related institution operated in the Capital City for many years by Christ Episcopal Church. Ford . . . then vice president of the United States . . . was on hand to deliver the commencement address.

Bishop Fraser was on the program to deliver the opening prayer which follows:

"Almighty God, behold with Thy gracious favor our universities, col-

leges, and schools; that knowledge and wisdom may be increased among us. Bless all who teach and all who learn, and especially the members of this graduating class. Grant to them a vision of a life filled with truth and justice and goodness. May they help us to overcome the evil we have brought upon ourselves and to restore us to the blessedness for which we were created; may the sins of the fathers never be visited upon their children so the children may have reason to be proud of their inheritance, and anxious to look unto Thee, O heavenly Father, as the source of all truth; through Jesus Christ our Lord. Amen," the Bishop's prayer

concluded.

"I was greatly impressed with him," Bishop Fraser remarked after the commencement exercises. "We found that we had some mutual church friends in the Washington area." Noting Ford's apparent physical fitness, Bishop Fraser asked the now-president how he did it. Ford told the Bishop he swims regularly in his pool at home.

The new president of the United States is an Episcopalian. His son Michael is a seminary student and met his wife while the two were students at Wake Forest. Steven was due to enter Duke this fall but reportedly will spend a year working on a Utah cattle ranch.

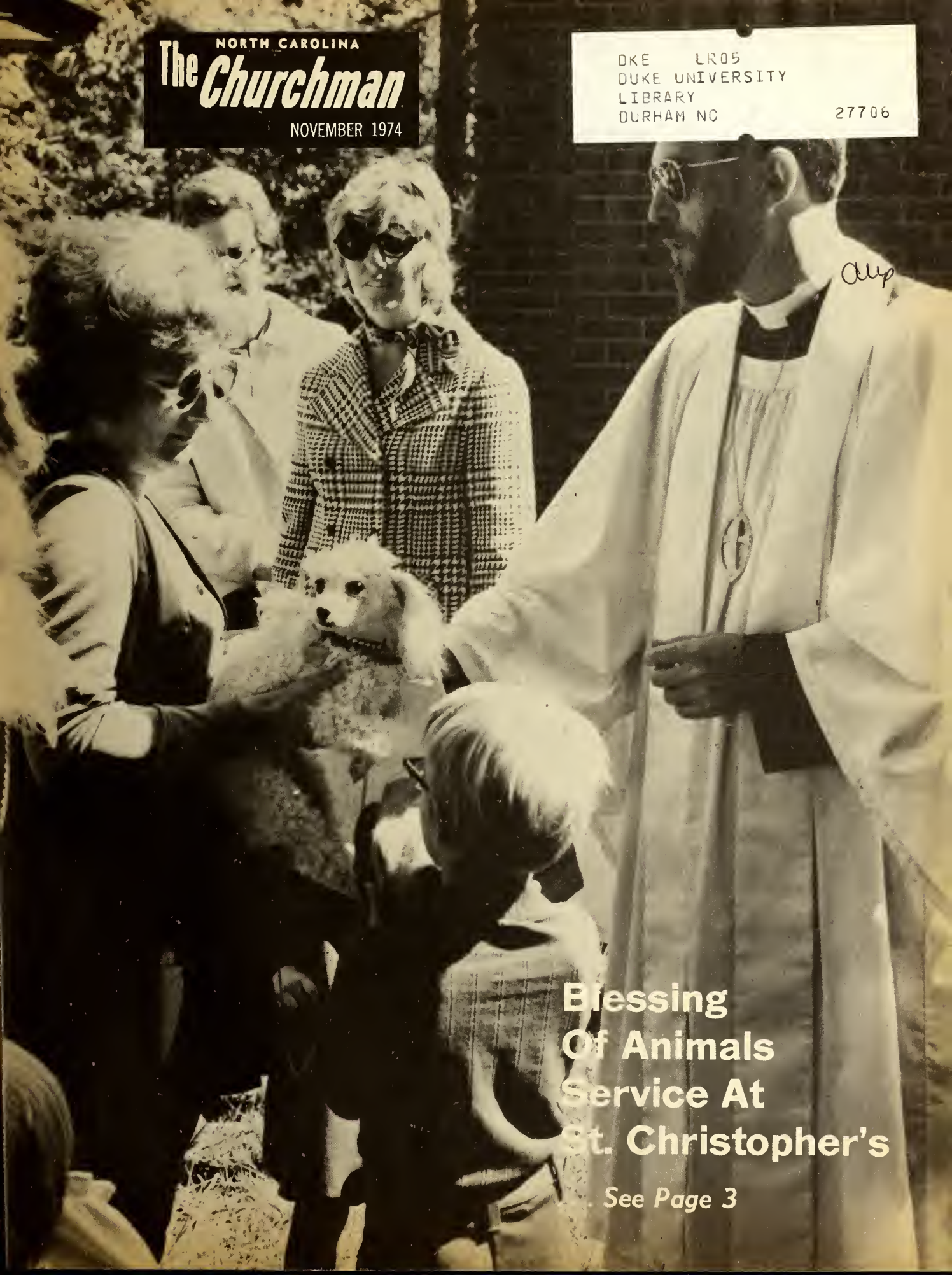


NORTH CAROLINA  
**The Churchman**

NOVEMBER 1974

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**Blessing  
Of Animals  
Service At  
St. Christopher's**

*See Page 3*





Official Publication  
Diocese of North Carolina

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**Bishop**

RT. REV. W. MOULTRIE MOORE  
**Suffragan Bishop**

BEN F. PARK  
**Editor and Chairman,  
Division of Information**

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MRS. MARGARET DARST SMITH.

**Editorial Board**

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**Bishop's Letter:**

## Meaning Of Canvass Time

This is the time of year when most of our churches are conducting their Every Member Canvass. The purpose of the Canvass is to help the members of the Church make an acceptable offering to God of our time, talents, and treasure.

It is significant, I believe, that one of the oldest stories in the Bible is one about an offering that two brothers, Cain and Abel, made to God. Basic to the story seems to be an awareness that the offering symbolizes and expresses the relationship that man has both with God and his neighbor.

In the story recorded for us in Chapter 4 of Genesis, we see how crucial the offering is. Cain's offering of the fruit of the ground was not acceptable to God, but Abel's offering of the firstlings of his flock was acceptable. Cain's inability or unwillingness to make an acceptable offering had disastrous and fatal consequences. It alienated him from God. He felt angry and frustrated; so much in fact, that he went out and killed his brother.

Now the truth of this ancient story is very obvious. The offering that we make to God affects the quality of our relationship, both with God and our neighbor. When we offer to God less than the best of our love, our time, and our talents, we run into serious difficulty; and it is impossible to maintain a satisfactory relationship with God or anyone else.

Essential to good relationships at all levels of life and love and worship is the quality of the offering. What kind of an offering will you and I present to God the next time we appear before His Holy Altar?

Faithfully yours,  
W. MOULTRIE MOORE, JR.

### LIKES CHURCHMAN

**Editor, The Churchman:**

Thank you for sending me THE CHURCHMAN, which I requested by post card several weeks ago. It is an interesting religious publication, even more newsy and readable than some others I have seen.

As an alumnus and former trustee of the Virginia Episcopal School in Lynchburg my interest in your paper stems from the fact that many North Carolinians have attended that church-orientated school. Also, the Rt. Rev. Richard H. Baker, D.D., your bishop coadjutor and bishop, 1951-1965, was chaplain at V.E.S. from 1923 to 1925. Moreover, some of the members of that school's Board of Trustees, when I served with that body from 1937 to 1959, were from North Carolina.

On July 1, 1974 Mr. Lee Sanford Ainslie, Jr., a Morehead Scholar and graduate of the University of North Carolina, was appointed Headmaster of the Virginia Episcopal School.

Your former Bishop Baker and I became friends when he was rector of our St. Johns Waynesboro, 1927-1931. Also, S. Linton Smith's (of Raleigh) first year at V.E.S., 1921-22, was my fifth, and we served together on that school's Board of Trustees in the 1930's and 1940's. With these things as a background I believe THE CHURCHMAN will provide interesting reading for me and so I am enclosing my check for \$2.00 for a year's subscription to it.

J. ELLISON LOTH  
Waynesboro, Va.

### TWIN CITY BAZAAR

**Editor, The Churchman**

The women of St. Paul's Church in Winston-Salem are embarking on our 28th annual Christmas Bazaar to be held on November 6. The Bazaar has been an important source of fellowship for many years, as well as providing funds for missions and local projects.

Last year produced in excess of \$5,000.00

St. Paul's Bazaar has become an institution in the area and we were hoping that you might be interested in making note of this year's Bazaar in THE CHURCHMAN.

Distribution of the proceeds are

(Continued on page 13)





**CHOIR SINGS 'ALL THINGS BRIGHT AND BEAUTIFUL'**  
... Part of Service of Blessing of Animals

### *Mission Portrait*

## **St. Christopher's Church, High Point**

By **WILLIAM R. GORMAN**  
**St. Christopher's, High Point**

**HIGH POINT** — Greater faith hath no priest than to give up his associate rector and mortgage his home to give life to a mission.

The Rev. William P. Price, rector of St. Mary's Church here, did exactly that and more in 1966 to give St. Christopher's mission a salutary start.

He also gave away almost 200 members of his congregation, split evenly between adults and children—some having ancestral roots going back to the founding of St. Mary's 84 years earlier.

The associate rector, the Rev. Wallace I. (Ben) Wolverton, agreed to lead the new mission, beginning modestly in a small house on an eight acre lot paid for by mortgaging St. Mary's rectory.

Today, St. Christopher's worships on that same ground in a new, modern, all-purpose building presently being upfitted in equipment and decor to prepare for its second decade of service to the community.

In some ways, St. Christopher's de-

fies precise description: Three priests in eight years, each cut from his own mold and no single one alike; a history as one of the few missions in the Diocese that has been self-supporting from the start; a numerically constant yet constantly changing congregation.

The overriding emphasis at St. Christopher's is upon corporate wor-

**About the author: Mr. Gorman was among the 200 who left St. Mary's to help found St. Christopher's in 1966 and has served the parish as senior warden, convention delegate and author of the church newsletter.**

**ALL PHOTOS BY BILL CROW**

ship. It is here that the fruits of our common life — honesty, tolerance, fun, celebration and love — receive their most eloquent expression.

Honesty is encouraged by setting aside time after each service and church meeting for something called "good of the order." This is a time in which members are encouraged to speak their peace in the name of Christ

for the common good.

Tolerance receives expression by inviting members to "come as you are" and "be as you are." Bermuda shorts, coats and ties, pants-suits, dresses, and sometimes even sweat suits sit side by side at St. Christopher's. Individual ceremonial (postures and manual acts) is as varied as dress. Unity is perceived as sharing your differentness: varieties of gifts coming from the same Spirit.

An emphasis on the inclusion of children and the gathering together of the faithful at random times and places for the purpose of having a good time spell fun at St. Christopher's. Children are an essential part of church life and contribute liturgically through dialogue sermons with the priest each Sunday.

Throughout the year, some Sundays are set aside for extra special celebrations. These begin with festival celebrations of the Holy Eucharist in which seasonal banners emphasizing the church year are carried in procession. The banners, designed and constructed by church members, decorate the church when not carried in procession.

Helium filled balloons add to the fes-





**'FIZZIE' CENTER OF ATTENTION**  
... During St. Francis' Day Celebration

tival atmosphere on Pentecost when the service is followed by a picnic on the church lawn. There is a blessing of the animals on the Sunday nearest St. Francis' Day and a eucharist in the city park on the Sunday nearest St. Christopher's day.

Love is a word difficult to define but much in evidence at St. Christopher's: A love for the Episcopal liturgy that surmounts the occasional annoyances caused by really working at the trial use services; a love for the Church, no matter what obstacles face us; a love for each other that doesn't fade each week at the end of worship; a love of

God which hopefully makes us worthy of the name Christopher — which means in Greek, "Christ bearer."

St. Christopher's staff includes: The Rev. James M. Coram, priest-in-charge, Louise Bedford, senior warden; Rex Walser, junior warden; George Hohne, treasurer; Frances Dudley, clerk, and Darrell Parrish, Dave Oden, George Stewart, Rena Smith, Lila Roberts, Joan Schwenk, and Lewis Brandon, mission committee members.

Services are 8 and 10 a.m. Sundays throughout the year.

and Miss Lisbeth A. Dudley. Also present were the Venerable Robert N. Davis, Michael Schenck, III and Mrs. Lillian H. Reynolds.

Bishop Fraser introduced to the Council the archdeacon and canon to the ordinary, the Venerable Robert N. Davis.

The Council received the Treasurer's report for the first eight months of 1974, and the 1973 annual report from the Investment Committee. The remainder of the morning session was devoted to a report from the Department of Finance. J. J. Summerell, chairman of the Department of Finance, presented a comparison of average compensation to clergy for 1974 which will be sent to all senior wardens and treasurers, and the Council adopted a revised salary policy as recommended by the Department.

The Council also passed a proposal from the Department of Finance that the minimum salary for full-time clergy positions in the Diocese be \$9,000, effective January 1, 1975. Chairman Summerell then presented the 1975 proposed budgets. After brief discussion, the Council adopted the Episcopal Maintenance budget as presented by the department in the total amount to be assessed of \$226,500. The Council adopted the Church's Program proposed budget for 1975 for a net total for quotas in the amount of \$562,413.

During the discussion of the budget the Bishop presented the report for the Division of Racial and Urban Affairs which proposed new recommendations for 1975. The recommendations were that the function of this division should be broadened to include a wider variety of social concerns such as to identify Christian social problems, identify resources available to aid in solving these problems and help link parishes and missions and agencies of the Diocese with these resources. The committee further recommended that the name of the division be changed to Christian Social Ministries and approved sufficient funds for this division for 1975.

A motion to include a line item for reserve for non-acceptance of quotas in the amount of \$15,000 in the Church's Program budget died for lack of a second.

In the remaining few minutes of the morning session Mr. Reeve presented an interim report from the Parish Grant Committee, noting that 14 grants in the amount of \$39,243.19

## Summary Of Minutes:

# Budget Matters Head Agenda For Diocese Council Meet

*Budget and finance were two of the top items on the agenda for the September 10 meeting of the Diocesan Council at Diocesan House in Raleigh. A summary of the minutes follows.*

Beginning with celebration of the Communion at 10:00 a.m., the Diocesan Council met with the following in attendance: The Rt. Rev. Messrs. Thomas A. Fraser and W. Moultrie Moore, Jr.; the Rev. Messrs. Keith J.

Reeve, Louis C. Melcher, Jr., William L. Williams, John R. Campbell, L. Bartine Sherman, John A. Gray, Joshua T. MacKenzie, I. Mayo Little, Jr., R. Martin Caldwell, Alwin Reiners, Jr., Peter J. Lee; Don P. Blanton, James B. Craighill, Henry S. Craumer, E. H. Hardison, James H. Revis, J. J. Summerell, C. Daniel Shelburne, Thomas Ruffin; Mesdames Sterling Stoudemire, Eric G. Flannagan, M. Eugene Motsinger, Jr., Cecil L. Patterson



had been made in the two years since the program began.

The afternoon session of the Council meeting was devoted to a presentation from the Council's Special Ad Hoc Committee, chaired by Mr. Campbell. This report which dealt primarily with the Council's organization in functioning with diocesan program and providing a process for better evaluation of program was accepted by the Council. The Committee's report proposed that

two divisions of the Council be created—one, Department of Finance and two, Council Program Committees. The Council Program Committee is to be appointed by the Bishop, with advice and consent of Council, along with a member of the Council to serve as liaison with the committee, would serve in the areas of (1) Diocesan Missions, (2) Overseas Missions, (3) Consulting and Planning, (4) Education and Training, (5) Stewardship, (6) North

Carolina Churchman, (7) Christian Social Ministries, (8) Youth, (9) Worship and Liturgy, (10) Ecumenical Relations, (11) Specialized Ministries.

After considerable general discussion, the report from the Ad Hoc Committee was accepted by the Council and the Committee was disbanded.

The Council meeting was adjourned at 2:45 p.m. with a prayer by Bishop Moore.

## Magazine Readers Still Loyal:

# Survey Says Diocesan Image Better

**BY BEN F. PARK**  
Editor, The Churchman

Readers of THE CHURCHMAN are a loyal group and in a spring survey came up with responses not unlike those in an identical study two years ago.

The magazine's Editorial Board decided earlier this year to sample reader opinions with almost the same questionnaire used in the spring of 1972. The purpose of both studies is to perpetuate an upgrading process aimed at making the publication as useful as possible to the Diocese.

Eighty five and two tenths per cent of those responding to the 1974 survey said they look at THE CHURCHMAN "frequently" while 14 per cent said "occasionally" and less than one per cent responded with an "infrequently."

This compares with percentages of 85, 13 and 2 in 1972 . . . a small change indeed.

There was a more significant improvement in the "image" of the Diocese. Two years ago 15 per cent viewed the Diocese as "an ineffective operation," 56 per cent checked the space indicating "a fair job" while 29 indicated "a first class program." This year's study produced percentages of 7, 52 and 35, respectively.

A new question was added to the 1974 study inviting comment on whether or not there has been improvement during the last two years. Twenty two per cent said they had found "little improvement," 47 "some improvement" and 18 per cent indicated "much improvement." Four per cent did not indicate a reaction to this question.

In other responses the following re-

actions were established:

16 per cent read the magazine "superficially," 48 per cent "in some depth" and 36 "thoroughly";

23 per cent find it "of little help," 58 per cent "helpful" and 18 per cent "most helpful"; and,

21 per cent say the magazine is "dull," 61 per cent "interesting" while 17 per cent say "most interesting."

While 1974 frequency of readership was established as slightly up, the responses in thoroughness of reading, helpfulness and interest stimulation were down from one to nine percentage points from 1972.

In the event these slightly lower marks are not sufficient to ward off

complacency on the part of the Editorial Board then this one comment should do it:

"Be more of a publication interested in news of the Church instead of a 'who went where and did what' gossip sheet. If you are still determined to be a big bore, cease publication and save a tree. That would be all you've done good in years!"

"News of the Diocese" again scored highest in readership. The bishops' letters (a regular feature since the 1972 study) took over second place from parish news, which placed third. National church news, news of conventions and clergy news were in fourth, fifth and sixth place, respectively.

## Survey Comment Summary

*Here's a summary of typical comments culled from replies to the 1974 Readership Survey:*

- I find it easy reading and the headlines call my attention readily to the articles in which I am particularly interested. I have no suggestions. I find it very satisfactory as it is.

- Some change in the direction of articles of more spiritual import, viz. on prayer, worship et. al. Your cover article for May, "Does Being a Churchman Make a Difference in Your Life" is a good example in this direction. The Lord be with you.

- Continue to urge readers to express themselves by writing letters to the Editor.

- More practical articles. Less space to credentials and geography. Too much focus on Raleigh.

- You do a good job!

- If the Episcopal Church is truly a Christian Church, one would hardly know it from reading the stories and reports in THE CHURCHMAN.

More coverage of outstanding projects of individual parishes. There seems to be repeated coverage of the same parishes. I realize that coverage is dependent on parish reporting, but maybe some prodding will help. I'm sure there are many outstanding programs we never hear about.

- I am not sure what the CHURCHMAN is supposed to do—report on the Episcopal organization apparently. Maybe a column in which a minister gave

advice concerning specific problems—(an Ecclesiastical Ann Landers?) would help “the blessed company of all faithful people” to show more Christ-like behavior, responses, etc. in the confusing and difficult days, Monday through Saturday and would “reach” the congregation and not just the insiders of the church organization.

- At this time, a monthly review (critique) of at least one of the proposed “authorized services” and also of each of the Pastoral Offices. Each should include the rationale behind the proposed changes from the 1928 Book of Common Prayer.

- Perhaps I am reading it more carefully! It all interests me. Is very real, vital. Articles timely and well chosen.

- Present more Anglican viewpoints. More national viewpoints. I appreciate THE CHURCHMAN.

- I like it. I like it!

- An increase in the coverage of the local, state and national diocesan news of clergy, men and women and especially youth have much improved THE CHURCHMAN. I enjoy and appreciate what you are doing.

- More pictures—exchange of successful programs, ideas in EMC, mission projects, etc. One feature each issue on mission opportunities outside Diocese. Appreciate effort to present various opinions on controversial items—special program, prayer book, etc.

- Fewer philosophical and editorial type articles.

- It would be good if the news stories could be more up to date (Carl Herman—Feb.—published May). I know this is difficult and depends on when you receive copy.

- Make headlines give clue to article so that by scanning a page I can see at a glance something to “tie to.” For outstanding people their name would do; for others their place of work might be best. I prefer this to “clever” headlines that don’t give a real clue to the contents. In long articles, such leads would be helpful—or bold face, key topical words or sentences.

- Keep it out of politics.

- The articles read have improved in their comprehension and explanations of contemporary life.

- Replace the whole office in Raleigh from the Bishop to the office boy.

- National Church news is usually out of date when printed; format is dull and lifeless; DioSCENE is, to me, best part, but most items in it could effectively be expanded and illustrated; question rationale of regular use of Treasurer’s Report and the amount of space it takes. Would prefer lively tabloid. Get rid of virtually all New York and Sewanee datelines: please feature parishes and parish news, and news of specific diocesan special events.

- Put people in key positions who will take a stand against abortion on demand, donations to subversive organization, the terrible green book. THE CHURCHMAN can’t be upgraded until the leaders are!

- More church and gospel orientation—a more effective presentation of Christ as risen and reigning King and Savior. More emphasis on the Eucharist and personal commitment to our Lord.

- Be more of a publication interested in news of the Church instead of a “who went where and did what” gossip sheet. If you are still determined to be a big bore, cease publication and save a tree. That would be all you’ve done good in years.

- More articles (or sermons) by Priests would be very meaningful reading.

- Less chit chat; in its place, more grappling with theological and ethical issues, e.g. discussion of the ideas of Bulkmann, Tillich, Camus, Huddleston, etc.

- Summarize! Add substance! Delete trivia!

- More news of interest to the older, conservative group; for instance, positive coverage of what’s going on in the battle for preservation of the Book of Common Prayer. Also, give us profiles of the liturgical committee’s members so we may know who is responsible for the tragic changes in worship forms.

I enjoy each article in THE CHURCHMAN and look forward to receiving it each month.

- Include articles of what Jesus is doing, the tremendous move of the Holy Spirit in the Episcopal Church in North Carolina as at the December Clergy

(Continued on page 12)

## New Project:

# Diocesan Laymen Check Accuracy Of Mailing List For Churchman

BY JAMES R. TURNER

Parish Level Coordinator

Episcopal Laymen’s Association

**Editor’s Note:** This is the first in series of reports on activities of the Episcopal Laymen’s Association of the Diocese. Association President Henry Craumer explains that the parish level coordinator is responsible for improving communications between men of the Church and the Association’s Board of Directors.

GREENSBORO — Who would have thought that 10 laymen, scattered through the northwest part of the Diocese, would respond immediately — particularly to a request to read a list of 1,400 names for accuracy. That’s what happened after the Episcopal Layman’s Association Board authorized a study of the Greensboro CHURCHMAN list. THE CHURCHMAN is the only way, except for men’s clubs, the ELA Board communicates with the laymen between conventions. The result? There are lots of lost sheep of Israel (Matthew 15:24); but they are being found, first in Greensboro, then throughout the Diocese. Helpers can volunteer.

Speaking of men’s clubs . . . ELA put out a questionnaire at the ’74 convention to see how many there are. Six. That’s right. That’s all we could find: St. Andrews, St. Martins, St. Michaels, St. Stevens, St. Timothy’s and Holy Trinity. But lay activities are on the rise notwithstanding a slinking economy. Hurley Derrickson, the new Men’s Club chairman at Redeemer tells the story. The Rev. Carlton Morales called his warden and asked whether it wasn’t time to pay the sexton a little more and get him to clip the shrubbery. No, said the warden, the men would do it the next weekend. To hear Hurley tell it the phones rang, and the Redeemer



men turned out, "doctors and all," to snip.

"You've got to understand that justice is like beauty. It's in the eye of the beholder." James G. Exum, Jr., who's leaving Holy Trinity for the Supreme Court bench, was giving his farewell address to the September Men's Club. Judge Exum explained that judges apply the law to facts before

them, as a sculptor applies his chisel to a block of marble. "If justice results in someone's opinion, that's fine, but the judge's duty is to apply the law."

Greensboro businesses fund an industrial counselling service manned by the Rev. Nelson Hodgkin. Nelson was telling the St. Andrews Men's Club about an unnamed employee referred by one of these businesses. Nelson counselled the employee about his

problem. The next day the bossman asked Nelson what was the problem. "Well, that's confidential." The employer said his business might have to cut off its contribution to the service. "O K," said Mr. Hodgkin, "but I can't tell you."

The next day, the story goes, the bossman called back. "Listen," he said, "I've decided I can trust you and I want to come talk about a problem I have."

# Tar Heel PARISHscene

BY MARGARET S. KNIGHT  
Churchman Editorial Board

**Visiting** — The clergy of Holy Trinity parish at Greensboro have a unique and effective arrangement for parish visitations, enabling them to cover the entire parish each year between September and June. A certain neighborhood is designated to receive their calls during a two-week period, with the names of those to be called upon announced in the weekly "Parish Post." The Rev. Tol Broome, rector, and the Rev. Blair Jenkins, associate, alternate their visitations, so that each year they visit the ones the other visited last year.

**Parish Days** — Two Charlotte parishes, Christ Church and St. Peter's, celebrated the opening of their fall programs with special parishwide "happenings." At *Christ Church* where the Rev. Frank Vest is rector, the day included registration for church school, an opportunity to browse among booths and displays set up to describe the areas of education and service available, a worship service, a reception, organized recreation for the children, a picnic lunch on the grounds, followed by a hymn sing. St. Peter's with the Rev. Hunt Williams as rector had an informal morning prayer service, followed by church school registration and a picnic in the park . . . complete with ballgames and boating.

**Suppers** — All Saint's, Concord, plans a series of monthly mid-week suppers during the coming season with the purpose of "bringing the church family closer together." Short programs are planned for information about local and national church, hymn-sings,



**ERIC RODGERS HONORED**—Eric Rodgers, Scotland Neck newspaper editor and active diocesan figure, was honored recently with the naming of "The Eric Rodgers Ampitheatre" at Kerr Lake. Rodgers also received the Army's highest civilian award . . . the U. S. Medal For Outstanding Civilian Service for his work on behalf of the Roanoke River Basin Association for the last 30 years. Rodgers is shown here with his daughters, Mrs. Lucy Rodgers Watkins and Mrs. John S. Bush. Rodgers' rector at Trinity Episcopal Church is the Rev. William P. Barrett.

meditations, a look at church institutions, and for creative programs in Christian education, with good food and fellowship the main features. The Rev. Jack Jessup is rector.

**Timely Topics** — Grace Church, Lexington, and Holy Comforter, Charlotte announce adult education program blocks on some timely and thoughtful topics. At Grace Church, the Rev. Wilson Carter, rector, the first block will consider the Gospel as it relates to a number of contemporary

areas . . . literature, movies and music, concluding with "The Gospel and Where We Are." Sessions will be led by lay members of the parish. A second block will tackle "The Future of the American Past", a discussion and study course on American religious, political and social values . . . to be led by the rector.

At Holy Comforter, Charlotte, "Patriotism and Christianity" is the theme for a block of studies. Areas include "A Look at Patriotism"; "A Look at Christian Values"; a question and an-



# Here's Group On Hand For 1974



**WORKSHOP PARTICIPANTS**—Here are members of the Diocesan Family who participated in the recent Every Member Canvass Workshop at Raleigh's Angus Barn. The

swer session, led by a congressman on "Christianity and Government"; a panel of veterans leading a discussion on "The Christian at War"; and finally, "Patriotism and Christianity—Dealing with the Tensions." The Rev. Alwin Reiners is rector.

**Theology** — St. Anne's, Winston-Salem, plans a year's program for older young people and adults structured as an Institute of Christian Theology. The Rev. David Fargo, vicar, notes that "it will draw upon the rich resources available to us, and will give ourselves in this parish to a rediscovery of the nature of the Christian faith as a response to the divine-human encounter. An exploration of what concrete meaning that encounter has for our individual and corporate lives will be our objective—the return of God-talk will be our strategy. In addition, I am excited to announce that out of the Institute and in response to a confessed 'biblical il-

literacy' on the part of many of us, groups for Bible study will be offered on a regular basis." The first block of the institute will be led by *Dr. Charles Talbert* of the School of Religion, Wake Forest University, and a member of St. Anne's. Focus will be 'Speaking of Jesus, then and now,' an introduction to theological language."

**To Greensboro** — The Rev. Roland M. Jones, has come to St. Francis', Greensboro, as rector. He comes from the Diocese of Washington, where he served as rector of Church of the Ascension at Silver Spring, Md. Speaking of Mr. Jones in neighboring Holy Trinity's "Parish Post," the Rev. Tol Broome notes: "I was overjoyed at the news, for Roland is a friend and former classmate at the seminary. . . . He was 'next door' to me when I was in College Park. He is a Maryland graduate, but I'm confident that he will transfer his allegiance from the Terps to any one

of the Big Four teams. As St. Paul said, 'I will show you a more excellent way.'"

**In Raleigh** — The Rev. Stephen D. Harris has come to Good Shepherd, Raleigh, as associate rector. the Rev. Louis C. Melcher is rector. Mr. Harris is a graduate of Northeastern University, Boston, and Virginia Theological Seminary. He has been serving as a chaplain at the National Institute of Health, Bethesda, Md. He is married to the former *Rebecca Barham* and they have two daughters, *Heather*, age 3, and *Deanna*, 10 months.

**Retiring** — The Rev. Edward B. Jordan has retired from his post as priest-in-charge of Christ Church, Walnut Cove. He came to this Diocese in 1968, and served earlier as rector of Trinity Church, Scotland Neck. He and Mrs. Jordan plan to make their



# Every Member Canvass Training



agenda included a discussion of the 1975 budget outlook, a panel of 1973 canvass chairmen and talks by both bishops and by other members of the diocesan staff.

home in Scotland Neck, where their address will be 1709 Church Street.

**Chalice** — A note from "Cross Roads," newsletter of Chapel of the Cross, Chapel Hill, reports that "*Edward P. Dancewicz, M.D.*, of the Center of Disease Control, Atlanta, has summarized the results of extensive work investigating the risk of infection from common communion cups. (*Journal of the American Medical Association*, 225, 320, 1973). Dr. Dancewicz reports that the study concluded that the risk of contracting infectious disease (from a common chalice) was small, owing to several factors . . . including the use of a purificator, the low prevalence of pathogenic bacteria on the lips, and the ability of the human body to deal effectively with small numbers of pathogens.

**Ordination** — Comments from sev-

eral parish newsletters in the Diocese on the recent ordination of women to the priesthood and the consequent action of the House of Bishops might be of interest:

From St. John's, Charlotte, where the *Rev. Carter Heyward*, a Charlotte native, and one of the 11 ordained in Philadelphia, spoke to the Adult Forum, comes this from the rector, the *Rev. Robert Haden*: "She was very helpful to us in understanding this issue. . . . You are entitled to know how your rector feels on this subject. I favor the ordination of women but do not favor ordination taking place in the manner in which it did in Philadelphia. However, I do understand the impatience, especially of a 79 year old woman who has been waiting 50 years to be ordained. I know of no theological or biblical reasons why women should not be ordained."

Also from Charlotte comes a report from *Miss Jane Lynch*, a member of the staff of Holy Comforter, the *Rev.*

*Alwin Reinert*, rector: "I had the opportunity to fly up to Philadelphia for the ordination of 11 women, who range in age from 27 to 79, . . . One of my closest friends, Carter Heyward, was one of the ordinands. For me, as for the almost 1,500 participants in the service . . . the occasion was highly charged with emotion. Despite the canonical irregularity . . . there was great joy and excitement for all involved." She went on to discuss the issues raised, and spoke of her interest in its outcome. She concluded, "You may have guessed that I am *strongly* in favor of women's ordination, although I am sorry our first ordination is so shadowed by canonical irregularity and questions as to its rightness and by emotions on both sides. I hope that many of you will feel free to share your feelings and opinions with me and with our clergy and our bishops. Dialogue matters!"

And from The *Rev. Rod Reinecke*,  
(Continued on page 13)



# Youth Favorite Parish Grant Target



**THE DIOCESE'S PARISH GRANT COMMITTEE**  
... Mr. Reiners, Mrs. Patterson, Mrs. Holt, Mr. Reeve

Children have been the great beneficiaries of the program inaugurated by the Diocesan Convention of 1972 which allows congregations to apply for money to help institute outreach programs in their communities. In the two years since the program began, 14 grants have been made for a total expenditure of \$39,243.19, and of these 14 grants, 12 were directly involved with children. The other two projects funded affect the elderly.

Meeting four times a year, the Parish Grant Committee, chaired by Mrs. W. Clary Holt of Burlington, has studied many applications to check whether or not they abide by the guidelines for the program. Serious consideration is given to the evidence of congregational involvement. Several applications have been turned down where it seemed to committee members that community projects needing funds had used local Episcopal churches to seek grants when in fact the members of the churches were not involved in the projects.

Implicit in the motion establishing this committee is the concept of seed-funding new programs. However the committee feels that they may assist certain projects already underway which could, under special circumstances, be given a fairer chance of proving themselves with additional funding.

The committee expects to fund innovative pilot programs designed in response to pressures for change which show some promise of being used, if successful, in other locations.

Some assurance must be given that if a program is to be ongoing, consideration has been given to future funding. Here are committee guidelines:

1. Programs must have the approval of the vestry or mission committee of the parish or mission in which the request originates.

2. Programs must have concrete evidence of community support other than that given by the requesting mission or parish—i.e. to substantiate this support, the program should put up matching funds for their request or similar support in kind.

3. Programs should be basically of an outreach nature—i.e., programs should be developed that serve the community and not just the Episcopalians in the community.

4. Programs must have definite goals with results which can be measured.

5. Programs must have a completely defined plan of action that is consistent with their goals.

6. Programs cannot be funded which call for the allocation of funds to support directly the internal program of any parish or mission—for example, power, water, lights, Rector's salary.

7. Programs will not be considered which ask for direct funding to any agency. All funds will be directed through the Vestry or Mission Committee.

8. Programs may not receive more than 5 per cent of the funds originally available to the committee, i.e., no program may receive more than a total of \$3,000.00.

9. Programs will not be funded to help any organization which advocates violence or whose officers or agents have been convicted of any crime involving violence.

10. Programs to be considered must avoid direct partisan political action.

Parish grant requests should include the following:

1. Involvement of congregation in project.

2. Amount requested and when needed . . . and group or agency that is providing matching funds.

3. Statement of what program is, what its purpose is, whom will it benefit and measurable results expected.

4. Whether a new program or an existing program.

5. Name of group or agency which has responsibility for the planning program and for administration of the program.

6. Number of persons involved administratively and their responsibilities. Number of volunteers and how many salaried.

7. Number of persons program will serve directly and/or indirectly.

8. Duration of program and/plans, if any, for continuing the program after the initial funding.

9. Plan to evaluate program.

10. Willingness to share findings and results with others — through THE CHURCHMAN, etc.

11. Copy of the budget for the program.

12. Copy of the budget for the church.

13. Three references in the community that might be contacted in regard to program.

Applications may be addressed to: Mrs. W. Clary Holt, Chairman Parish Grant Committee, 509 Country Club Drive, Burlington, N. C. 27215

The next meeting of the Parish Grant Committee is scheduled Thursday, December 12, 1974.

Here are comments on the various grants made to date.

## 1. TREE HOUSE

"We believe Tree House has succeeded according to our expectations—its continued existence is evidence. . .

(Continued on page 12)



# Summary Of Parish Grants Made To Date

PROJECT NAME	SPONSORING CONGREGATION	CLIENT GROUP	AMOUNT OF GRANT	FUNDING DATE	FUNDING SOURCE	EVALUATION STATUS
Tree House	Chapel of the Cross Chapel Hill	Runaway Children	\$3,000	July 10 1972	Council	In files
Robert F. Mayer Park	St. Andrew's Greensboro	Neighborhood Children	\$1,500	July 10 1972	Council	"Churchman" Dec. 1973
Training Center for Hearing Im-paired children	St. Stephen's Durham	Hearing Im-paired children	\$3,000	July 10 1972	Council	"Churchman" Dec. 1973
Operation Play	Epiphany Rocky Mount	Underprivi- leged children	\$3,000	Aug. 28 1972	Council	No evaluation received
Lee Adams Drug Action	St. Mark's Raleigh	Teens with drug problems	\$3,000	Sept. 22 1972	Convention	"Churchman" March, 1974
Ruthie's Day Care Center	Trinity Statesville	Children of working mothers	\$3,000	Sept. 22 1972	Council	"Churchman" March, 1973
Y.O.U.T.H. Inc.	St. Ambrose Raleigh	Deprived teenagers	\$2,140	Jan. 16 1973	Convention	In files
Child Dev. Center for Retarded Children	St. Cyprian's Oxford	Retarded children	\$3,000	May 17 1973	Convention	"Churchman" Sept, 1974
Glenwood Towers Gar- dening project	St. Mark's Raleigh	Elderly	\$3,000	June 29 1973	Council	No evaluation received
Introduction to learning disabilities	Galloway Memorial Elkin	Children with learning disabilities	\$2,603.19	May 16 1974	Convention	No evaluation received
Parent Involvement In Home	St. Anne's Winston-Salem	Nursery Children & Parents	\$3,000	May 16 1974	Convention	No evaluation received
Meals On Wheels	Christ Church Raleigh	Elderly & Disabled	\$3,000	May 16 1974	Convention	No evaluation received
Group Home for retarded	Christ Church Albemarle	Retarded children	\$3,000	May 16 1974	Convention	No evaluation received
Happy Time Music Project	Holy Comforter Burlington	Handicapped Kindergarten Children	\$3,000	May 16 1974	Convention	No evaluation received

The trustees of the Diocese made available these funds from the sale of property and from liquidated trusts. The Diocesan council appropriated \$25,000 of this for the Parish Grant Program. It then authorized its Parish Grant Committee to award grants under their approved guidelines. The Convention designated that a further \$45,000 be added to the fund with the reservation that the Council approve recommendations from the Committee expenditures.

Funded to Date	\$39,243.00	Council	\$16,500
		Convention	22,743
Balance on Hand	\$34,042.97	Council	\$10,076.68
		Convention	23,966.29

NOTE: The availability of trust fund money to start the Parish Grant Program was a unique opportunity, the Parish Grant Committee emphasizes. If the program is continued new sources will be needed.

## Comment Summary

(Continued from page 6)

conference at Durham. Jesus is alive in North Carolina and saving, baptizing with the Holy Spirit, healing and delivering Episcopalians. Praise God.

- I would like to see a regular feature covering our fundamental beliefs and our church's position on various issues. This feature or column could be both instructive and informative.

- Please try some different layout approaches—anything—either very “folksy” or “ultra sophisticated” would be an improvement on the “middle of the road,” dull format now being used.

- Less depth in articles to provide space for more items in brief.

- More news about local parishes, their problems, and solutions to the problems.

- I would enjoy a bit more national church news in addition to the state coverage.

- More parish news and diocesan news; more about what our Bishop is doing for our diocese.

- Most interesting is the new type programs going on in other churches. Wish there would be more reports of this nature. Get ideas for programs for our church.

- Too many “puff” articles. How about in depth stories on specific church programs: aged, poor, race relations, handicapped, etc.

### Parish Grants

(Continued from page 10)

Tree House succeeded in drawing this congregation more intimately into the work of ministry towards troubled young people.”—THE REV. PETER LEE

### 2. ROBERT F. MAYER PARK

“If we had to do it over and knew it would turn out this way, we would not hesitate to provide the seed money, but I think we’d try to get it started with less time spent talking and more

spent doing.”—THE REV. CARL HERMAN

### 3. TRAINING CENTER FOR HEARING IMPAIRED CHILDREN

“That this program has been fulfilling a real need . . . is indicated by the fact that this need was recognized by our North Carolina State Legislature in . . . appropriating monies to start such schools in areas where these opportunities do not exist.”—CARL PETERSON

### 4. OPERATION PLAY

“The Church has felt proud that it could help some under-achievers . . . eager to learn . . . and we would like to tell others to try it.”—MS. VIDA CORDAN

### 5. DRUG ACTION

“The majority of the clergymen felt their contact with Lee Adams helped them counsel parents and stay in touch with the problems involved in drug abuse.”—MS. PHYLLIS JOHNSON

### 6. RUTHIE'S DAY CARE CENTER

“Many local Episcopalians have supported us from the very inception of our program and are continuing efforts to involve the entire community in this project.”—TOM FANJOY

### 7. CHILD DEVELOPMENT CENTER FOR RETARDED CHILDREN

“Members and friends of St. Cyprian's are most grateful for all the moral and financial support given to bring the idea to reality . . . to help provide a valuable ministry to the community.” — THE REV. HARRISON SIMONS

### 8. Y.O.U.T.H. INC.

“We are able to report on the present circumstances of 10 of the initial 12 persons participating in the program . . . their situation is directly related to their participation—7 employed in sales (1-Hudson Belk, 3-Kings, 2-K-Mart), 1 finished freshman year at St. Augustine's college, 2 finished high school and are attending N.C. Central University at Durham.”—THE REV. ARTHUR CALLOWAY

### 9. GLENWOOD TOWERS GARDENING PROJECT

“As the residents gain experience, they can take over the leadership and training functions initially provided by volunteers, so the project can continue indefinitely.”—MS. ELLIE IDE

### 10. INTRODUCTION TO LEARNING DISABILITIES

“Our congregation consists of 20 families. Therefore the 6 persons in-

### Are You Moving?

### Is Your Address Correct?

### Are You Getting More Than One Copy?

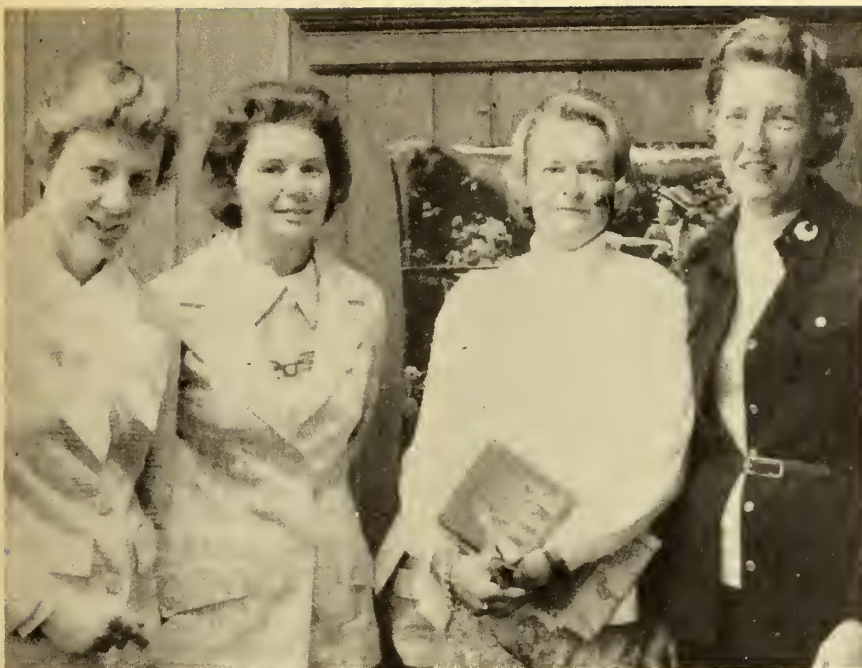
Please attach the mailing label from your most recent issue in the space below and then check one of the appropriate boxes.

THE NORTH CAROLINA CHURCHMAN  
P. O. Box 17025  
Raleigh, N. C. 27609

- ( ) I am moving on (date) ..... (See my new address below)  
( ) My address is incorrect (The correct address appears below)  
( ) I am getting two copies (Attached is the label from issue I wish stopped)  
( ) Add the below listed name/s/ to the mailing list

Name .....  
Street .....  
or Box .....  
City ..... State ..... Zip .....





**SEMINAR PARTICIPANTS**—Here are four of the leaders involved in the recent successful Episcopal Churchwomen's Seminar held early this fall at the Quail Roost Conference near Durham. Shown is the committee which was responsible for arranging the three-day event which included participation by 70 women of the Diocese . . . including 35 were overnight guests at the Center. From left are Mrs. Eric G. Flannagan, Jr., ECW president, Mrs. M. L. Finch, Mrs. Charles A. McLendon and Mrs. J. Haywood Evans.

involved administratively and the 4 members who are teachers or community volunteers planning to attend the course amount to a large percentage of our congregation."—MS. MARGARET MOTSINGER

#### 11. PARENT INVOLVEMENT IN HOME

"So many of the children involved would be totally unable to survive public schools without this beginning."—THE REV. KING COLE

#### 12. MEALS ON WHEELS

"The original grant of \$3,000 has already produced an additional \$9,000 in matching local and federal funds and the current goal is to provide over 300 meals a day."—THE REV. DAN SAPP

#### 13. GROUP HOME FOR RETARDED

"You will be glad to hear that the Group Home is almost completed and expects to receive handicapped residents in the very near future. At that time several people can return to their home town from O'Berry."—THE REV. PHILIP BYRUM

#### 14. HAPPY TIME MUSIC PROJECT

"We have a constant stream of peo-

ple coming in from the University at Chapel Hill, among other places, to observe this program . . . we feel the beneficial impact could spread even farther throughout the State."—THE REV. ROD REINECKE

### Readers Write

(Continued from page 2)

voted on at the fall meeting of the Churchwomen. One half of the proceeds are to be donated to projects within Winston-Salem, half within the diocese and half outside the diocese. We are excited this year about supporting Bishop Longid in the Phillipines, Granville County Child Development in Oxford, as well as the Crisis Control Ministry in Winston-Salem.

This year promises to have booths overflowing with hand-made arts and crafts, Christmas ornaments, healthy green plants and a large selection of home-made "goodies" topped off by our luscious luncheon.

This is a marvelous group of women offering what they have by way of time and talent to help spread Christ's work here and abroad.

MRS. CHARLES J. HAMLIN  
Winston-Salem

### ADDRESS WANTED Editor, The Churchman

About a year ago there was a request that old Christmas cards be sent to a missionary in Japan. I thought I had very carefully saved his name and address. Either I am mistaken or I put it up so carefully even I cannot find it.

If someone has this information readily available, I would appreciate them sending it to me.

MRS. WARREN H. LINDE  
Charlotte

**Editor's Note:** What about it readers? Can someone send this address to Mrs. Linde at 2626 Hampton Avenue, 28207?

### PARISHscene

(Continued from page 9)

rector, Holy Comforter, Burlington: "The Church reveals to the world the mystery of its Lord in patience and love, yet I don't think Jesus was always patient. I think, therefore, that it is understandable when those who seek to follow him aren't patient at times. You've read about the ordination of 11 women deacons to the priesthood of our Church. The action was, indeed, contrary at this time to the Constitutions and Canons of the Church and our Bishop has stated that "no person ordained under these circumstances will be granted a license to perform any ministerial function within this jurisdiction." I sympathize with the need to maintain good order and discipline in the Church. I also remember when Jesus disrupted the order of a system he saw as unjust by turning the tables on the money changers. The women just ordained knew that what they were doing was irregular, but felt it to be in keeping with God's will. Now they will pay some price for their belief and action. I hope that in what ensues, the Church *will* reveal to the world the mystery of its Lord in loving and just response to the persons and issues involved."

In a different vein, the *Rev. James Kenyon*, Christ the King Center, and St. Michael's parish, Charlotte, in a sermon there opposed the ordination of women: "As Jesus discriminated in choosing bread and wine (as symbols for the Eucharist) and not lamb and cider, and water (for Baptism) and not mud or precious jewels, so he discriminated in choosing men and not women for the apostolic function of his ordered priesthood. . . . We can say that a man is no more righteous than a woman.



Nevertheless, in the mysterious symbolism understood by God *He* and not *She* is a resemblance of Christ and his priesthood before a congregation, seemed *right* and therefore *good*; hence the use of priestesses is inappropriate in approximating the purpose of Christ's priesthood, and it is morally bad because priestesses are not right for the role. . . . Jesus Christ has commanded certain men to do special things in His Name: to represent him before the people, to face the people with His offering of himself to them. The specially ordained priest, presiding at the Eucharist . . . is a man, an alter-Christus (another Christ), in the divine plan for creation in which the Christ was a man. . . . The manhood of the priest, and not just his humanity,

is as symbolic as the bread and wine. . . . The priest's sex is as much a symbol of his priesthood as is his stole."

**To Maryland**—The Rev. J. E. C. Harris, rector of St. Luke's, Durham, goes to Baltimore, Md., in September for his residency in supervisory training of Clinical Pastoral Education, Spring Grove State Hospital.

**In Burlington**—The Rev. David H. Wright, who was ordained to the Diaconate at Church of the Good Shepherd, Raleigh, on June 22, will serve as part-time, non-stipendiary at Church of the Holy Comforter, Burlington. From the bulletin of that church we have this report. "David, former senior warden at St. Timothy's,

Winston-Salem and nine years a lay reader, began reading for Holy Orders in February 1970. He is a native of N. Caldwell, N. J., and a supervisor and an associate member of the technical staff of Bell Telephone Laboratories, Guilford Center, Greensboro. His service spans 33 years, the last 13 in Greensboro. He resides with his wife Marie and 15 year old son Larry in Greensboro. They have two married children. He is employed full time, and his duties at Holy Comforter will be confined to Sundays and one evening per week and will include one Sunday service per month, an Adult Bible study, visitation, counseling and a variety of special church services." The Rev. Roderick Reinecke is rector of Holy Comforter.

## At Durham and Greensboro:

# Christian Studies Course Underway

A concurrent, two-city Diocesan School of Christian Studies is being undertaken this fall in an effort to explore the meaning of being a Christian in today's world.

The Rt. Rev. Thomas A. Fraser, bishop of the Diocese terms the six-week program which began October 23 a "contemporary venture in education . . . that . . . can be helpful to both laity and clergy."

The program is being offered on six consecutive Wednesday nights at St. Phillip's Church in Durham and at All Saints' Church in Greensboro. Two sets of speakers will staff the series. The subjects being covered and the teachers are as follows:

"An Introduction To The Old And New Testaments," Dr. Charles Talbert of the Department of Religion at Wake Forest University (Greensboro speaker) and Dr. Bernard Boyd, professor of Biblical literature at UNC-Chapel

Hill; (Durham speaker)

"Christianity And Contemporary Culture," Dr. Benjamin Ladner of the Religious Studies Department at UNC-Greensboro (Greensboro speaker) and Dr. Rollin Lasseter of the English faculty at N. C. State University (Durham speaker);

"Developing A Christian Lifestyle: Prayer And Action," the Rev. S. F. James Abbott, Episcopal chaplain at UNC-Greensboro (Greensboro speaker) and the Rev. Williams Wells, Episcopal chaplain at N. C. State University (Durham speaker).

Bishop Fraser said this about the school which has as its theme, "Toward A Renewed Perspective On Life";

"In traveling around the diocese, I find that there is a real thirst for a substantive study of our heritage and for what it means to be a Christian today. We are fortunate in North Carolina in that we are rich in persons who can

offer opportunities in a school setting to augment our regular parish teaching programs," the Bishop states.

"My concern is that the Diocesan School of Christian Studies be both academically solid and that it be personally involving and significant. We are grateful to the Reverend James Abbott, Episcopal Chaplain at UNC-Greensboro, the Reverend William Wells, Episcopal Chaplain at N. C. State University in Raleigh, and to others on the committee who shared in the conception of this school. I also want to express our appreciation to those who have consented to serve as faculty and to All Saints' Parish in Sedgfield and St. Philip's Parish in Durham," Bishop Fraser concluded.

Registration fee for the series is \$10 per person or \$15 per married couple. Registration forms may be obtained from local rectors or from Diocesan House at Raleigh.

# St. Paul's, Monroe, Is 100 Years Old

**MONROE** — On Sunday, November 10, St. Paul's Episcopal Church here will celebrate its 100th anniversary with a visit from the Rt. Rev. Thomas A. Fraser, bishop of the Diocese of North Carolina. Plans for the day include a morning service, an historical program, a buffet luncheon and christening and confirmation services.

The history of St. Paul's begins on November 14, 1847 in the parlor of Mr. and Mrs. L. H. DeRosset. J. A. Deal of Calvary Church in Wadesboro was the organizing minister. There were 13 present for this first service.

The early services were held for a while in the Presbyterian Church, then in the courthouse. The congregation

then fixed up a hall on the second floor of a store building. St. Paul's was admitted to the Diocese as a parish church in 1875.

Ten years later, the congregation bought the lot which is the site of the present church. On the lot was Temperance Hall, a wooden structure used as a school. This building was con-



# October 'St. John's Month' In Diocese

**BY CHARLES BREWER**  
**St. John's Committee**

**WILLIAMSBORO** — The second Sunday in October is the traditional date for the annual St. John's Day Celebration at the historic colonial church in Williamsboro, N. C., built in 1757.

This year friends of St. John's Church gather at noon on Sunday, October 13 for the worship service, followed by a picnic on the grounds.

The Rev. Peter Lee, rector of the Chapel of The Cross, Chapel Hill, delivered the address. A graduate of Washington and Lee and the Virginia Theological Seminary.

Also on the program was a special recognition for some of those who have

verted to a church. The brick church which is used today was built in 1911. In 1924, the parish hall and kitchen were added. The Sunday school rooms and guild room were added in 1957.

The rectory was next to the church from 1893 until 1965. Now that lot is the site of a memorial garden where receptions and other church functions are often held. The new rectory, bought in 1965, is in a residential area of Monroe.

St. Paul's was a mission church from



**MR. HUNTLEY**  
**... St. Paul's Rector**

1885 until 1941 when Rev. Frederick Blount Drane led the congregation back to the status of parish church.

Today St. Paul's has 75 to 100 families and 250 communicants. It is the only Episcopal church in Union County. The Rev. Preston Huntley is the rector.

As part of the centennial celebration, Mrs. R. E. Heath Jr. has written a history of the church entitled "St. Paul's Episcopal Church, Monroe, N. C. 1874-1974." The book will be for sale by the centennial date.



**ST. JOHN'S COMMUNION SERVICE . . . Given By Former Governor, U. S. Senator**

had an outstanding part in the St. John's restoration and preservation.

Of special interest was a display of the antique communion service which was presented to the church by James Turner, member of the parish, governor of North Carolina from 1802 to 1805 and a U. S. senator from 1805 to 1816.

St. John's is the oldest frame church in North Carolina. It was built in 1757 as one of the earliest mission churches served by the Society for the Propagation of the Gospel of the Anglican Church.

As a notable example of early church architecture, it is recognized by the North Carolina Department of Archives and History and the United States Department of the Interior with listing in the National Register of Historic Places.

On October 16, 1825, it was consecrated as a house of worship in the recently formed Episcopal Church by Bishop Ravenscroft, first Bishop of North Carolina. This is the date which is commemorated with the annual St. John's Day.

St. John's is one of the few remaining structures in the once proud and important community of Williamsboro. Historians take pleasure in pointing out a number of other notable buildings in the area which include "Ashland" and "Burnside."

After a period of decline, a movement was begun in 1947 to restore the church to the era of its colonial origin.

Since that time the historic church has been preserved and promoted by the St. John's Committee of the Diocese. Current members of this committee, headed by the Rev. Harrison T. Simons of St. Stephen's Church, Oxford, are Miss Sarah Boyd of Henderson, Charles Brewer of Oxford, David Evans of Henderson, Henry P. Hall of Oxford, Bennett H. Perry Jr. of Henderson, Henry W. Lewis of Chapel Hill, Miss Anne Wortham of Ahsokie, J. Richard Wortham and Mrs. A. A. Zollicoffer Jr. of Henderson.

St. John's has enjoyed increased attention from visitors this summer. The committee hosts visiting hours each Sunday afternoon from 1:30 until 5 p.m., June through October with Vespers each fourth Sunday at 5 p.m. through September.

The church is located seven miles north of I-85 at Henderson on N. C. 39.

## 'ABC' Sale Nets \$6,000

**CHAPEL HILL** — A net profit of over \$6,000 was realized at the ABC Sale—that stands for Attic, Basement, and Cupboard—held on April 27 in Chapel Hill by the Episcopal Churchwomen of the Chapel of the Cross.

This is the largest amount yet earned by the sale, which is an annual event at the Chapel of the Cross. Last year's sale earned \$4,000.

Mrs. David Yeowell served as general chairman of the sale.

Profits will be divided four ways, with \$1,500 going to each cause. Two of the beneficiaries are inside the community, and two are outside the community. The two local recipients are the Child Care Center at the Chapel of the Cross, which cares for children from infancy up to four years old, and the Homekeepers Program sponsored by the Council on Aging.

The two beneficiaries outside the community are Sururban Partners of Orange and Durham Counties, and the Rev. Edward G. Longid, bishop of the Philippines.

news  
from

NOVEMBER  
1974



# episcopal home for the ageing

## Penick Home completes new buildings

Construction on the new E Wing extension and two apartment buildings at the Penick Home, Southern Pines, is being completed and preparations are underway to move new residents into the rooms and apartments during October.

The completed construction program makes it possible to add 20 members to the Home's family of retired persons.

The E Wing extension will provide 14 private rooms with especially designed showers, for the active aged. Each room will be equipped with individual controls for electric heat and air conditioning, emergency power, and emergency call system. In addition to the rooms, the extension will have a solarium and a central storage area.

The apartments are a new concept for the Home and were planned to provide an environment as much like a home as possible. The apartments, as self-contained units, will offer more independent living for residents but will still provide the services all residents receive, including maid and linen service, 24 hour emergency call system, free local transportation, all

recreational and creative living programs, and food services.

All apartment residents will be required to have the main meal of the day in the Home's dining room but have the option of breakfast and dinner in their own apartment.

The new apartments are duplex units which contain two independent living quarters. Each unit has a large living room, kitchen, one and a half baths, two bedrooms and two porch areas.

Contractors for the projects were W. L. Jewel and Son of Sanford and the architect was Louis Asbury of Charlotte.

E Wing extension increases capacity of the home to 64 beds for the active aged. The skilled nursing unit remains a 21-bed operation. Further apartments will be built as needed for residents making application for that kind of housing.

## Two apartment buildings occupied

Residents who will occupy the new apartment building at Penick Home, now being finished and decorated, are:

Mrs. Lois E. Douglass  
Princeton, New Jersey  
Mr. and Mrs. Emerson Loucks  
Chapel Hill, North Carolina  
Dr. and Mrs. Alexander Ormond  
Akron, Ohio  
Mrs. Virginia Griswold  
Greensboro, North Carolina

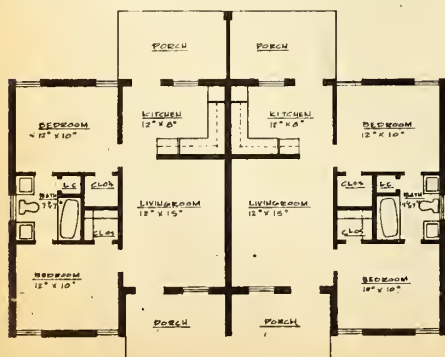


Architect's drawing for exterior of new two-bedroom units.

## 14 move into new rooms

New residents moving into 14 private rooms in the new E. Wing extension being opened at Penick Home are:

Miss Sarah Hall  
Chapel Hill, North Carolina  
Mrs. Ruth Craine  
Princeton, New Jersey  
Miss Irene Peirson  
Raleigh, North Carolina  
Miss Dorothy Price  
Chapel Hill, North Carolina  
Miss Claire Lucas  
Goldsboro, North Carolina  
Mrs. Mary Nufer  
Goldsboro, North Carolina  
Mrs. Helen Broe  
Chapel Hill, North Carolina  
Mrs. Mary Sisson  
Reidsville, North Carolina  
Mrs. Rachel Flack  
Durham, North Carolina  
Miss Margaret Alexander  
Charlotte, North Carolina  
Miss Helen Parker  
Chapel Hill, North Carolina  
Miss Maude Anderson  
Greensboro, North Carolina  
Miss Ruby Lanier  
Chapel Hill, North Carolina  
Mrs. Blanche Walker  
Asheboro, North Carolina



Floor plan for new duplex apartments.



# Duke Chapel Hosts Annual Acolytes' Day

... See Page 3

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NORTH CAROLINA  
**The Churchman**

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#### **Editorial Board**

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## **Our Readers Write**

### **WATCH THAT ADDRESS LABEL!**

**Editor, The Churchman:**

In the November issue of THE CHURCHMAN whoever stuck the address label on my copy seemed to bandage the head of the priest on the cover, thereby showing his head in a bad fix.

Please advise the "sticker-upper" not to put the address label on the head of so prominent a person but to paste it elsewhere instead.

I read and re-read THE CHURCHMAN from "kiver to kiver," over and over, and can't stand to see the priests' heads so desecrated. I love THE CHURCHMAN and look forward to its arrival. Here's wishing you many years of success.

**MRS. MERCER KEEN MURPHEY**  
**Rocky Mount**

### **THANKS FROM NICARAGUA**

**Editor, The Churchman:**

Many thanks for the contribution of the Diocese of North Carolina toward the Presiding Bishop's Fund for Nicaragua. This is indeed good information to have and we are extremely grateful for this very generous contribution since January of 1973.

We are now in the process of beginning the re-construction of the church building that is used by our Spanish-speaking congregation in connection with our Diocesan Center. This was the most serious material damage that the Diocese suffered in the earthquake and it has not been possible to begin repairs before this because of the difficulties in getting approval for reconstruction from the city. We will thus be calling on funds that are still available for Nicaragua in the Presiding Bishop's Fund at 815 for this purpose very soon.

While our building was insured against earthquake, the insurance was not nearly adequate to cover the cost of rebuilding, especially with construction costs so high. We will also be seeking to construct our St. Luke's Center which serves medical needs as well as alcoholic and drug addiction problems and whose program, at least the medical part, has been in our Diocesan Center since their building was destroyed following the earthquake. That board is also hoping to build very shortly and the P.B.'s fund should be of great help to us.

Finally, in expressing our deep appreciation I should mention the generous contribution which the women of the church have made towards our help in Nicaragua as well as additional help that has been contributed by various congregations for our program in El Salvador.

**G. EDWARD HAYNSWORTH**  
**Bishop of Nicaragua**  
**Managua**

### **NEW COOKBOOK OUT**

**Editor, The Churchman:**

Christ Church in Charlotte has something exciting — "Christ Church Cooks" published by the Episcopal Churchwomen. It is filled with good recipes, but, as cooking is only one part of the busy life of today's women, it is also filled with other "specials" — blessings, prayers, drawings — to add a new dimension to one's life.

The cost of the book is \$5.00 (add 20 cents if you live in North Carolina), plus 50 cents for mailing. Lovely gift wrapping is available in brown or green.

**MRS. JOHN STEDMAN**  
**Christ Church**  
**Charlotte**

### **GOD'S PRESENCE FELT**

**Editor, The Churchman:**

On October 9, in the Cathedral Church of Saint Philip, Atlanta, Georgia, the Episcopal Church brought together a coalition of people united in prayer, evange-

(Continued on page 13)



# ACOLYTES FESTIVAL!



**DUKE CHAPEL VIEWS**  
... Day Honors Acolytes of the Diocese



**WORSHIP SERVICE IS INSPIRING EVENT FOR YOUNGSTERS**  
... Has Replaced Football Game as Main Attraction



**PROCESSION**  
... Festival Beginning



**AMONG FESTIVAL NOTABLES**  
... Bishop Fraser, Youngster in Box Lunch Line







**SUNDAY SERVICE AT CHRIST CHURCH, CHARLOTTE**  
475 Families Worship Here

*Parish Portrait:*

## Christ Church, Charlotte

In July, 1943, 85 Charlotte Episcopalians petitioned The Rt. Rev. Edwin A. Penick, bishop of North Carolina, asking him to oversee the organization of a mission in Charlotte's East-over-Myers Park area. This was the result of Bishop Penick's work with the rectors of the existing Episcopal churches and with concerned laymen of the area. The outcome of the petition and the work was the establishment of

Christ Church Mission in two store fronts (with a drug store separating them) on Providence Road, as of July 25th, 1943.

With the calling of The Rev. M. George Henry (now Bishop of Western North Carolina) as priest-in-charge, growth began — and it still continues. Moving from the store fronts to a quonset hut to the present church building and parish hall, Christ Church

has grown from the original number of around 200 to the present 475 families and 1662-plus members in good standing (1973 figures).

The present rector, the Rev. Frank H. Vest, Jr., came to Christ Church in August, 1973, from Christ Church, Roanoke, Virginia. This summer he was joined by two associate rectors, the Rev. John M. Smith, formerly chaplain at the Episcopal High School, Alexandria, Virginia, and the Rev. Nicholson B. White, formerly associate rector of St. Francis-in-the-Fields, Harrods Creek, Kentucky. These men have joined the strong existing staff, which now totals 19 full and part-time workers, plus four church school consultants.

It is in the areas of education, outreach, and lay ministry that this staff is concentrating a great deal of its time and energy.

In Christian Education, much of Christ Church's emphasis is on its Sunday morning program. Attendance averages around 300 children and young people and 250 adults, with 55 teachers. These teachers work with professional consultants to develop curricula that match the interests and



**WESTERN N. C. BISHOP M. GEORGE HENRY WITH STAFF CLERGY**  
... Mr. White, Mr. Smith, Bishop Henry and Mr. Vest, Current Rector



needs of their various age groups.

In the area of adult education, the program offers several types of learning situations. On Sunday mornings, there are three such offerings. One is a Bible study class lead by Dr. and Mrs. Raymond Hoxeng. Another is a lecture-discussion group which deals with various current issues and lively topics. This 1974-75 year has opened with a six-week introduction to the language and approach of Transactional Analysis, conducted by Ed Hoffman, a Charlotte professional in the area of TA. Then this forum will move into an examination of areas such as capital punishment, abortion, and other topics, relating each to an understanding of the ethical and moral demands of the Gospel.

The largest group of adults (150 to 175 on most Sundays) meets with one of the clergymen, who take turns at this. The offerings here range from Bible study to trends in liturgics to series on topics such as "The Fatherhood of God."

The program for young people is complemented by two active EYC groups which meet Sunday evenings. The purpose of these groups is to offer a source of fellowship and recreation, and to make actual the possibilities of finding smaller groups with which to identify within a large parish.

Beginning in October, the three clergymen launched a mid-week evening Lay School of Theology, designed to present a systematic study of the

Christian Scriptures, history, and faith. Other offerings for the year will be a TA workshop weekend, St. Louis Educational Center courses, and retreats for various groups.

The point of this sketchy list is to indicate the extent of Christ Church's commitment to the continuing education of all its people—education which, hopefully, meets many of the needs of people as they confront the demands of living in the 1970's.

Two other significant needs of Christians confronting their world are for outreach and for the involvement of the laity in the whole ministry of the Church. Christ Church's main instrument for such outreach is its Service Committee, chaired by Mrs. M. Lee Heath. This committee, which is composed of lay persons and The Rev. Mr. Smith, has a budget of its own (\$17,-

200.00 in 1974) from which it makes disbursements to various organizations and groups. This is done only after the committee has explored and visited the group being helped. In other words, the nature of their responsibility makes it necessary that the members of the Service Committee be involved in ways other than simply authorizing support.

A third major area of emphasis is that of lay involvement in all areas of Christ Church's ministry. Large groups of lay-readers, acolytes, altar guild members and ushers assist each Sunday, serving as ministers in all these functions. An active newcomer committee helps tend to a considerable number of visitors and newcomers. And every one of the following areas is the responsibility of at least several lay people: Adult Education, Junior and Senior EYC, acolytes, an active and involved set of study guilds, the library, the bookstore, the Church School, Christian Education in general, the Brotherhood of St. Andrew, shut-ins and aging, the Every Member Canvass, the E.C.W., the Thompson Home, the Liturgical Committee, and a jail ministry. The responsibility of the committees in all of these areas is not symbolic—the members *do* the work; they oversee Christ Church's ministry in these and other directions. The three clergymen assist in each area, but the bulk of the responsibility for each committee's effectiveness lies with the lay people who have chosen this way to express their sense of stewardship and to exercise their ministry.

The whole program is overseen by the Vestry, which includes: John J. Hanes, senior warden; Carroll F. Tomlinson, junior warden; Louis V. Sutton, Jr., secretary; Herman B. McManaway, treasurer; Kenneth R. Smith, Jr., assistant treasurer; R. Thomas Hasty, Jr., assistant junior warden; Theodore G. Hartsock, Jr., Christian education liaison; Faison G. Kuester, worship liaison; John G. Thomas, chairman of the 1975 Every Member Canvass; Dr. W. Blair Bryan; E. H. Hardison, service liaison and a member of the Diocesan Council; and Claude A. Plumlee, Jr., parish services liaison.

These men are assisted by an Advisory Vestry, which meets with the Vestry at its regular meetings with voice but no vote. Members of this group are James Y. Preston, Mrs. M. Lee Heath, Mrs. Theodore Shonts, Ham Wade, and Peter Thomas, who represents the young people of the parish.



**VIEW OF PHYSICAL PLANT  
... Outing In The Church Yard**



# Meals-On-Wheels For Senior Citizens



**ST. AMBROSE PARTICIPANTS**

... Meals Prepared at Wake Memorial Hospital

(Photos by Margaret Darst Smith)

RALEIGH — Members of five Raleigh Episcopal Churches are getting to know their community better as their eyes are opened to the needs of older

citizens.

They say they thought that delivering meals to shut-ins would be a chore. Now they find it a pleasure, one that

meets their own needs to be helpful while sharing in a network of concern for others that reaches across racial and economic distinctions.

"You start out thinking you are just carrying a hot meal to someone," commented one volunteer. "In no time you realize you may be the only person your recipient has met that day. You suddenly see the scope of a much larger ministry."

Among the 500 Raleigh churchmen now participating as drivers in Wake County's "Meals-On-Wheels" program are members of Christ Church, St. Ambrose, St. Mark's, The Church of the Good Shepherd, and St. Michael's.

When the program began last February, the meals could only be delivered to self supporting recipients. As the community learned of the need for financial support and churches and garden clubs and individuals donated their money, the list of recipients began to include those who could not afford to pay the total amount. The program was greatly boosted by a Diocesan Grant for \$3,000 earlier this year, made through the efforts of Christ Church. Now through matching the original



**ST. MARK'S DRIVERS**

... Teams Deliver Meals, Return Trays





### CHRIST CHURCH VOLUNTEERS ASSEMBLE

... Thermal Trays Labeled With Recipient's Name, Diet Needs

diocesan money with state and federal funds totalling \$12,000, "Meals-On-Wheels" can be delivered to many needy residents who are charged according to their ability to pay.

Hopefully, with the enthusiasm and organization now apparent in the program, the United Fund will accept "Meals-On-Wheels" as a supported part of Raleigh's total service delivery program next year, but from its inception it has been church related, and with volunteers daily discovering the joy of participating in this venture, Episcopal congregations will continue to serve.

Area churches are also requested to support the program financially since the United Fund assistance is not going to cover the expenses of the operation.



### LINING UP HELP

... Flora Seifert of Good Shepherd



MRS. WINNIE SILLERY OF ST. MICHAEL'S  
Delivers Tasty Meal

## Margaret Mead Sees Women Ordination

SEWANEE, Tenn. — The ordination of women is bound to come, in the opinion of noted anthropologist Margaret Mead, queried here on that controversial topic.

"But," she declared, "the present piece of nonsense is lamentable to the Nth degree. It would have been nice if they had waited," referring to the women whose recent ordination had been declared unlawful by the Episcopal Church's ruling body, the House of Bishops, but who none the less performed the priestly function at a Eucharist service in New York Sunday.

Dr. Mead was responding informally to questions from an anthropology class at the college of the University of the South, joined by seniors from its School of Theology. She later gave a public lecture on changing roles of males and females.

Bringing to bear her research on sex roles in varying cultures which has occupied much of her professional career of nearly fifty years, she said women active in the current movements for recognition fall generally into two groups, those who want a return of autonomy in specifically female concerns like child-bearing, and those who want what men have, including the priesthood.

"In wanting to behave like men they are making a number of assumptions," she said, "including the assumption that men have been doing it just fine."

She said there are ideas behind the resistance to women's ordination that everyone is dodging. One is the idea that women's reproductivity is "unclean" — long illustrated in the Christian church by the practice of "churching" after childbirth.

The separation of women and their reproductivity from the sacred has been shared by half the human race for at least 50,000 years. "The other half thinks it's good and makes the grass grow."

Dr. Mead suggested that women might look for things to do in the church that need doing and for which they have a particular bent, like listening. "Or they might take peace seriously."



# Here're Do's, Don'ts Of Visiting Sick

EDITOR'S NOTE: Following is the text of a sermon delivered at St. Mark's, Raleigh, by the Rev. Keith Reeve, Vicar. It is reproduced in response to an Editorial Board objective of bringing meaningful clergy messages to our readers.

## Luke 7:1-10

"When He had finished addressing the people, Jesus went to Capernaum. A centurion there had a servant whom he valued highly; this servant was ill and near to death. Hearing about Jesus, he sent some Jewish elders with the request that he would come and save his servant's life. They approached Jesus and pressed their petition earnestly: 'He deserves this favour from you,' they said, 'for he is a friend of our nation and it is he who built us our synagogue.' Jesus went with them; but when he was not far from the house, the centurion sent friends with this message: 'Do not trouble further, sir; it is not for me to have you under my roof, and that is why I did not presume to approach you in person. But say the word and my servant will be cured. I know, for in my position I am myself under orders, with soldiers under me. I say to one, "Go," and he goes; to another, "Come here," and he comes; and to my servant, "Do this," and he does it.' When Jesus heard this, he admired the man, and turning to the crowd that was following him, he said, 'I tell you, nowhere, even in Israel, have I found faith like this.' And the messengers returned to the house and found the servant in good health."

It's the busyness of all those messengers running back and forth between the sick man and Jesus the healer that catches my attention. They remind me of a modern hospital. The elders and the centurion's friends, all get into the story through their concern for this servant. They are all part of the miracle.

Those of us who visit the sick think of ourselves as part of the healing team. We know that the attitudes of friends and relatives of a sick person are vitally important to getting well.

A large percentage of people who get sick are suffering from spiritual and

emotional problems as well as physical ones. In fact, we often develop sickness when our view of ourselves or our relationships with others has been shattered. The support of friends and relatives at these times can help us get well just as much as surgery and bedrest.

The centurion's slave in this Gospel story, I think, must have been heartened enough to want to recover by all the show of affection he received from friends and neighbors. In that sense their efforts were as significant as the centurion's faith.

It may be that nobody ever told him how much he was loved until he became desperately sick. That's not uncommon. I heard the other day about an old lady who made a spectacular recovery after the "Meals-on-Wheels" volunteers began showing her affection. Her whole attitude to herself and life changed when she discovered that people cared about her.

One current theory suggests that we always carry about with us the experience of the child who only knows his mother's love—stroking the brow, fluffing the pillow, hot soup in bed and careful listening to every message — when he is sick. So when we need special attention, our bodies get sick for us. At any rate, many of us can say from our experience that our emotional needs are enormous when we are hurting, worried and feeling helpless with an illness.



\*  
REEVE  
\*

Now if you add to those difficulties the strange effects that a hospital has on you, you begin to understand the need for caring beyond the professional services of the medical staff. The unfamiliar environment, the loss of privacy and autonomy, the sense of crisis, the nearness of death, the smell of chemicals, the clinical air of efficiency, painful memories, the sounds of other

patients, all of these factors combine to increase the emotional stress of the person admitted to the hospital. The understanding reassurance of family and friends is essential.

Unfortunately, because we don't think about it very much, we sometimes do more harm than good by visiting in the hospital. The presence of large numbers of well-meaning visitors crowding in and out of the sick room can, in fact, delay the healing rate. Nurses and doctors frequently note that temperatures are up all over the hospital after visiting hours.

Since paid parking was instituted at Wake Memorial Hospital two months ago, the crowded visiting situation has been drastically reduced. A member of the hospital staff said the other day, "We can get our patients well quicker than we used to" — which of course has not been documented, but it does reflect a prevalent professional attitude about visitors.

For a couple of years I have been working in the "Chaplain Associate" program at Wake Hospital and have accumulated some guidelines to share with you. If they sound simple and obvious, I can only assure you that I see these simple and obvious guidelines being violated constantly by very well-meaning people.

Here is my "Dos and Don'ts" list:

Before you go to the hospital, or when you get there, check on the patient's condition at the desk. If he is just recovering from surgery, he needs less visiting than in the latter stages of convalescence.

Never go into a room if the door is closed without first asking a nurse about it. I remember calling on a patient once who said he was paying over \$50.00 a day rent for his small space and felt genuinely hostile when anyone invaded it. He felt his human rights were being violated. Respecting a closed door can save embarrassment for you and for the patient.

Even with the door open, common courtesy calls for a knock and an invitation to come in before entering. If you see a sign saying NO VISITORS or ISOLATION, it is much better just to leave a short note with a nurse rather than attempting to bend the rules be-



cause you are a special case.

If there is any one rule about visiting sick people it's "let the patient take the lead." Some patients pretend to be asleep when they are hurting badly. They want to avoid conversations even

from very loving visitors. They just want to be left alone, and they find *that* the most difficult message in the world to communicate.

The same guideline, "letting the patient take the lead," applies to shaking

hands, for example. If the sick person extends a hand, take it, but hold it very gently. You can seriously hurt a post-operative patient with gladsome squeezing and pumping.

What I said about the sanctity of the sick room is even more important to know about the bed. It is the patient's preserve—his territory—his place. You don't sit on it or put things on it. You honor it and you honor the patient by letting him have full control over it.

Which brings me to the next suggestion. When you go into a hospital room, notice the position of the patient's head and his line of vision, and then situate yourself accordingly. In other words, don't make him turn his head to talk to you just because that's where the chair is located. It is better to stand if the patient is lying in a flat position. Often the height of the hospital bed is such that it makes things very difficult for a person lying on it to see a visitor sitting in a low, easy chair.

And never whisper. Fear is generated in sick people by what they think is being whispered about their condition by friends and family. Don't assume that because someone's eyes are closed he cannot hear. Even someone in a coma can sometimes hear whispered conversations in the room.

The basic attitude of the most helpful visitor is one of calm, unhurried relaxation. Smoking nervously and jingling coins in your pocket while constantly looking out of the window or at a watch, might communicate your own anxiety so that you would have done better to have stayed home.

Letting the patient know you are upset by a bad smell, his appearance, or the tubes going in and out of him can also be damaging to the healing process. Sick people need assurance, not disgust—supportive love, not pity. A patient certainly doesn't need to know about other people's problems. He doesn't need to know that you had the same operation, or that an aunt died from it, or that someone else is worse off than he is. Sufficient unto the day is the evil thereof. His own pains are sufficient for him to handle for the time being.

Recently I helped work up a set of ethics for clergymen who do hospital visitation in Raleigh. One of the points we tried to make was that the doctors are the ones to make diagnoses, not ministers or friends. It is much more helpful to support the patient's faith in

(Continued on page 13)

To:

Mrs. D. James Coleman  
800 Macon Place  
Raleigh, N. C. 27609

Please make reservation for me at Worship Retreat. I will pay \$25.00 on arrival.

Name .....

Address .....

City ..... Church .....

## January 14-16 At Terraces:

# Duluth Rector Is Speaker For ECW Worship Retreat

**SOUTHERN PINES** — The Rev. Donald M. Hultstrand, rector of St. Paul's Church in Duluth, Minn., is the speaker for the January 14-16, 1975 worship retreat to be presented by the Episcopal Churchwomen of the Diocese here at the Terraces.

The reservation form appearing on this page may be used in signing up for the gathering. The retreat begins

Summa cum Laude.

Mr. Hultstrand has served as: rector, St. John's by the Lake, Worthington, Minnesota; rector, Grade Memorial Church, Wabasha, Minnesota; on the staff, Breck School, Minneapolis, Minnesota; rector, St. Mark's Church, Canton, Ohio; associate rector, St. Andrew's, Kansas City, Mo.

He has been a member of the Standing Committee and Board of Examining Chaplain, Diocese of Minnesota. He is past honorary canon of Trinity Cathedral, Cleveland, Ohio and past dean of the Episcopal Summer Conference, Carleton College. He has been a member of General Assembly of Minnesota Council of Churches and has served the Duluth boards of fish, young life, ministry to seamen and Council of Churches. He is also a Rotarian.

Mr. Hultstrand is the author of the book, *And God Shall Wipe Away All Tears*. He has also published numerous articles in church periodicals.

He and Mrs. Hultstrand are the parents of a daughter, Katherine, who holds a Masters Degree from New England Conservatory and a son, Charles, who is a graduate of Princeton University and currently a graduate student at Rice University.



\*  
**HULTSTRAND**  
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with supper on January 14 and ends with lunch on January 16. The registration fee is \$25.00. Reservations should be in the hands of Mrs. D. James Coleman by January 6.

A native of Parkers Prairie, Minnesota, Mr. Hultstrand served in the Navy during World War II. He was graduated from Macalester College, B.A., Summa cum Laude and then was graduated from Bexley Hall, M.Div.,



# Tar Heel PARISHscene

By MARGARET S. KNIGHT  
Churchman Editorial Board

**Mrs. Price**—Mrs. Betsey Ford Price, wife of the rector of St. Mary's, High Point, the Rev. William P. Price, died in mid-September. She was buried in the churchyard. Many Churchwomen in the Diocese got to know and love Mrs. Price during the years she served as their Christian Social Relations chairman.

**Mother Dies** — Mrs. Vera Cole Campbell, mother of the Rev. John R. Campbell, rector of St. Timothy's, Winston-Salem, died in Virginia late in October, after a long period of declining health.

**New Chaplain** — A new Episcopal chaplain for the University of North Carolina, Chapel Hill, has been appointed. (See story on page 7) He is the Rev. Thomas B. Woodward who has been Protestant Chaplain at the Interfaith Chapel of the University of Rochester, N. Y. These notes about him come of "Cross Roads," newsletter of Chapel of the Cross, Chapel Hill. "He will join the parish staff the first week of November as the Diocese and our parish begin a cooperative ministry to the University community. Mr. Woodward is 36 years old; a graduate of Harvard College and the General Theological Seminary in New York. He has been in campus ministries for 11 years, first as Episcopal chaplain at the University of Kansas, then as a parish rector in the university town of Warrensburg, Mo., and in Rochester since 1971. . . . He is the author of two books, and increasingly recognized as a leader in campus ministry. He comes from a church family: his brother is chaplain at Kent School, his father-in-law the former dean of General Seminary. We look forward to welcoming Tom and Judy Woodward and their two children." The Rev. Peter J. Lee is rector of Chapel of the Cross.

**Mathews Back** — The Rev. Lex Mathews, former UNC chaplain, and his wife Judy, have returned to the Raleigh area after a year in Florida. Mr. Mathews is temporarily serving as priest-in-charge at St. Paul's, Cary.



**SERVICE PARTICIPANTS**—Participating in special recognition at the annual St. John's Day service at the colonial church in Williamsboro were, left to right, Henry Lewis of Chapel Hill, J. Richard Wortham of Henderson and John William Beck and the Rev. Harrison Simons of Oxford. Lewis presented plaques of appreciation to Wortham and Beck for their efforts in the restoration and preservation, comparing them to the "sturdy corner posts" of the historic house of worship, built in 1757.

**To Raleigh**—The Rev. Stephen Dirk Harris of Bethesda, Md., has been named associate rector of Church of the Good Shepherd, Raleigh. The Rev. Louis C. Melcher is rector. Mr. Harris succeeds the Rev. John W. Tucker who went to Miami, Fla., last year. Mr. Harris was chaplain consultant at the National Institute of Health in Bethesda and also provided supply ministry support to the mission congregation at Sterling Park, Va. He came to that post after a year's internship in mental health ministry at St. Elizabeth's Hospital, Washington, D. C. Prior to that he served as assistant at St. Matthew's, Hyattsville, Md. A native of Cambridge, Mass., Mr. Harris is a graduate of Northeastern University, Boston, Mass., and did graduate work at Virginia Seminary in Alexandria. He is married to the former Rebecca Barham of Greensboro, and they have two daughters, Heather, age 3, and Deanna, age 11 months.

**In High Point** — The Rev. James R. Boram has come to High Point as assistant to the rector of St. Mary's, the Rev. William P. Price. Mr. Boram comes from the Diocese of Upper South Carolina where he served as assistant at Christ Church, Greenville. These notes about the Borams come from St. Mary's Newsletter. "Mr. Boram is married to the former Janet McBirney of Chattanooga. They have two children, Mary Stuart, age 7 and Ashley Lyn, age 2. Mr. Boram is a

specialist in youth work and Christian education and also is experienced in general parish work. He did his undergraduate work at Oglethorpe in Atlanta and his theological work and graduate work at University of the South, Sewanee, Tenn. He has served a stint of duty in the Navy and has served churches in Rock Hill S., and in Perry, Ga."

**Greensboro Death** — A well known member of Greensboro's Church of the Redeemer, Mrs. Esther Middleton Barnes, died after a long illness. Mrs. Barnes retired from the Greensboro public schools in 1946, after teaching 25 years. The wife of Dr. B. W. Barnes, a Greensboro dentist, she was secretary of the board of directors of L. Richardson Memorial Hospital, president of the L. Richardson Auxiliary, a member of the League of Women Voters, Women's Federation, Art Club, and chairman of the Altar Guild of the Episcopal Church of the Redeemer.

**To Louisburg:** The Rev. George A. Magoon has come to Louisburg where he is serving as rector of St. Paul's; as priest-in-charge of St. Matthias', Louisburg, and St. James, Kittrell. Mr. Magoon and his wife, Joanne, who are the parents of 6 children, come to the Diocese from Richmond, Va., where he was on the staff of St. Catherine's School. A native of New Hampshire, Mr. Magoon received his B.A. at Dartmouth. (Continued on page 11)



# University Of South Has Development Vice President

SEWANEE, TENN. — A new office, vice-president for development, has been created at the University of the South to strengthen the university's fund-raising and development staff, it is announced by Dr. J. Jefferson Bennett, vice-chancellor and president.

William Whipple of Lakeland, Fla., professional fund-raising consultant who for the past 17 years has headed his own firm of William Whipple Associates, has agreed to take the post. The university's board of regents has approved the action.

The present development office will be restructured into three units, an office of university relations headed by Marcus L. Oliver, now director of development; an office of alumni affairs under John Gass Bratton, executive director of the Associated Alumni; and an office of development under William Whipple, which will concentrate on fund-raising activities. Each of the three department heads will report directly to the vice-chancellor. Each of the three officers will have responsibility for his function for all three units of the University Corporation—the College of Arts and Sciences, the School of Theology and the Sewanee Academy. A close interdependence of the three operations is envisioned.

"We look forward with eager anticipation toward adding Mr. Whipple's skills, experience and vision to our team here," Dr. Bennett said. "His commitment to the church's ministry in education at Sewanee and his long and varied experience will go far toward improving our ability to encourage increased support from our varied constituencies. We are also convinced that the reorganization will strengthen our ability to serve our church and our various publics."

William Whipple was born November 2, 1920, in Lakeland, Fla. He majored in business administration at the University of Florida and had special fund-raising training with the Wells Organizations in Chicago. He has conducted stewardship canvasses for Episcopal parishes and stewardship training programs for dioceses, with phenomenal success. The most recent effort was for St. Mary's - on - the - Highlands Church in Birmingham, where an original projection of \$267,000 was almost doubled and the whole congrega-

## PARISHscene

(Continued from page 10)

mouth, a M.Ed. degree at Springfield and did his theological studies at Berkeley. He served in several parishes in New Hampshire and one at Syracuse, N. Y., and was headmaster at Trinity School, Galveston, Texas.

**In Mayodan**—The Rev. Peter D. MacLean has come from the Diocese of Long Island to serve as priest-in-charge of Church of the Messiah, Mayodan. Mr. MacLean is full time industrial chaplain at Macfield Texturing Inc., in Mayodan. Prior to coming to North Carolina he served as director of Personnel, Pratt Institute, Brooklyn, N. Y., and as an assistant at Trinity Church, Northport, L. I., N. Y. He has served at other churches on Long Island, and was a chaplain, U. S. Naval Reserve, to the Marine Corps in Viet Nam, and later at Quantico, Va.

**Program Note**—Parishoners at Holy Trinity, Greensboro have a chance to participate in an "exciting and important series of classes," according to their "Parish Post." Entitled "Explorations in Family Living," the classes are being led by Barbara Gold and Peter Wohlwend, family therapists in Greensboro. "The series will focus on communications between parents and children, alternative child-rearing practices, and tactics for conflict resolution." The Rev. Tol Broome is rector.

tion became dedicated to a strong commitment to stewardship of time, talents and money.

Whipple has also conducted capital fund campaigns for national social fraternities, United Cerebral Palsy and the Girl Scouts, among many outstanding assignments.

He is a member of the Southside Baptist Church of Lakeland, vice-president of the International Fund-Raising Association, and past vice-president of the Florida Junior Chamber of Commerce.

He is married and the father of two daughters.

Of his new position, William Whipple says, "The more I have researched

# Louisiana Plans New MRI Program

NEW ORLEANS (DPS) — Some 150 high school-age Episcopalians from the Diocese of Louisiana will be travelling as far away as Mexico, Barbados and Honduras this summer to conduct vacation church schools, all in the spirit of MRI.

MRI means "mutual responsibility and interdependence," and the phrase itself has become a catchword for exchanging ideas, skills and fellowship within the Episcopal Church.

Started several years ago by the national church as a means of bringing together dioceses (church units) from different parts of the world, the MRI program has fostered international exchange and understanding among Episcopalians from many lands.

Louisiana's program is now in its eighth year. Students will be dispersed all over the state, getting to know other churches within their own diocese, and some will be going to the Diocese of Northwest Texas, whose see city is Lubbock.

Those going out of the country will receive orientation and training sessions, so they will be familiar with the customs and life styles of the people they work with. In most cases they will be living in private homes while conducting week-long schools in Christian education for children.

The team headed for Honduras will be engaged in a work project. Last year a similar team built a parish house.

All teams will be chaperoned by Louisiana priests, who will also act as consultants for the school. The Louisiana MRI program is administered by Archdeacon James B. Brown of Baton Rouge.

The Rt. Rev. Iveson B. Noland of New Orleans is bishop of the diocese, and the Rt. Rev. R. Heber Gooden of Shreveport is assistant bishop.

the 'case statement' on Sewanee the more excited I have become in discovering its inherent strengths and great appeal. Surely there can be no church-owned university with a stronger case to present. I'm delighted to be a part of this distinguished institution."

# Non-Religious Books Often Have High Christian Education Value

BY JO ANNE REINERS

Holy Comforter, Charlotte

Any story that makes me laugh or cry or squirm with recognition is a religious story. Any character, who, by revealing his innermost thoughts, confronts or challenges mine, is a religious figure. Any book that helps me live my life more fully, is a religious book.

By way of illustration, let me quote from a child's book, the *Velveteen Rabbit*. The scene is a child's nursery, and a toy rabbit is talking to a rocking horse.

"What is Real?" asked the Rabbit one day. "Does it mean having things that buzz inside you and a stick-out handle?" "Real isn't how you are made," said the Skin Horse. "It's a thing that happens to you. When a child loves you for a long, long time, not just to play with, but REALLY loves you, then you become Real. It

doesn't happen all at once. You become. It takes a long time. Generally, by the time you are Real, most of your hair has been loved off, and your eyes drop out and you get loose in the joints and very shabby. But these things don't matter at all, because once you are Real, you can't be ugly, except to people who don't understand."

The answer the Rabbit receives is a description of life and loving . . . and of how hard it is to love and be loved.

There are many examples of the joy and pain of life in current fiction and non-fiction, just waiting to be discovered.

When Albert Scully, in the *Dream Watcher* meets old Mrs. Woodfin, "on just the right day" his life is changed. When Manola in *Shadow of a Bull* faces his own cowardice, he is on his way to becoming brave. When Moss Hart, in his autobiography, *Act One* discovers on Christmas Eve that

his father does not have enough money to buy him his heart's desire, the boy finds another gift, dearer by far. The wall between father and son crumbles for a little while, and he realizes that they are two lonely people struggling to reach each other. When Pat Loud (the mother of the American Family T.V. special) in her book *A Woman's Story*, reflects back on what went wrong with them all, she is on the way to being re-born.

The labels of sacred/secular and religious/non-religious seem unimportant when you find your life reflected in story, play and song. Non-religious books can then serve as a way of getting in touch with the deep truths contained in traditional material . . . like the Bible, the Prayerbook and the Hymnal. If Christian Education is, in part, about helping people to get in touch with their *own* story, then we are free to use many sources. Secular literature can help keep us honest and resist the temptation to brainwash and indoctrinate and dogmatize people.

The *Velveteen Rabbit* is about love . . . tough love. The kind Jesus had for people . . . so tough it culminated in a cross. Manola is David. In my weakness is my strength. Could it be that David discovered this truth before he went out to meet Goliath? Does admitting my weakness sometimes enable me to face the Goliaths in my life? Albert Scully reminds me of the Rich Young Ruler . . . what must I do to inherit eternal life? That's Albert's question and his new friend, the old lady, helps him know that searching to find out who you are is worthwhile. Moss Hart and his father reflect the pain of separation and the joy of reunion we read about in the story of the Prodigal Son. Pat Loud personifies the saying; "the unexamined life is not worth living."

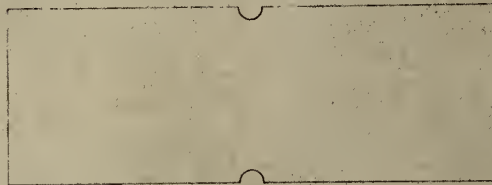
Allow me a personal connection here. I found myself dreading the coming of Lent this year. When I asked myself why, I discovered the power the biblical stories and hymns hold for me. Lent reminds me of death and I don't like it. Not just Jesus' death, but the death of illusion about myself, and the death of promises I make and never keep. I've heard the stories and sung the songs all my life, but the other stories I've read and the songs I've sung helped me make this connection. When I am able to face life in this way, then I don't have to wait for the vernal equinox to experience Easter . . .

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## **Fellowship Of Prayer Seeking Support In Diocese Of N. C.**

STEPHENSON, Md. — The Anglican Fellowship of Prayer, an international prayer movement which seeks to support the Church with continual intercession and to aid in the development of local prayer groups, reports that it is attempting to strengthen the prayer life of the Church at many different levels.

Mrs. Helen Shoemaker is part time executive director of the AFP. She is the widow of the late Dr. Samuel Shoemaker, lecturer and the author of books, pamphlets, and articles on prayer. However, the work has now grown to the point where a full-time director is needed and Mrs. Shoemaker's health will not permit her to assume this responsibility.

This means that the AFP must seek additional contributions to increase its rather meager budget in order to make this new dimension of its ministry a reality.

Communicants of the Church are in-

vited to help by doing at least one of the following:

(1) Send \$5 or \$10 to the Anglican Fellowship of Prayer, in care of Mrs. Samuel Shoemaker, Stevenson, Maryland 21153;

(2) Encourage local prayer groups to make special donations to the AFP;

(3) Ask local rectors about special funds which could be used as a donation to the AFP; and

(4) Invite foundations to make a donation to the AFP.

In addition, prayers are invited for the success of this venture.

The AFP reportedly seeks a field representative for the Diocese of North Carolina. The basic responsibilities would be to represent the AFP to the Diocese and to assist in the formation and maintenance of prayer groups throughout the Diocese. Those interested may write directly to Helen Shoemaker at her Maryland address.

## **Our Readers Write**

(Continued from page 2)

lism, and witness and study to renew their Christian faith and rededicate themselves to the worship of Jesus Christ.

Church people from 40 states and four countries were represented and they all spoke out in love and poured out their thoughts and feelings in a new freshness of the Gospel in a way that they could see and hear each other climbing to a level of living which transcended the barriers of race and creed.

For the few hours we were together we who call ourselves Christian, felt our lives invaded by the presence of God acting through His Holy Spirit.

From this mountain top experience, my wish is that this happening be enlarged to our Diocese of North Carolina, where there will be a reawakening of the members of our church through a heightening experience of God in our lives, as we let the Holy Spirit into our hearts with the willingness to hear and grow in love as we ponder our reason for life, and to grow more and more to know Christ Jesus as a daily companion and to love Him that HE may live His life through us. Christ was seen and the Holy Spirit was awed through witnessing people who live their lives in Him—a humbling experience indeed!!!

The question that comes to mind is are we afraid of being changed? Yes, we all are; because God's giving also involves His asking from us . . . more discipline, more sacrifice.

Let us invite Christ to come truly into our midst, hear Him speak through us, give Him our most open, simple selves. Can we do less for Him who feeds us His very Life, offering it again and again? Let us undertake a spiritual adventure together. . . .

THE REV. CARLTON O. MARALES  
Church of the Redeemer  
Greensboro

## **Visiting Sick**

(Continued from page 9)

his physician than to cast doubt on his competency by offering other opinions.

If you are wondering how long to stay — leave. Short visits are almost always preferable except when long convalescence is involved.

Always leave when a meal arrives. Cold hospital food is unpalatable.

And if any of the members of the hospital staff are trying to do anything with the patient, that's your clue to leave, too. They're on the same team with you with the same goals—the quickest possible recovery for the patient.

Most professional personnel understand how helpful your visits can be, and they will co-operate with you when you are obviously co-operating with them.

We all have a healing ministry, and we all go about it in different ways, but these basic do's and don'ts are signs of Christian love. Most ministers learn them sooner or later in the course of their work—by experience.

If we are an average congregation, according to recent statistics, one person in eight who are here this morning will spend some time in a hospital during the next 12 months. The chances are that most of you will visit someone or other in a hospital during the next year or so.

As Christians we believe in the healing grace of God and we pray that those who are sick will speedily recover. We believe God hears our prayers. Sometimes a near-miracle is reported—as in the case of the centurion's servant — when the healing process seems to be speeded up beyond normal rates. But for the most part we understand that God works His healing love through the doctors and nurses and other technicians who are trained to cure sick bodies. In our intercessions we pray that those who are ill will know the comforting presence of the living Christ, from whose love, nothing can separate us! In addition to our prayers and because of them, we try to make his presence real by our own supportive presence, bringing his peace and strength and encouragement with intelligence to those who need us. We believe in a healing Christ who is always with us, who asks us to join him in his work. Amen.

# Better Congregations Institute's Aim

WASHINGTON (DPS) — An independent non-profit organization, the Alban Institute, Inc., has been established to work with religious institutions of all denominations for the betterment of local congregations, it has been announced here.

The Institute is a permanent outgrowth of Project Test Pattern, a four-year research and development program of the Episcopal Church in studying parish operating methods and helping parishes function better.

The Rev. Loren B. Mead, who was director of Project Test Pattern until its work was completed at 1973 year-end, is founder and director of Alban Institute, which is headquartered at facilities of the Washington Cathedral. He is a former clergyman of the Diocese of North Carolina. Start-up and first-year costs are being underwritten by grants of \$25,000 by an individual contributor, and of \$30,000 by The Episcopal Church Foundation, a national independent organization of laymen that initiates and underwrites projects in support of the Church. Operations will be partially self-supporting through service fees and sale of publications.

Mr. Mead said the Institute is "independent of but closely related to" the Church, and that its work will be ecumenical in nature in that its services are available to any research group, educational institution or regional church organization interested in local religious congregations.

Early projects include identification of factors to be considered in the important first months of a clergy-laity relationship to get a new ministry off to a good start; research into the staff interaction problems peculiar to very large congregations, and a study of the effects that non-curriculum influences in the seminary have on the training of pastors. Results will be produced in papers, books, lectures, seminars and cassette recordings for the use of church executives, ministers, boards of vestries, and other interested persons.

"Much effective work in parish improvement is going on within the Church, but there is a gap between progress being made and its transmittal," Mr. Mead said. "It is the role of the Institute to serve as the conduit

between what has been learned in one place and people who may need the knowledge elsewhere. We also will be examining new areas where little has been learned."

He said that the Institute will offer studies to regional church organizations, such as dioceses or area conferences, and that individual congregations may retain the Institute. If their



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MEAD  
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problems fit into ongoing research, he explained, he either would pursue the study himself or assign an associated consultant. If not, they would be referred to resources located near them.

Mr. Mead received his B.A. degree at Sewanee, an M.A. in English at the University of South Carolina and an M.Div. from Virginia Theological

Seminary. He has done additional work at the Institute for Advanced Pastoral Studies, the Graduate School of City and Regional Planning of the University of North Carolina, the National Training Laboratories and Boston University. In 1968 he was a fellow of the College of Preachers. He served for 15 years as a parish priest in North and South Carolina.

In addition to a number of articles in periodicals he is the author of the book, *New Hope for Congregations*, and was editor of *The Parish Intervention Handbook and Celebration of Life*. He has consulted extensively with seminaries and a number of denominations, and is a frequent speaker before religious groups.

Alban Institute associates with Mr. Mead are the Rev. James D. Anderson, author and consultant, and an educator-trainer, theologian and researcher; the Rev. Tilden H. Edwards Jr., founder-director of the Metropolitan Ecumenical Training Center and a consultant, and the Rev. John C. Harris, author and consultant, and an innovator of systems approaches to clergy training and development.

## Spong Authors 'Hebrew Lord':

# Former Tar Heel Clergyman Publishes His Second Book

RICHMOND — The second book by the Rev. John S. Spong, *This Hebrew Lord*, is released for publication. Mr. Spong is presently the rector of St. Paul's Episcopal Church here and a



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SPONG  
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member of the Executive Council of the National Episcopal Church. He is also author of *Honest Prayer* which was the Seabury Lenten Book of 1973.

Mr. Spong is a native of North Carolina, born in Charlotte and graduated from the University of North Carolina. He has been the rector of St. Savior's Church in Raleigh, St. Joseph's and St. Andrew's in Durham, and spent seven years as rector of Calvary Episcopal Church in Tarboro.

Although an ordained clergyman, Mr. Spong writes in *This Hebrew Lord* that he "lives uncomfortably within the religious tradition of his profession." His method, he explains, involves . . . in a candid yet scholarly way . . . peeling back the layers of tradition which he feels have made Jesus an unbelievable and distorted figure for the modern day. By first developing a Hebrew understanding of life, Mr. Spong then redefines such words as



# Episcopalians Of Asia Stage Conference

SAN FRANCISCO (DPS)—About 125 people participated in the events of the recent first national conference of Asian American Episcopalians here in San Francisco.

Clergy and lay persons from throughout the United States and Canada met during the three days to share their mutual concerns for the development of this new ministry, which was established by the General Convention of the Episcopal Church at its meeting last fall in Louisville, Ky.

The following areas of concern were discussed in the small group sessions of the conference: 1) a ministry to American-born and other non-churched Asians, 2) leadership development, 3) a ministry to persons who have immigrated to this country from Asia, 4) the strengthening and expanding of existing congregations which minister to Asians, 5) a campus ministry, and 6) a ministry to Asians in ethnically isolated situations.

At the closing session of the conference, which was held in the context of the Eucharist, Chinese, Japanese, and Filipino churchmen joined their Korean and non-Asian brothers in praising God and giving thanks for the opportunity of fellowship with each other afforded by the conference.

An interim group to be called the Episcopal Asiamerica Strategies task force will be appointed by the Presiding Bishop soon. This task force will be responsible for exploring and proposing a structure of organization for the 1975 conference.

A journal of the conference is being prepared. Copies may be obtained by contacting the Rev. Winston W. Ching, executive officer, Episcopal Asiamerica Ministry, 815 Second Avenue, New York, N. Y. 10017.

peace, sin, and loneliness. In allowing the Hebrew tradition to shine through the thoughts, words, and deeds of Jesus, he attempts to bring a new depth and dimension to the Christ.

This book is aimed in part at those people who consider themselves non-religious and alienated from the Christian Church. It is said to be a guide

## Bill Hethcock In Cincinnati:

# Former Director Of Program Reports On Christian Education

The Rev. William Hethcock, a former member of THE CHURCHMAN Editorial Board, is continuing his journalistic pursuits in his new assignment at Christ Church in Cincinnati.

Former director of program for the Diocese of North Carolina, Hethcock became assistant rector at the Ohio parish September 1. The parish has a newspaper which it uses on occasion as a "program announcer," Hethcock says in a recent letter. He has an editorial about church school in the current issue of the parish publication.

Sunday Schools nowadays have two clearly important goals, Hethcock's editorial begins.

"The goal that may be a little more important is to help children to develop a positive and friendly attitude toward the Christian Church and her Gospel. . . . The other goal is to give information. We think that children and young

ter than to question that! But just as those things prepare for adulthood, so does growing up in the company of the Church. The whole reason for Christian Education may be that in the youthful and middle years when things have a way of becoming really confusing, the persons who trust the Church, who have felt good in her company, have somewhere real to go for strength and support. It happens all the time," Hethcock concludes.

Hethcock concludes a letter to the Editorial Board at Raleigh as follows: "Good wishes to you all. Life is exciting, but we do miss old friends." His address in Christ Church, Fourth Street at Sycamore, Cincinnati 45202.



\*  
**HETHCOCK**  
\*

people should know something about the Scriptures, about the history of the Church, and about our worship.

"The rub is that these goals don't come easy, and especially if the children aren't there on Sunday mornings," Hethcock's editorial continues. "The children and young people have to be free to ask their most blasphemous question and to express their most 'far out' opinion. Continuity from Sunday to Sunday is the prime ingredient in making these things possible.

"The alternatives to church school are attractive and useful to children—family trips, outdoor recreation, little escapes from schoolday humdrums, and the rest. The Church has learned bet-

ter than to question that! But just as those things prepare for adulthood, so does growing up in the company of the Church. The whole reason for Christian Education may be that in the youthful and middle years when things have a way of becoming really confusing, the persons who trust the Church, who have felt good in her company, have somewhere real to go for strength and support. It happens all the time," Hethcock concludes.

# ROTC Unit Established At St. Aug.

RALEIGH — A department of military science has been established on the campus of Saint Augustine's College to conduct the Army Reserve Officers Training Corps (ROTC) Program. Regular commissioned and non-commissioned officers of the United States Army are on the campus to staff this new department with instruction to begin during the first semester.

The military science department will be located in Tuttle Hall, which is being renovated. Lieutenant Colonel Otis H. Saunders will be Saint Augustine's first professor of Military Science. Lt. Col. Saunders is a graduate of West Virginia State College. He entered military service in 1958, and served four and one half years in Europe and three and one half years in Southeast Asia. He was a platoon leader and a battalion commander while in the military. He is the recipient of the Legion of Merit, the Bronze Star, Meritorious Service Medal, Air Medal, Army Accommodations Medal, Combat Infantry Badge, and the Purple Heart. He is married to Ms. Julie L. Phillips of Baltimore, Maryland. They are the parents of four children.

# Church Often Barrier To Handicapped

GREENSBORO—How many ordinary architectural features of your Church, however beautiful they may be, are actually obstacles of great proportion to aging persons and the physically handicapped? Numbers of congregations are becoming more aware of their responsibilities to rid their buildings of these obstacles where they can. Mrs. Marietta Duke Davidson, a communicant at Holy Trinity in Greensboro, is bringing this problem to the attention of the Episcopal Church. This is a part of her larger concern that all public facilities be made negotiable for persons who are handicapped.

Mrs. Davidson is a member of the Greensboro Mayor's Committee for the Employment of the Handicapped. She has been a leader in her city in bringing about removal of curbs in the downtown area that used to make it impossible for herself and others confined to wheel chairs to shop in the stores. More recently, she is concerned about bus travel in her city, and she is helping the public to become aware of the need for special facilities allowing handicapped persons to board public transportation.

The Church has been especially thoughtless about her architecture, explains Mrs. Davidson. "Until a person breaks a leg and is handicapped for at least a week, he doesn't understand the problem." She explains that our architectural mind-set is "left over from the medieval period." Not only are handicapped persons troubled, but she observes that older people simply going to the altar to make their Communion must in many churches negotiate three or four stairs to enter the chancel.

Mrs. Davidson is committed to the fact that people need to be aware of architectural obstacles in churches. They need to allow for flat surfaces and wide doors when new facilities are constructed. Toilet facilities must be designed with persons in wheel chairs in mind. Vestries of congregations whose facilities are already built must be

brought to install ramps and railings wherever obstacles exist.

It isn't just that the obstacles are there, informs Mrs. Davidson. It's that they remain there. By letting them remain and continuing to build them in her new buildings the Church appears

not to be at all concerned about the growing number of persons whose handicaps make it impossible for them to worship comfortably. She performs a valuable service for all of us when she helps us to realize the need for facilities accommodating the handicapped.



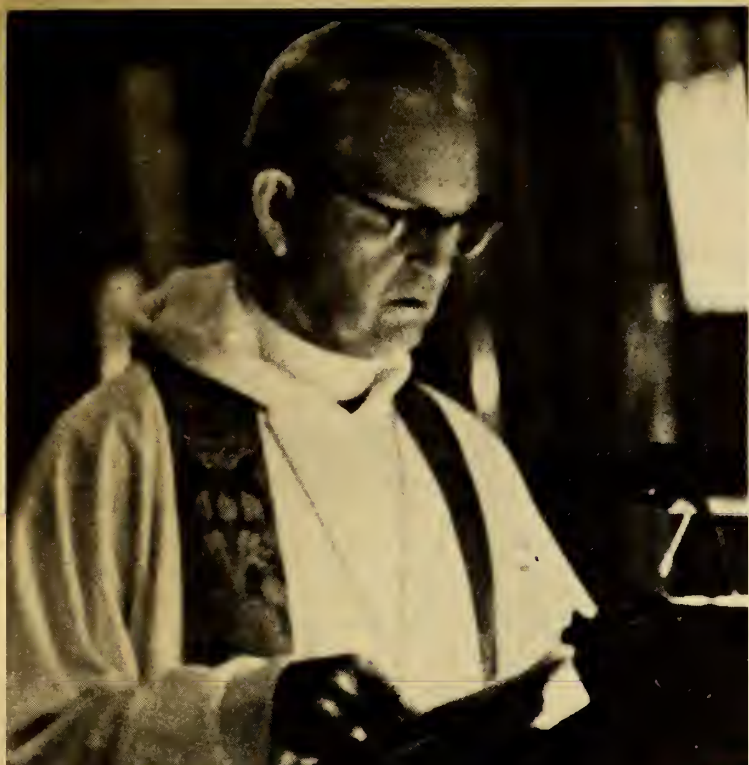
MRS. DAVIDSON

... On Greensboro Mayor's Committee

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THE RT. REV. W. MOULTRIE MOORE  
... Gets Own Diocese

## Diocese Of N. C. Loses Suffragan:

# Bishop Moore Elected Maryland Diocese Head

RALEIGH — The Rt. Rev. W. Moultrie Moore, suffragan bishop of the Diocese since 1967, becomes bishop of the Diocese of Easton, Maryland, in January. Bishop Moore was elected at the November convention of the Maryland diocese.

The Diocese of North Carolina was informed of Bishop Moore's election in a recent memo from Bishop Thomas A. Fraser to clergy and senior warden, Bishop Fraser's memo said:

"On All Saints' Day, November 1, 1975, the Rt. Rev. W. Moultrie Moore, Jr., was elected bishop of the Diocese of Easton which is in Maryland. He has accepted the election pending necessary approval of standing committees and bishops," the memo stated.

"Bishop Moore was ordained deacon on June 5, 1940, and to the priesthood on May 13, 1941, in the Diocese of South Carolina by Bishop Albert S. Thomas under whom he began his ministry. Bishop Moore was rector of St. Martin's Church in Charlotte when he was elected suffragan bishop of the Diocese of North Carolina. He was consecrated on April 25, 1967, in the Church of the Good Shepherd, Raleigh.

"Bishop Moore has been a devoted servant of the Church in this diocese. He has been a loyal co-worker in the episcopacy. He has also been a long time fellow priest and friend. I will miss him," Bishop Fraser stated.

"The administrative respon-

sibilities of Bishop Moore for diocesan missions, college work, and specialized ministries have been temporarily assigned to the Ven. Robert N. Davis, archdeacon and canon to the ordinary. The chairmanship of the Diocesan Committee on Liturgy and Worship which was held by Bishop Moore has been temporarily assigned to the Rev. Uly H. Gooch, rector of St. Luke's Church, Salisbury.

"Bishop Moore will complete his confirmation visitations for this year, and other arrangements are being considered for 1976. At present Bishop Moore and his family expect to be in residence in the Diocese of Easton by the first of January of next year," Bishop Fraser's memo concluded.

In letter the clergy of the Diocese Bishop Moore said:

"If there is one thing that I have learned after 35 years in the ministry, it is that the God whom we love and serve is a God of surprises. I had expected that the rest of my ministry would be spent in the Diocese where I have lived and worked and loved for the past thirty three years. But suddenly all has changed within the past few days, and Florence and I are now getting ready to move to the Diocese of Easton," Bishop Moon wrote.

"It is a traumatic experience for us to pull up roots which are so deeply planted here. However, I feel that God has called

(Continued on page 7)



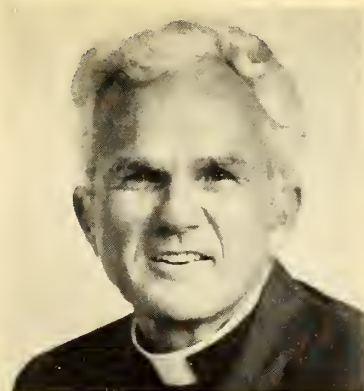
VOICES FILL DUKE CHAPEL—This issue features a picture story on the recent Acolytes' Day at Durham. The recognized highlight for youths and adults alike is a service in Duke Chapel . . . a service which leaves a lasting impression on those who have participated. This photo accounts for three of the voices which helped fill Duke Chapel with song. Other pictures appear on Pages 4 and 5.

# NORTH CAROLINA The Churchman

DECEMBER 1975

## Registrations Coming In For February Conference:

# Bishop Gordon Renewal Speaker



GORDON

BY ROYAL R. BASTIAN, JR.  
Diocesan Renewal Committee

RALEIGH — The Rt. Rev. William J. Gordon, resigned bishop of Alaska and a native of North Carolina, is among prominent churchmen who will address the Diocesan Renewal Conference at Raleigh on February 27, 28, 29, 1976. Other speakers include the Rev. Robert B. Hall, Dr. Robert Terwilliger, the Rev. Harold K. Haugan and Dave Stoner.

The Renewal Conference is being planned by the Diocesan Committee on Church Renewal under the chairmanship of the Rev. John C. Mott of Chapel Hill. Mrs. William T. Joyner, Jr., of Raleigh is serving as assistant general chairman. A registration form for the conference appears on this page. Further details may be obtained from local clergy or by writing to Renewal Conference, 800 Macon Place, Raleigh 27609.

Raleigh's Church of the Good Shepherd, one block from the State Capitol, will host the event.



HALL



HAUGAN



TERWILLIGER



STONER

Additional facilities will be housed at the Holiday Inn, two blocks from the church.

The Inn is holding 150 rooms at convention rates (\$16.00 single-\$22.00 double). A special hotel reservation form will be sent with registration acknowledgement upon request. Because seating capacity is limited to 400 persons, early registration is advised.

The registration fee is \$5.00 per person. Refunds will be given on written cancellations received

before January 1, 1976. The registration fee covers all activities from 7:30 Friday evening through Sunday morning worship. Meals and lodgings are the individual's responsibility.

Bishop Fraser has contacted clergy of the Diocese regarding the Conference as follows:

"The Committee on Renewal, which was appointed at the Diocesan Convention last January, has planned a Conference on Renewal to be held at the (Continued on page 2)

## New Convention Procedures

HIGH POINT — New procedures for the introduction of resolutions and nominations are being inaugurated with the January 30-31 Diocesan Convention here early next year. The Diocesan Council is urging strict compliance with the following:

1—An original copy of any resolution to be presented to the 1976 convention should be in the hands of the Rev. Carl F. Herman by December 1;

2—Names, short biographies and photographs of all proposed candidates for elective office should also be in Mr. Herman's hands by December 1 for publication in the pre-convention issue of "The Churchman."

Mr. Herman's address is P.O. Box 10068, Greensboro 27404.

The new procedures hopefully will help assure that delegates are informed in advance on matters and candidates upon which they are to vote. The new procedures follow action by the 1975 diocesan convention at Winston-Salem.

The last convention referred to the Diocesan Council the respon-

(Continued on page 2)



Official Publication  
Diocese of North Carolina  
RT. REV. THOMAS A. FRASER, D.D.  
Bishop

RT. REV. W. MOULTRIE MOORE  
Suffragan Bishop

BEN F. PARK  
Editor and Chairman  
Division of Information

THE REV. KEITH J. REEVE, THE VEN. ROBERT N. DAVIS, MRS. MARGARET S. KNIGHT, WILLIAM B. WRIGHT, GEORGE E. LONDON and MRS. MARGARET DARST SMITH.

Editorial Board

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## Our Readers Write

### REMINDER ON ST. JUDAS

#### Editor, The Churchman:

What do You Give Someone who has Everything? This Christmas do something different! In that special someone's name feed a hungry child, clothe a naked child, house a homeless child, care for a battered child . . . at an institution which has no endowments and does not employ professional fund-raisers, so every dollar given is used directly for the children.

St. Jude's Ranch For Children is a non-profit, non-sectarian home for abused and neglected children staffed by the Anglican (Episcopal) Sisters of Charity who work for the love of God and a \$10 a month allowance.

Shopping lists and tax-deductible contributions may be sent to:  
St. Jude's Ranch for Children  
P.O. Box 985  
Boulder City, Nevada 89005

A proper acknowledgement will be sent to your special someone.  
THE REV. HERBERT A. WARD, JR.  
Executive Director, St. Jude's

## Convention Procedures

(Continued from page 1)

sibility for developing new procedures regarding resolutions and nominations.

The 160th Annual Convention of the Diocese is to be held in the Civic Auditorium at West Commerce and South Hamilton streets, High Point, on Friday and Saturday, January 30 and 31, 1976, with the Episcopal churches of that city serving as host.

Registration of delegates will be held on Thursday, January 29, from 8 to 9 p.m., and on Friday, the 30th, beginning at 8:30 a.m. The opening session will begin at 10 a.m. on Friday.

Credential forms for use in certifying delegates and alternates have been sent to all churches in the Diocese. Parishes are entitled to four of each; organized missions are allowed one of each. Diocesan Canon II, section 2, directs that certification of delegates and alternates be made to the Secretary of the Convention and to the minister of the host parish eight weeks before the time appointed for the opening session. This information is needed so that convention committees can be appointed and begin functioning.

The copy of delegate listings for the host parish should be mailed to the Rev. William P. Price, St. Mary's Church, West Farris at 1201 N. Main St., High Point, North Carolina 27262.

The copy of delegate lists for the Secretary of the Diocese should be mailed to the Rev. Carl F. Herman at P.O. Box 10068, Greensboro, North Carolina 27404.

## Bishop Gordon

(Continued from page 1)

Church of the Good Shepherd in Raleigh. The date is the last weekend in February, 1976. The Conference will begin Friday evening, February 27, and will continue through Sunday morning, February 29," the Bishop said in a memo.

"As of this date, there are two hundred registrations. The Conference will be able to accommodate only four hundred, which is the seating capacity of Good Shepherd. Posters and announcements have been distributed

to the parishes and missions of the Diocese. The North Carolina Churchman will have registration applications or you can write the Rev. John C. Mott, Church of the Holy Family, Chapel Hill 27514, for information.

"I have met with and encouraged the Renewal Committee as they planned this Conference and I believe that the speakers and leaders represent a good cross section of the Church. It is my hope that you will attend all or part of the Renewal Conference and that you will encourage your people to participate. This Conference

can be a real learning experience about Renewal for all of us," Bishop Fraser concluded.

After more than a quarter century of service as bishop of Alaska, Gordon resigned last year to launch project TEAM. The letters of the word TEAM stand for Teach Each A Ministry, a New Testament concept that Bishop Gordon believes is as vital today as it was in the early church.

Bishop Gordon has been invited to 27 United States dioceses, to four in Latin America and to five in Africa to share the TEAM idea with clergy and lay persons. Recently he was a speaker at the National Episcopal Conference on Renewal in New York City.

Mr. Hall is director of the Episcopal Center for Evangelism and moderator of two National Episcopal Conferences on Renewal.

He will coordinate the Diocesan Renewal Conference at Raleigh.

He left a parish ministry to devote his full efforts to evangelism within the Episcopal Church. The author of three books, he now spends more than half of his time speaking and leading conferences on renewal. Mrs. Hall shares in her husband's ministry by leading Bible studies and supervising an extensive bookshop on renewal subjects.

Dr. Terwilliger is director of the Trinity Institute in New York and made one of the key addresses, to the National Episcopal Conference on Renewal at Atlanta in 1974. He will speak to the Diocesan Conference in February from his background of parish ministries and theological studies.

Among leaders of the Diocesan

Renewal Conference at Raleigh next year scheduled will also be two men from the staff of All Saints' Episcopal Church at Jacksonville, Florida.

Mr. Haugan is associate rector of All Saints and chairman of the Committee For Evangelism of the Diocese of Florida. He was the song leader at both national Episcopal Conferences on Renewal.

Dave Stoner is presently the director of All Saints Lay Ministry and Counseling Center. He is a former director of Faith Alive who has been active in lay witnessing. His talk and workshops on small group ministries were very well received at the more recent national Conference on Renewal. He discusses how relating personally to passages in the Bible can make Christian commitment come alive.

## Hotel Commodore Is Host:

# Renewal Conference Draws 1,100

## Christmas Tour Planned At Garner

GARNER — St. Christopher's Episcopal Church Women will be sponsoring Garner's Christmas Tour of Homes on Sunday, December 14, 1975 from 2 p.m. until 6 p.m.

The Parish House at St. Christopher's Episcopal Church is the last stop, the place to sample Christmas refreshments or use the sanctuary for prayer and meditation. Mrs. Nan Boykin is ECW president.

## St. Augustine's Announces 3 Gifts

RALEIGH — Dr. Prezell Robinson, president of St. Augustine's College has announced the receipt of three gifts.

A grant of \$50,000 has been approved by the trustees of the Surdna Foundation of New York for student aid. A \$10,000 grant was received from an anonymous foundation for a new music and fine arts building, and a grant of \$2,500 was approved by the Westinghouse Educational Foundation to help strengthen the Division of Business.

Dr. Robinson said the endowment grant would be used to help match an endowment commitment of \$1 million from the Ford Foundation.

NEW YORK (DPS)—More than 1,100 Episcopalians came from all over the United States to the Hotel Commodore in New York City recently to participate in the Second National Episcopal Conference on Renewal. As with the first conference held last year at the Cathedral of St. Philip in Atlanta, this conference was coordinated by the Rev. Robert B. Hall, executive director of the Episcopal Center for Evangelism in Live Oak, Florida.

The conference was sponsored by the Pewaction Fellowship comprised of the following organizations: Anchor Society, Angelican Fellowship of Prayer, Associated Parishes, Bible Reading Fellowship, Brotherhood of St. Andrew, Church Army Society, Episcopal Center for Evangelism, Faith Alive, Fellowship of Witness, Fine Arts Contemporary Evangelism, International Order of St. Luke the Physician, Invitation to Live Crusade, and Order of the Daughters of the King. Associated Parishes, Church Army Society, and Fine Arts Contemporary Evangelism are all new members of Pewaction since the Atlanta conference.

Highlights of the conference included a keynote address by the Rt. Rev. Festo Kivengere, bishop of Kigezi in Uganda.

Other speakers during the conference included Rosalind Rinker, author of books on spiritual subjects; the Rev. Massey H. Shepherd, Jr., vice dean and professor of liturgics at the Church Divinity School of the Pacific and a long-time member of the Standing Liturgical Commission; the Very Rev. W. Graham Pulkingham, former rector of the Church of the Redeemer in Houston and now provost of the Collegiate Church of the Holy Spirit in Cumbrae, Scotland; the Rt. Rev. William J. Gordon, Jr., former Bishop of Alaska for 25 years and now director of Project TEAM; Dave Stoner, a lay counselor specializing in small groups on the staff of All Saints' Church in Jacksonville, Florida; the Rev. John R. W. Stott, until recently rector of All Souls' Church, Langham Place, in London, England, and author of numerous books; the Rev. Ian Thompson, director of the Bible Reading Fellowship in England; and the Rev. Claxton Monro, rector of St. Stephen's Church in Houston. The Rev. Harald K. Haugan again directed the music and singing for this conference, as he had last year in Atlanta. He is curate of All Saints Church in Jacksonville. The organ was played by Dr. Lee H. Bristol, Jr., former executive secretary of the Standing Commission



# The Tar Heel PARISHscene

BY MARGARET S. KNIGHT  
Churchman Editorial Board

**Bicentennial** — The Churchwomen of St. Paul's, Louisburg, are undertaking an ambitious and unusual program to commemorate the Bicentennial. They are presenting for the parish a series of programs on the "History of the Church." The first episode, presented in October, was a drama dealing with the impact of Christianity on the Roman world. The writing, research, acting and production was a parish-wide

project, involving everyone from the rector through the small children in the church school. The second program, scheduled for mid-November, deals with the Medieval Church. In January there will be a celebration of the Holy Communion using the 1789 Prayer Book, with a history of St. Paul's church replacing the sermon. Later in the year the programs will concentrate on the Colonial Church, and then will bring the history up to date in the closing programs, most of which will be in the form of dramatizations

and period plays. Students from Louisburg College have become interested in the programs and are assisting in the writing and research. The Rev. George A. Magoon is rector of St. Paul's.

**Feeding Program** — St. Francis', Greensboro, has underway plans for a Congregate Feeding Program which will provide both learning and nutrition for the elderly of the area, utilizing the facilities of the parish hall and kitchen. Teachers and coordinators from the GTI Program for Adult Basic Education will teach the basic skills of reading and arithmetic and also help the elderly to prepare their own meals. Participants will meet once a week from 3:00 until 7:00 p.m., and will participate in craft work, small class, as well as the general program of instruction about nutrition and the preparation of their own meals. The program is under the sponsorship of the parish Christian Social Relations Committee and is funded with money from the parish book sale. The Rev. Roland M. Jones is rector.

**Alternatives** — An organization called "Alternatives," whose publications have stirred much interest, recently has moved to Greensboro from Washington, D.C. Among their publications are an Alternate Celebrations Catalogue which includes such items as: a reverence for life, family transition, confessions of an ex-commercial producer, a new way to celebrate birthdays, Christmas, Jewish celebrations, Thanksgiving, Weddings, gift giving, gift-making, simple living, the celebration of life. More information on this service can be obtained by writing or visiting Alternatives, 701 N. Eugene St., Greensboro. These notes came from the bulletin of Holy Comforter, Burlington, the Rev. Rod Reinecke, rector.

**New Associate** — The Rev. Joel Thompson Keys has accepted a call to become an associate rector of Christ Church, Charlotte.



**BISHOP WITH CONFIRMANDS**—Bishop Thomas A. Fraser was at All Saints' in Hamlet recently for confirmation. He is shown here after the service with a group of confirmands and an acolyte. On the front row (from left) are Nancy Lynn Baucom, Sherie Martin and Kathy Milham. At rear are Charlie Rice, Lee Williamson, LeJeune Fisher, Bishop Fraser and Jimmy Godfrey. The Rev. John C. Stone is vicar of All Saints'.

Mr. Keys will come to Charlotte the first of next year from Denmark, S.C., where he has served as vicar of Christ Church, and assistant rector of Church of the Redeemer, Orangeburg, S.C. While he is a native South Carolinian, Mr. Keys has lived all over the world with his career Air Force officer father. He received his A.B. degree in political science from Davidson, and his Master of Divinity from Virginia Theological Seminary. He is married to the former Mary Beth Taylor.

**Bazaars** — Trinity Church, Scotland Neck, will hold a bazaar on November 19, beginning at 10:00 a.m. Lunches of chicken or ham plates will be served at \$2.50 each. The sale will feature handwork; garden center, Christmas shop, attic treasures, delicatessen, etc.

In Charlotte in October at Christ Church's "St. Matthew's Market" had in addition to the usual bazaar items, an unusual auction. Examples of the items auctioned were a week's vacations at private cottages at the beaches, in the mountains, a white water canoe trip for six.

Church of the Good Shepherd,

Asheboro, reports a successful antique show and sale in October, with more than \$3,000 raised.

**To Virginia** — The Rev. John C. Stone, priest-in-charge of All Saints', Hamlet, has left the diocese to go to Emmanuel Church, Chatham, Va., where he will serve as rector.

**New Chairman** — Mr. Thomas W. Alexander of Raleigh, was recently elected chairman of St. Mary's College board of trustees. Mr. Alexander, a prominent Raleigh businessman, retired from his position as vice-president of Durham Life Insurance Company last February after 30 years with the company. He was also president and director of State Capital Insurance Company. He has many alumnae connections with St. Mary's including his wife, the former Shirley Haywood.

Other officers elected were R. F. Hoke Pollock, a Southern Pines attorney, vice chairman; and Mrs. Sherwood H. Smith, an alumnae trustee from Raleigh, Secretary-treasurer.

on Church Music and editor of *More Hymns and Spiritual Songs*.

The conference opened on Wednesday evening with singing led by Mr. Haugan. Greetings from the Presiding Bishop were brought by the Rt. Rev. Richard B. Martin, executive for ministries on the Executive Council. Bishop Kivengere then gave his keynote address. In addition, Bishop Kivengere led two workshops on Thursday.

Thursday morning began with two celebrations of the eucharist. A eucharist using the 1928 Book of Common Prayer was celebrated in the Grand Ballroom and a charismatic eucharist was celebrated in the Windsor Ballroom. At the morning assembly, greetings were given by the Rt. Rev. Paul Moore, Jr., bishop of New York. Bible study was led by the Rev. Ian Thompson, and organizational presentations were made by the Anglican Fellowship of Prayer and the Fellowship of Witness. These were followed by an address by Rosalind Rinkler, who also led two workshops on Friday. Workshops concluded the morning session.

In the afternoon organizational presentations were made by the Bible Reading Fellowship and the Episcopal Center for Evangelism, followed by an address by the Rev. Massey H. Shepherd, Jr. Workshops concluded the afternoon.

The Thursday evening session opened with singing by The Fisherfolk, located both in Scotland and in Colorado, followed by a presentation by the Brotherhood of St. Andrew. This was followed by an address by the Very Rev. W. Graham Pulkingham. The evening concluded with coffee in the exhibit area, as it did both Wednesday and Friday evenings as well.

On Friday morning there were again two eucharists, one a charismatic celebration and the other using Rite II from Authorized Services. At the morning session there was Bible study again led by Father Thompson, and presentations by Associated Parishes and the Order of the Daughters of the King. The address was given by the Rt. Rev. William J. Gordon, Jr., and the morning closed with workshops.

In the afternoon, Mr. Hall introduced the Rt. Rev. Alfred Stanway, former bishop of Central Tanganyika and now president of the Trinity Episcopal School for Ministry. Presentations were made by the Anchor Society and the Invitation to Live Crusades. Dave Stoner gave the afternoon address, which was followed by workshop sessions.

On Friday evening, following the usual robust singing, a presentation was made by Faith Alive and the Rev. John W. R. Stott gave the address. Following his address a service of commitment and recommitment was led by the Rev. Peter C. Moore, representing the Trinity Episcopal School for Ministry.

Saturday morning was the closing session and presented a second highlight of the conference, along with Bishop Kivengere's keynote speech. The morning started with one eucharist using the Authorized Services, and concelebrated by the Rt. Rev. Frederick W. Putnam, Jr., bishop suffragan of Oklahoma; the Rt. Rev. Harold C. Gosnell, bishop of West Texas; the Rt. Rev. Alfred Stanway; the Rt. Rev. William J. Cox, bishop suffragan of Maryland; and the Rt. Rev. Frank S. Cerveny, bishop of Florida.

The morning session began with a presentation by the International Order of St. Luke the Physician and Bible study led by Father Thompson. Before the Saturday morning speakers began, a guest speaker was introduced.

The Most Rev. John M. Allin, presiding bishop, to show his interest and support of this conference in renewal, had arisen at quarter of four in the morning in Sewanee, Tennessee, driven to Chattanooga to catch a plane and had flown to New York to participate in the conference. Bishop Allin in his brief words spoke of his commitment to renewal and encouraged those involved in renewal in the Episcopal Church to be three things always: enthusiastic, catagious, and articulate.

He received a standing ovation, which included whistles and cheers, at the conclusion of his message.

The morning session continued with addresses by the Rev. Ian Thompson and the Rev. Claxton Monro. An offering was collected for the Presiding Bishop's Fund for World Relief and a summation given by Mr. Hall. The Doxology was sung, a dismissal was given and the Second National Episcopal Conference on Renewal was over, as far as the sessions went.

A complete set of tapes of the addresses at the conference is available for \$30 from Tapemasters, Box 38651, Dallas, Tex. 75238.

## Allin Speaks:

## Bible Observance Set Thanksgiving Week

**NEW YORK (DPS)** — The 35th interfaith National Bible Week has been announced by Deane Baker, president of the Laymen's National Bible Committee, sponsoring organization. Richard I. Fricke, chairman of Mutual of New York, is national chairman of the observance.

The Rt. Rev. John M. Allin, presiding bishop of the Episcopal Church, has called on "all Episcopalians to find some suitable way, individually and together, to observe National Bible Week."

"As we approach our nation's Bicentennial," Bishop Allin said, "we Christians must be able and effective witnesses to God's will for justice as we encounter it in the ongoing life of our nation. Study of the Bible is an indispensable part of this task."

National Bible Week coincides each year with Thanksgiving, America's only non-sectarian re-

ligious holiday. The week has been sponsored by the committee since 1941. The promotion of National Bible Week has been mostly a mass media effort since its beginning.

President Gerald Ford is honorary chairman for the campaign to motivate Bible reading and study. Honorary chairmen include James A. Farley, Dr. Billy Graham, the Rev. Theodore M. Hesburgh, Archbishop Iakovos, Art Linkletter, George Meany, Mrs. Norman Vincent Peale, and Lawrence Cardinal Shehan.

The text of Bishop Allin's statement is as follows:

"I urge all Episcopalians to find some suitable way, individually and together, to observe National Bible Week. Choose special readings for yourself. Share your response to selected passages with your family or household. Include biblical research

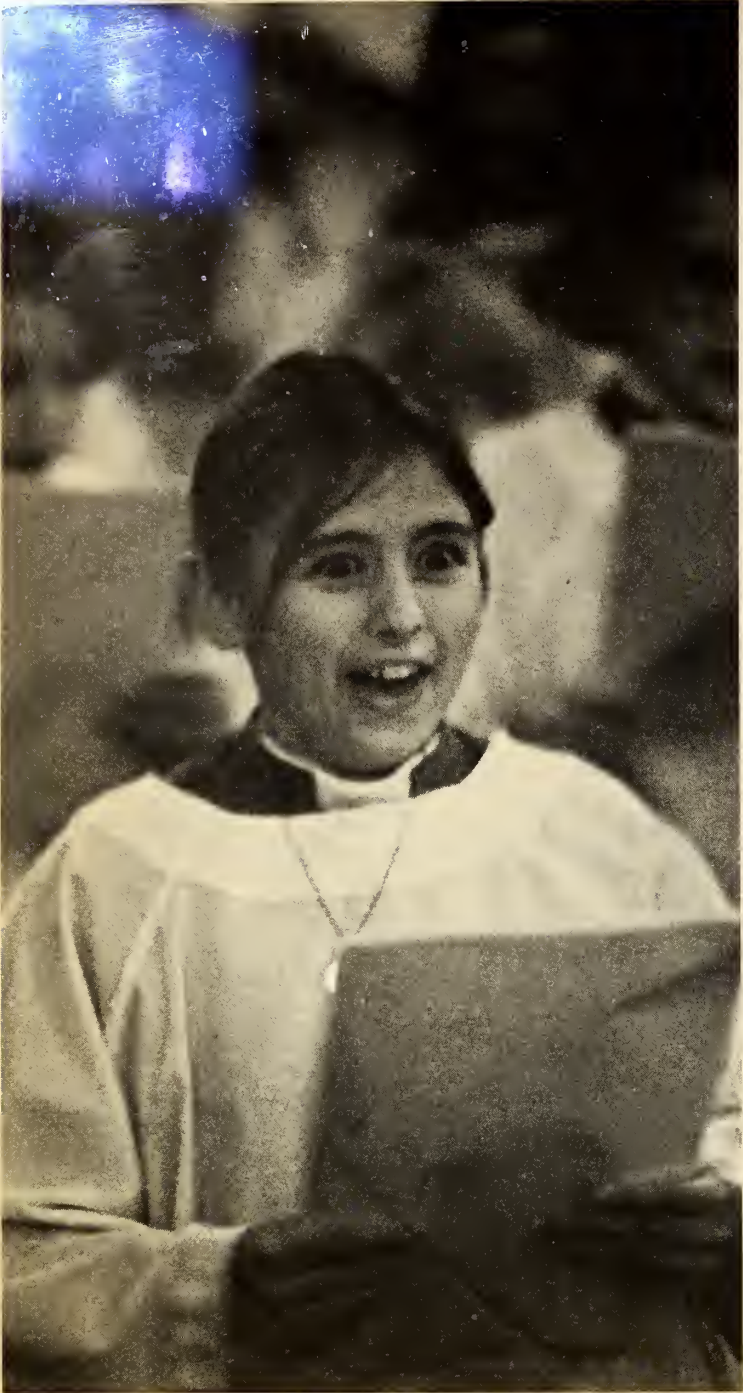
and parish Bible groups in your prayers.

"At the center of our Christian heritage is the Bible as the record of God's revelation of Himself to us. We rejoice in the gifts of understanding and interpretation given us by students of the Bible. Most of all, we rejoice in the guidance of the Holy Spirit who uses the written word to introduce us to our Lord Jesus Christ." Bishop Allin's statement continued.

"As we approach our nation's Bicentennial, we Christians must be able and effective witnesses to God's will for justice as we encounter it in the ongoing life of our nation. Study of the Bible is an indispensable part of this task.

"I add my own personal testimony to the constant renewal of strength and direction that Bible reading brings to my private and public ministry.





CHOIR IN PROCESSION



MAJESTY



SERVICE GETS UNDERWAY—With the crucifer and to gets underway in Duke Chapel at Durham. Now a tradition of adult leaders, this popular event on November 15 includes the exciting Duke-State football game. The annual event serves means to honor and support their acolytes. Surprisingly, the football game has come to be the day's highlight for the young (Wallace)



HEY . . . LOOKIT THIS!



WAITING FOR SERVICE



ARCHDEACON DAVIS, BISHOP FRASER, BISHOP





torchbearers leading the way, Acolytes Day, 1975  
ion which attracts 1,000 or more youths and their  
ed the usual impressive service, a picnic lunch and  
seeks to give parishes and missions of the Diocese a  
perhaps, the service in Duke Chapel rather than the  
youngsters involved. (Churchman Photos By Jim



AWE



STUDY OF YOUNG CHURCHMEN



ICE TO START



MOORE AMONG CLERGY PARTICIPANTS



HAPPY FACES ON A HAPPY DAY



## Episcopal Church Resettles 1,017 Refugees From Asia

NEW YORK (DPS) — The Refugee Resettlement Office of the Episcopal Church Center has been instrumental in placing 1,017 Southeast Asian refugees through Church World Service since early summer. Thirteen refugees have been settled in North Carolina.

According to Mrs. Isis Brown, coordinator for the resettlement program, the largest number of resettled refugees has been in the Diocese of Los Angeles, with 176, followed by the Diocese of Minnesota with 137. Through her office, she said, refugees have been resettled in 56 dioceses in the Episcopal Church.

In addition to the 1,017 refugees resettled through Church World Service, she pointed out, many refugees have been sponsored through other voluntary agencies by parishes and individual Episcopalians.

The Rev. Samir J. Habiby, Garden Grove, Calif., the West Coast Coordinator of the Southeast Asian Refugee Resettlement Program of the Episcopal Church, reports that his office "can take credit for the sponsorship of at least 400 refugees, 90 percent of whom were processed thorough CWS."

## Task Force On Seminarians Asks Better Evaluations

ROCHESTER (DPS)—An ad hoc Task Force on the Evaluation of Seminaries has issued a report to the Episcopal Church's Board for Theological Education (BTE) calling for a "radically deeper understanding of the place of evaluation in the education of clergy."

In its recent report to the BTE, the task force, chaired by Bishop George M. Alexander of Upper South Carolina, noted that the Church entrusts the evaluation of candidates for Holy Orders to the seminaries and, in certain cases, to presbyters who supervise the Candidates in their studies.

The evaluation must provide diocesan bishops, standing committees, and commissions on ministry with sufficient information to enable them to make "a proper judgment about ordination" of the candidates, the report said.

Each student should be evaluated, the task force pointed

Mr. Habiby, a Palestinian Arab refugee himself, was granted a leave of absence from his parish in Garden Grove in order to coordinate the Episcopal Church's resettlement work at Camp Pendleton, Calif., from which 50 percent of all Southeast Asian refugees in this country have been placed. The establishment of the West Coast office for three months was made possible by an emergency grant of \$8,355 by the Presiding Bishop's Fund for World Relief.

As of September 27, CWS had placed 12,323 refugees and now has a revised minimum goal of 15,000 refugees for resettlement before the phasing out of the program at the end of the year.

Peter Bielak, a public affairs officer with the federal Inter-agency Task Force on Indochina Refugees, said that as of October 1, there were 25,938 refugees still awaiting placement—14,222 at Fort Chaffee, Ark.; 6,955 at Camp Pendleton, Calif.; and 4,761 at Fort Indiantown Gap, Pa. Under the Task Force's schedule, Camp Pendleton is to close by October 31, followed by Fort Indiantown Gap at the end of November and Fort Chaffee by the end of December.

out, on the basis of his knowledge of the content of subject matter, his ability to articulate and use that knowledge, and "other personal qualities which suit him for ordination," such as "his response to authority" and "his emotional maturity."

The student should examine himself, the report said, especially in the area of his "spiritual growth and the approach to holiness."

A survey conducted by the task force indicated that 55 of the 85 responding bishops visit their seminarians annually at the institutions. In most cases members of diocesan standing committees and commissions on ministry do not visit the seminarians, largely because of financial reasons.

The task force received a number of specific suggestions from bishops about how evaluations could be improved, it reported.

## Chapel Is Consecrated At University Of The South

BY EDITH WHITESELL  
The University of the South

SEWANEE, Tenn. (DPS) — The God of the Episcopalians smiled benignly on Sewanee recently for the consecration of All Saints' Chapel and commemoration of Founders' Day. A brilliant sun, balmy air and autumn foliage at its peak on the densely forested plateau added up to the most beautiful in recent local memory.

The Rt. Rev. John M. Allin, presiding bishop of the Episcopal Church and chancellor of the

University of the South, performed the service of consecration for which the university had waited 65 years. He began with the time-honored knocking on the front door of the large building, which is called "chapel" because it is the church of an institution, the University of the South, which is owned by 24 southern dioceses of the Episcopal Church.

Proceeding in two wings into the chapel were robed students of the choir and servers, chaplains and former chaplains of the university, members of the Chancel-

### Teaching Mission

CHARLOTTE — A Teaching Mission came to Saint Christopher's Episcopal Church at Charlotte during October.

Led by the Rev. Jim Radebaugh, rector of St. Luke's at Lincolnton, the mission opened with a Friday night hymn sing and the first teaching on "Knowing Jesus." There was a covered dish parish supper that evening and a nursery was provided for younger children.

On Saturday, Mr. Radebaugh and his wife, Joi, were available for counseling on an individual basis. That evening Mr. Radebaugh gave the second teaching on "The Holy Spirit and You." On Sunday he led the adult class and spoke on "Here Am I — Send Me," at the main service.

lor's Society (contributors of \$10,000 or more to the university within the past year), faculties and officers of administration of the Sewanee Academy, the College of Arts and Sciences and the School of Theology, the regents and trustees present.

Bishop William Jones of Missouri, newest bishop member of the board of trustees, preached the sermon and was awarded the honorary degree of Doctor of Divinity by the chancellor, Bishop Allin. Bishop Jones was cited as "combining evangelistic zeal, personal and spiritual depth, and managerial skills." He is an alumnus of the University of the South, as are Presiding Bishop Allin and his predecessor in that office, Bishop John E. Hines, who preached October 12 and delivered two lectures at the School of Theology the following week.

In his sermon Bishop Jones stressed the "community of saints, know and unknown, in the history of the Christian church and in the university, for whom this chapel was named." He cited the designers, people who gave money and the builders, and told the present faculty and student body that they are accountable in their persons, deeds and aspirations to all those who had made the day possible.

Bishop Allin, speaking informally, also touched on the singling out of the Sewanee product. "Sewanee does more with her own than they realize," he said. Drawing a figure from horse racing he said, "This university puts her colors upon us because she expects us to perform well."

He gave special memorial recognition to two outstanding alumni and benefactors who died recently and members of whose families were present, G. Cecil Woods of Chattanooga and Ben Humphreys McGee of Leland, Mississippi. He also praised Arthur Cockett, who was university personnel director before his recent sudden death.

For the special occasion music by the University Choir and organist was supplemented by a brass choir from Middle Tennessee State University and drums by Robert Brodie, a student at the University School of Theology and director of the university band.

Participating in the service were Dr. Edward McCrady, former vice-chancellor and modifying architect of the All Saints' Chapel completion, who also personally carved or supervised the carving of much of its wood sculpture, and former chaplains the Rev. Joel Pugh, now rector of The Falls Church in Falls Church, Va., and the Very Rev. David Collins, dean of the Cathedral of St. Philip in Atlanta.

### 'Save Confederate Money!':

## Church Union Leader Speaks Against Ordination Of Women

JACKSON, Miss — (CDPS) The Rev. Canon Charles H. Osborn spoke to the adult church school class of a Jackson church recently and someone asked him what he would suggest doing if women were ordained to the priesthood of the Episcopal Church.

"Save your confederate money," Mr. Osborn told them. Was he ready, indeed, to hoist the flag of secession in the stately halls of Episcopal history? Was he suggesting that the American Church Union create an uproar unequalled since King Henry VIII told the Pope that the Anglicans would do it their way?

"Of course not," Osborn said and laughed. "We are not protestant; we are not going to leave the church."

Certain the point was settled, the Canon then explained that the American Church Union (ACU), of which he is executive director, has no authority to make decisions for the constituency. They can only advise and offer leadership and guidance.

But what about the ordination of women?

"We can only hope," he said, "that the General Convention will again reject it."

Later in the day, Canon Osborn cautioned communicants of St. Columb's parish against secularism in the church.

"Our seminaries have been turning out ordained social workers," he told them. "The ordination of women involves a major sacrament and this takes it out of the realm of social issues."

"The church," he said, "should be getting on with its major mission of spreading the gospel."

Mr. Osborn was in Jackson for the annual meeting of the 10,000 member ACU. About 50 of the

organization's leaders from throughout the nation were meeting at St. Columb's.

The Rt. Rev. Duncan Gray, bishop of Mississippi, in greeting the group, said that though he was not a member of the organization, "As the old saying goes, some of my best friends. . . ."

It was suggested that the organization go after the votes in the House of Deputies in the forthcoming General Convention that are undecided and thereby block approval of women's ordination.

Later, the body in a unanimous vote went on record as supporting "wholeheartedly" Episcopalians United, a group that seeks to encompass all Episcopalians opposed to the ordination of women.

Mr. Osborn said later that approval of the ordination of women should rest with the whole catholic church. "Since the decision affects catholic doctrine and tradition, the decision should come from the entire catholic community.

Another issue that has created some stir among many churchmen, revisions in the Book of Common Prayer, met with less than excitement by the body. "Prayer book revision falls in the area where we have the liberty of disagreement, and when we have this liberty we should exercise it," Mr. Osborn said.

On the subject of ordination, however, he feels one does not have this liberty. He thinks it is not debatable. It is wrong, pure and simple, he says.

But while the ACU made it clear it is not considering the white flag of surrender, the group also made it plain it is not considering the banner of rebellion. "We stand by the church," said Mr. Osborn.

## Thompson Children's Home Makes Filmstrip Available

BY BOB HAWKS  
Thompson Children's Home

CHARLOTTE—For almost 90 years Episcopalians in North Carolina have provided help to children and their families through Thompson Children's Home here.

One of the highlights of 1975 was the successful return home for 18 boys and girls in care. This was made possible through the efforts of the families involved and dedicated staff members. When a child comes to Thompson to live, planning includes the family from the beginning. Family review conferences, counseling services, trust-building, all are ingredients in the process of helping families to face and to work through problems. Changes do take place. It takes prayer, hard work by all involved, and financial resources to help families to be reunited. It is always worth it!

To help spread the story of the Church's work with families a sound filmstrip has been produced. Entitled, "Making Lemonade," it is 12 minutes in length and appropriate for a variety of church and civic groups. Eleven members of the Board of Managers have offered their services to present the filmstrip to interested groups. Arrangements

for a viewing of "Making Lemonade" can be made by contacting Bob Hawks, Box 25129, Charlotte, N. C., 28212 or any of the Board Members listed below:

Mrs. Henry Modlin, Jr., 1805 E. Walnut St. Goldsboro, 27530;

The Rev. Webb Simons, Jr., 1219 Forest Hills Drive, Wilmington, 28401;

The Rev. Robert Ladehoff, P. O. Box 722, Fayetteville, 28302;

Thurman Starnes, 131 Providence Rd., Charlotte, 28207;

The Rev. Carl F. Herman, P. O. Box 10068, Greensboro, 27404;

Haywood C. Smith, 3001 Buena Vista Rd., Winston-Salem, 27106;

Mrs. Ann Elliot, 3845 Churchill Rd., Charlotte, 28211;

The Rev. T. C. Trively, 806 College Ave., S. W., Lenoir, 28645;

Kenneth T. Knight, 2620 Wells Ave., Raleigh, 27608;

Heyward Bellamy, Jr., P. O. Box 3066, Charlotte, 28203; and

The Rev. Frank Dunn, 3601 Central Ave., Charlotte, 28205.

The annual Thanksgiving Offering received in November provides almost 10 percent of the cost of operating the child care services of the Episcopal Church in North Carolina for one year.



\$228,420:

## Presiding Bishop's Fund Grants Announced

NEW YORK (DPS)—The board of the Presiding Bishop's Fund for World Relief of the Episcopal Church has announced the recent disbursement of \$228,420 for hunger, emergency situations, drought, refugees, and long-range development.

Many of the disbursements were for one-half or one-third of total grants.

The largest single grant was to World Neighbors, an Oklahoma City-based organization established in 1952, which assists impoverished persons in 28 developing nations of Africa, Asia, and Latin America to raise more food, plan their families, improve their health and start small-scale industry. The Fund approved \$70,000 for World Neighbors programs, with the Fund and St. John the Divine Church, Houston, Tex., each providing \$35,000.

A high priority in the new grants was refugee resettlement, largely through the World Council of Churches and Church World Service. The funding was to aid refugees from Cyprus and Haiti as well as southeast Asia.

The Diocese of Los Angeles was granted \$8,355 to enable it to establish a new office of West Coast Coordinator for the Southeast Asian Refugee Resettlement Program. Named to fill the coordinator post until October 1 was the Rev. Samir J. Habiby, who has been given a leave of absence from his Garden Grove, Calif., parish to assist in the resettlement program at Camp Pendleton. Appointed by Presiding Bishop John M. Allin, Mr. Habiby works under the supervision of Bishop Robert C. Rusack of the Diocese of Los Angeles.

The emergency grants included aid in response to a tornado (Oklahoma), a fire (Northern Philippines), and floods (Lexington, Minnesota/North Dakota, and Brazil).

Some of the development projects funded were providing water resources (Dominican Republic, Niger, Sahel, Haiti, Honduras), a fishery project in Haiti, and a Bangladesh agricultural project.

Other projects funded include a wide range of human need from a Canadian repatriation program for the Vietnam generation to planned parenthood.

World hunger continues to be a high priority for funding by the Presiding Bishop's Fund. The new grants will continue to help to relieve critical situations caused by drought in such places as Haiti, Niger, and Sahel, as well as provide more direct aid in such dioceses as Central Tanganyika and Madras. Also included is a grant of \$2,500 to the Diocese of Alabama's food program for senior citizens.

As of July 31, more than \$1.5 million has been received by the Presiding Bishop's Fund designated for world hunger, of which \$956,101.98 has been spent or committed. Total receipts for the Fund as of that date are \$2,010,430.41, which is twice the amount received during all of 1974.

The following grants were approved between May 12 and August 8:

# Church News Capsules

## INDIAN STAFFER FIRED

NEW YORK—Presiding Bishop John Allin has fired the church's top Indian staff person, Dr. Chris C. Cavender, just four months after he took over the job as executive secretary of the National Committee for Indian Work.

Allin said he fired Cavender because he wasn't willing to represent native Americans "in the planning and budgeting process of the church center staff," wasn't willing to share staff responsibilities and relationships, was "insulting and judgemental" to colleagues, and had "not been filling the job description."

## MALE PILL IS BANNED

VATICAN CITY—The Vatican City newspaper *L'Osservatore Romano* has declared that use of a new male contraceptive pill and of a new type of contraceptive pill for women would be contrary to the teaching of the Roman Catholic Church.

"The new (male) pill is to be considered in the same class as other contraceptives rejected by Church teaching as illicit ways to regulate births," lay editor Gino Concetti said in an article in the Vatican daily.

## PADDOCK HEADS CHURCH ARMY

CINCINNATI—Captain William Paddock, the Diocese of Southern Ohio's congregational development officer, for the next three years will serve as president of the Church Army in the United States.

Captain Paddock, a member of the Church Army since 1939 and commissioned in 1941, has been on the staff in the Ohio diocese since 1949.

## VICAR DESERTS CHURCH

KANSAS CITY, Mo.—The Rev. M. Joseph Hirsch, vicar of the Church of the Redeemer, Kansas City, Mo., Diocese of West Missouri, has left the Episcopal Church, taking with him a number of communicants variously reported as 25 to 50 in all.

Hirsch gave four reasons for his decision to leave:

The Church has refused to speak authoritatively against abortion (he is on the Board of Missouri Citizens for Life);

The Church has refused to take canonical action to protect its integrity concerning the issue of ordination of women to the priesthood;

The Church has a permissive attitude towards homosexuality;

There is a wave of doctrinal heresy about the virgin birth, the Holy Trinity, the Resurrection, and the inspiration of the Holy Scriptures.

## TWO BISHOPS ELECTED

NEW YORK—The Dioceses of Dallas and Olympia will welcome new bishops following fall elections.

The Rev. Robert E. Terwilliger will move from Trinity Institute, New York City, to Dallas, Texas, as suffragan. Dr. Terwilliger founded Trinity Institute in 1967 as a special ministry of the Parish of Trinity Church. The Institute provides continuing theological educa-

tion and annual conferences for Episcopal clergy. Dr. Terwilliger plans to direct the 1976 conference in January.

The Rev. Robert H. Cochrane, rector of Christ Church, Tacoma, Wash., doesn't have to move that far to become Bishop Coadjutor of Olympia in Seattle.

## WORLD COUNCIL OF CHURCHES IN SESSION

GENEVA, Switzerland—The Fifth Assembly of the World Council of Churches, scheduled November 23 to December 10 in Nairobi, Kenya, promises to be the 26 year old ecumenical organization's most "inclusive policy-making gathering," say WCC sources.

The 2,500 participants will include 700 delegates from 271 member churches in 90 countries (a Council record) along with advisers, observers, guests, press members, and staff persons.

## CHURCH REPRESENTED AT CANONIZATION

BUFFALO, N.Y.—Presiding Bishop John M. Allin named the Rt. Rev. J. Stuart Wetmore, suffragan bishop of the Diocese of New York; the Rev. Geoffrey R. Skrinar, rector of St. Andrew's Church, Staten Island; and the Rt. Rev. David K. Leighton, bishop of the Diocese of Maryland; as a delegation to the canonization of Elizabeth Ann (Bayley) Seton, held recently in the Vatican.

The move came in response to a letter from the Most Rev. Joseph L. Bernardin, archbishop of the Roman Catholic Archdiocese of Cincinnati.

## THANK OFFERING GRANTS INCLUDE 'TREE HOUSE'

NEW YORK (DPS) — Eighty-seven grants totalling \$1,528,183.24 have been announced by the United Thank Offering (UTO) Committee of the Episcopal Church. This includes reallocated funds in the amount of \$26,656.13, together with the 1975 offering in the amount of \$1,501,527.11, which is the highest total since at least 1967. The total 1974 offering was \$1,343,456.35. Among the grants is an allocation to the "Tree House" of Chapel Hill, N. C., which deals with youth problems.

The grants, ranging in amounts from \$3,000 to \$55,000, were made to projects in both domestic and overseas dioceses of the Episcopal Church, as well as programs which cross diocesan lines both in and outside the U. S. The offering is allocated annually in the fall to be used the following year for mission and ministry projects in the Episcopal Church and other member churches of the Anglican Communion. The UTO committee is made up of one elected representative from each of nine provinces of the Church, plus two members from the former committee, and one from the Executive Council.

## Bishop Moore

(Continued from page 1)

me to serve Him as a bishop in another area of His vineyard. I accept His call in joyful obedience and offer Him all that I am and have for His Service.

"I have asked Bishop Fraser not to plan any diocesan event in commemoration of our departure. Florence and I find it difficult to say, 'Farewell,' and we would prefer to leave quietly and unobtrusively. Several of you have mentioned the possibility of a parting gift. If you would like to do something which would please both of us very much, we would suggest you make a gift to the Bishop's Scholarship Fund at Saint Augustine's College." Bishop Moore's departure message continued.

"As soon as the date for my institution as the Seventh Bishop of Easton has been set, we will let you know. We hope that some of you can come and help us celebrate the occasion. You will find a warm welcome awaits you. You will be frequently in our thoughts and prayers, and we hope that you will remember us in yours.

"St. Paul expresses our feelings so well when he wrote, 'I thank my God for every remembrance of you, always in every prayer of mine for you all making request with Joy, for your fellowship in the Gospel from the first day until now, being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ.'"

"Let us go forth in the Name of Christ. Thanks be to God," Bishop Moore concluded.

## Are You Moving? Is Your Address Correct? Are You Getting More Than One Copy?

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# Grant Helps Parents To Teach Children

BY THE REV.  
DAVID R. FARGO  
Vicar, St. Anne's, Winston-Salem

WINSTON-SALEM — With help of a \$3,000 grant from the Parish Grant Committee of The Episcopal Diocese of North Carolina St. Anne's and the West End Community Nursery (WECN) in Winston-Salem have been helping parents learn to teach their own children.

The WECN is an experimental educational program for two and three year old children living in the center of the city, an area of severe poverty. From its beginning in 1970, the WECN has worked closely with parents, offering many the opportunity to serve as paid parent aids and forming an active parent organization. Since children are transported to and from the half-day nursery by the staff, there is daily contact between the school and home.

St. Anne's is one of several churches which help support the WECN with volunteer service of time and talent as well as dollars. In 1974, St. Anne's applied for and received a grant from the Parish Grant Committee to enable the nursery to intensify its work with parents in a program of Parent Involvement in the Home (PITH).

During the summer of 1974, the most concentrated part of PITH began. Under the direction of Nancy Kibler, the WECN director, workshops were held every two weeks through out the summer. Parents and children both attended the three hour sessions, in which the parents learned techniques for use at home with their children, and then practiced some of them with the children. In the next week, the director or her assistant visited the families in their homes to support the parents, answer questions, and clarify objectives.

While the initial group of parents choosing to participate was smaller than had been anticipated it was felt that the first phase was successful for those who took part. Families who chose not to come in to the workshops still received visits in their home.

In the fall, the PITH program continued with several workshops at which the parents were invited to make learning toys for the children. Frequent newsletters were sent to assist the parents in becoming more aware of nursery activities and in-home visits were made with each family at least three times during the year. Each home was given scissors and crayons for the child, and copies of "Richard Scarry's Best Word Book Ever" and "Weekly Reader Surprise" leaflets, donated for the program.

"We're working to involve the parents, to get their ideas and creativity," Mrs. Kilber says. "We can help them realize their strengths and those of their children, and improve their self-esteem. We concentrate on language skills—talking to the children and reading to them, and also work on cutting, coloring and games the family can play."

A preliminary report comparing children in the WECN with children in other day schools has given encouraging results. The West End children came from significantly poorer home environments than the other children, but after two years were perform-

ing at an IQ level equal to the other children. Their home environments were appraised and showed a great improvement. Although there may have been other factors, the "results suggest that a major result of the West End program may have been to raise the home learning

environments of the children." The PITH program has been a continuation and expansion of the program which produced these results.

Although the grant has been spent, much of the staff activity and contact with the parents continues. The final evaluation of the

grant program indicated that the parents were pleased with what happened to their children and to themselves, and felt that the cooperation of teacher, child, and parent was very helpful to the child.

For the members of St. Anne's who have been giving themselves

to the West End Community Nursery for almost five years, the grant was affirmation and encouragement. But more than that, we have learned once again that working with and for children is one of God's richest blessings in itself. God bless the children.



MR. REEVE PREPARES FOR COMMUNION

## Raleigh Parish Goes Back Into History:

# St. John's Host For Eucharist



PARISHIONERS AT RAIL



PICNIC AFTERWARDS ON KERR LAKE

BY ELEANOR R. IDE  
St. Mark's, Raleigh

WILLIAMSBORO—On the morning of July 27, 1975, the congregation of St. Mark's Episcopal Church drove from Raleigh to make Eucharist in the restored St. John's Church, Williamsboro, perhaps for the first time this century. I expected a morning of cotton-candy nostalgia, but

our Rector, Keith Reeve, had other ideas.

My first hint of the shock to come was the boxed-in pews, each box large enough to hold a much bigger family than I would ever want. When someone mentioned that the slaves would have sat on benches in the wide center aisle, my discomfort increased. I was cut off from the people in other boxes, and too close to the

few who shared my box. The sense of community I usually feel on Sunday morning was shattered. As the service began, I did not sense the ceremony and majesty that the language can usually evoke. Instead, I peopled the empty aisle with slaves, and wondered if they could make any sense of this style of worship.

As the Rector towered over me in the high pulpit on the North Wall, he was suddenly no longer "Keith," but "Father Reeve." I was ready to resent any nostalgia this stranger might impose on me. Then Keith spoke, and in a few words broke down the walls of the pew boxes and leveled the lofty pulpit. He said "I had wanted to read a sermon that might have been delivered from this pulpit 200 years ago, but none of them made any sense to me."

Together again now, we all explored the very real differences between us and the first congregation to make Eucharist here. An 18th century rector who had spoken on the Gospel of the Mustard Seed described his congregation as seeds. He stressed how small and frail a seed is, and how all the little details of food, water, and soil must be cared for so the seed will grow. Today, a clergyman is more likely to look at the growth process, comparing events in our lives to the tree's stages of growth. Instead of concentrating on the daily details of sinless living, he describes a lifetime of growing and becoming. In recent years we have learned to synthesize rather than analyze, to see the forest called "the system" without being blinded by the trees. The idea that there is only one right way to live has yielded to the concept of changing behavior to fit changing circumstances in order to love and to respond appropriately to the Gospel—here and now.

My imaginary slaves, lulled if

## Fund Grants

(Continued from page 7)

Increase water production (½ payment).

6/27/75 Church World Service: Sahel: \$3,000. World Council of Churches ecumenical team, irrigation development (½ payment).

6/27/75 Church World Service: Haiti: \$2,500. Water resources (½ payment).

6/27/75 Church World Service: Dominican Republic: \$1,750. All-terrain vehicle (½ payment).

6/27/75 Church World Service: India AFPRO: \$3,750. Spare parts for American equipment in India (½ payment).

6/27/75 Church World Service: Bangladesh: \$12,500. Agricultural project (½ payment).

6/27/75 St. Andrew's Episcopal Church (Oklahoma): \$500. Tornado damage to church.

7/3/75 Diocese of Los Angeles: \$2,785. West Coast Resettlement Indochina Refugees (½ payment).

7/11/75 Diocese of West Texas: \$3,000. Matching grant for water well, Honduras.

7/31/75 Diocese of Los Angeles: \$2,785. West Coast Resettlement Indochina Refugees (½ payment).

7/31/75 Diocese of Alabama: \$2,500. Matching grant for senior citizens food program for shut-ins (Greater Birmingham Ministries).

8/5/75 Christian Community Service Agency: \$5,000. Haitian Refugee Center, Miami (final payment).

8/7/75 Diocese of Central Brazil: \$4,000. Aid to flood victims in Recife, Brazil.

## Giving Tip

RALEIGH — Have you seen the "Alternate Celebrations Catalogue" yet?

"This catalogue contains a marathon of ideas on how we can put ourselves (our lifestyles) into our giving," according to the Rev. Max S. Matthews, director of Christian social relations for the Diocese of North Carolina.

"A copy has been sent to the priest-in-charge of each congregation and all chairmen of CSM committees. If they have not already done so, ask them to share their copy with you," Mr. Matthews suggests.

not taught by the service, were now totally confused. This man from the future made no sense to them at all. I thought "If I could hear the sermon preached here a century hence, would I understand? Could I even make sense out of a sermon preached 65 years from now?"

Wait a minute! With advances in medicine, I might well be here 65 years from now."

Future shock!



NORTH CAROLINA

# Churchman

FEBRUARY 1975

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SPEAKERS GET RAPT ATTENTION OF DELEGATES

## Bishop Calls For 'Sharing' Life Style:

# Challenge 'To Care' Is Theme Of Convention At Winston-Salem

BY MARGARET S. KNIGHT  
Churchman Editorial Board

A note of challenge — a challenge to care — set the theme for the 159th Diocesan Convention. Hosted by the Episcopal parishes of Winston-Salem, the convention met on the first weekend in February at that city's convention center.

Challenge came first in Bishop Fraser's address, "to a life style that will save others by sharing;" and to the Church to "abandon its consuming concern with its housekeeping and to assist the nation with its crises of food, energy and unemployment." There were other challenges:

"To take seriously the words of the Gospel, 'By their fruits ye



BISHOP FRASER  
... Delivers Opening Address

shall know them.' If the fruit is loving and caring, then ye shall know."

"That we who are baptized in the name of Christ Jesus must

learn to stand against the tide of oppression and hatred and neglect and to demonstrate the gentle presence of love so that we can in some measure profess to be the Body of Christ," the Bishop declared.

Chancellor John Caldwell of N. C. State University, speaking at the convention banquet, challenged the delegates to face the hard facts of the world food shortage. He painted a stark picture of imminent disaster and tragedy unless some drastic action is taken to control the accelerating population. The two convention meals, the evening banquet and the midday luncheons, were meatless reminders of the food

(Continued on page 5)

Editor's Note: In keeping with its continuing efforts to produce the kind of publication which will be of the greatest possible use to the Diocese of North Carolina, The Editorial Board is doing two new things with this issue: First, inaugurating a new feature, "Church News Capsules," on Page 7; and second, publishing the February issue on a one-time trial basis in tabloid form rather than in the usual magazine format. Readers are invited to use the form below in voicing their reactions.

Tear Off Here

The Editorial Board

N. C. Churchman

P. O. Box 18445

Raleigh, N. C. 27609

As a member of the Episcopal Church in the Diocese of North Carolina I would like to express my opinion on the two "new looks" in the February issue of our diocesan publication. As for the experimental use of a tabloid format on a one-issue basis . . .

( ) I favor the new tabloid format; ( ) I prefer the magazine format.

As for the new "Church News Capsules" feature on Page 7 . . .

( ) I favor a national news feature; ( ) I am not that interested.

Comment:

## Convention Highlight:

# Here's Full Text Of The Bishop's Address

Editor's Note: Following is the address by The Rt. Rev. Thomas A. Fraser, bishop of the Diocese of N. C., at the recent Annual Convention, Benton Center, Winston-Salem.

In the name of God. Amen.

One of the last questions asked at the close of our 1974 Convention was, "Where can we get some gas? I doubt that any one delegate anticipated the changes that would take place before this Convention. When we looked for gas last January we were not aware of the extent of the energy crisis or its influence on the economy, employment, or the production of food. Neither were we aware that within the year our government would fall and a new government would take over. The true significance of this event will only be revealed in the years to come. The fact that it took place within the system is to the credit of the people and the nation. There were no crowds or troops in the streets and no bullets fired. The democratic process worked. There was no coup, no riot, and no buildings boarded up. It took place within the system. The nation sadly watched one President leave the White House and rejoiced as another was sworn into office. We are living in challenging times and there is good evidence that we are equal to the challenge.

There is one challenge that may be with us longer than the life of any one person present today in this Convention Center. That is the challenge to provide food for the rapidly expanding population of the world.

This subject was first brought to my attention by the preacher at my consecration in 1960. Dr. Mollegen spoke about food, population growth, energy and war as though he was looking into a crystal ball. He foretold how the population of Mexico would double in the next ten years, how food and energy shortages would challenge men and nations. He spoke of the dangers of war. It sounded like a novel about the future and it was hard to believe.

As the years rolled by we began to learn how inflation was forcing people on relief and pensions to find their meat supplements in canned pet food. Commentators were saying that we would be able to see people die of starvation on color T.V. International agency

(Continued on page 2)

## Caldwell Relates Stark Facts:

# Human Disaster Looms Large On Food Front Of The World

Editor's Note: Here is the January 31, 1975 address by Dr. John T. Caldwell, chancellor of North Carolina State University during the Diocesan convention at the Benton Center in Winston-Salem.

"Lord, bless this food to the use of our bodies and us to Thy service, and make us ever mindful of the needs of others. In Christ's name. Amen."

There is no telling how many times daily this prayer is said in the homes of America and at the Rotary and Kiwanis Clubs. Do we mean it? Or is it ritual?



JOHN CALDWELL  
... Dinner Speaker

May I presume that we in this room partake fairly well of the affluence of our enormously productive economy and notably our agriculture. By any generalized world standard, we are among the affluent. I assume also that this audience reads and views television, and therefore that we are made "mindful of the needs of others." I make one more assumption: that mindful as we may be of the needs of others, even when those needs are as dire as in the present and in the predictable future, we don't exactly know what to do about it. And we don't have anybody pointing us, leading us into practical paths.

Hunger in the world is a stark fact and the prospects for relief-

ing it are fraught with apparent limitations. The reason I say "apparent" is that the facts as we know them, physical limitations on productivity as we now comprehend them and human behavior being as perverse as it often is, it looks like we are headed for human disaster on the world food front. In order to be hopeful that we can avoid catastrophe, we will have to draw upon resources of faith and commitment that go far beyond the apparent state of awareness and commitment that now characterizes world thought.

At the risk of hammering on some facts many of you have already heard and absorbed in your intelligent living, I must nevertheless restate some basics that confront you and me about population and hunger on this planet.

The first facts are demographic. We are talking about people and their basic need for survival. So we are talking first about numbers of mouths and stomachs—and lives. What are the facts?

By 1850 the first billion people were alive at one time in the world. By 1930, 80 years later, we had become 2 billion bodies. By 1975, only 45 years later, we had passed 4 billion. By the year

(Continued on page 2)



RT. REV. THOMAS A. FRASER  
D.D.  
Bishop

RT. REV. W. M. SULTRIE MOORE  
Suffragan Bishop

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#### Editorial Board

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## Human Disaster

(Continued from page 1)

2000, only 25 years away, the  
world's population will reach 6½  
to 7 billion. This is not a careless  
projection of what might be. It is  
what will be. The demographic  
calculations are clear. There are  
enough people now living who  
are in or will move into the child  
bearing ages and who will have  
children to make this estimate  
realistic.

We need to nail this down as  
a first fact on the "demand" or  
"need" side of the ledger. Noth-  
ing in recent years or in the pres-  
ent efforts of nations with regard  
to family planning encourages us  
to believe that in this next 25  
years a lower figure than 6½ bil-  
lion can be anticipated.

It is a sad commentary on lead-  
ership and communications that  
so few people comprehend that a  
population growth rate of 2 per-  
cent annually produces a dou-  
bling of the population in 35  
years. In the year 1972 alone,  
world population increased by 71  
million. At the World Population  
Conference in Bucharest last  
August the headlined rhetoric  
was politically motivated and de-  
liberately critical of the developed  
world. But during the ten-day pe-  
riod when one of the Conference  
working groups was trying to  
soften references to population  
growth, world population in-  
creased almost two million!

It is necessary, however, to  
describe another dimension to the  
demand side of the ledger. Af-  
fluency leads to much greater  
food consumption. Take these  
paragraphs from Lester Brown's  
book *Bread Alone*:

*In the developing countries of  
Asia, Africa, and Latin America,  
the per capita availability of grain  
is only about 400 pounds per  
year, or about a pound per day.  
When only this much grain is  
available, nearly all of it must be  
consumed directly to meet min-  
imal energy needs. In North  
America, by contrast, the average  
person consumes nearly one ton  
of grain per year. . . . Of this,  
about 200 pounds is consumed  
directly in the form of bread, pas-  
tries, and breakfast cereals. Most  
of the remainder is consumed in-  
directly, in the form of meat,  
milk, and eggs. Also included in  
indirect per capita consumption is  
35 pounds of grain in the form  
of domestically produced alco-  
holic beverages, principally beer  
and bourbon.*

Thus the average North  
American requires roughly five  
times the agricultural resources  
needed by an Indian, a Colom-  
bian, or a Nigerian.

So Lester Brown summarizes  
the demand picture in these  
words:

*If, for purposes of discussion,  
we accept the U.N. Medium pro-  
jection of a population of 6.5 bil-  
lion by the end of the century,  
and if we assume an average glo-  
bal food-consumption level ap-  
proximating that currently pre-  
vailing in Western Europe  
(nearly a half ton of grain per  
person each year), we can project  
a need for almost 3 billion tons of  
grain annually, or roughly 2.5  
times current output, by the year  
2000. World population growth  
alone—with no increase in per  
capita food intake—would re-  
quire an increase of nearly one  
billion tons of grain per year, or  
roughly four times the current  
production of North America.*

Before leaving the statistics  
which describe the demand side  
of the supply-demand ledger in  
average per capita requirements,



ST. MARK'S, RALEIGH, BECOMES PARISH

let us state one caution. You  
have all heard, I am sure, the ob-  
servation on the use of the term  
"average," to wit, the man  
drowned trying to cross a river  
whose average depth was only  
five feet. The economic systems  
which characterize most of the  
world do not operate to guarantee  
an average availability of food to  
every person in the economy. We  
even have hunger and malnutri-  
tion in our great and affluent  
North America whose average  
consumption of food is the high-  
est in the world. Hunger which  
characterizes a fourth of the hu-  
man race is, to be sure, concen-  
trated in the poor or developing  
countries. In each of these coun-  
tries a handful may eat well. Most  
eat poorly or worse or starve.

Now let's discuss the supply  
side of the ledger. What are the  
facts?

Total food production has in-  
creased greatly in the less de-  
veloped countries in recent dec-

ades. These recorded increases  
have frequently given rise to the  
misunderstanding that the world  
can continue to accommodate  
population growth without dan-  
ger. Two factors make this as-  
sumption catastrophically er-  
roneous. One has already been  
mentioned, that is, the failure to  
understand the population explo-  
sion which will produce new bil-  
lions of people in a very short  
space of time. The other factor is  
the failure to understand the limi-  
tations on further expansion in  
world food production.

In the less developed countries  
where the population explosion is  
most dramatic, the increase in  
total food production has trans-  
lated into no increase in per  
capita food production. The low  
percapita availability and con-  
sumption of food in these coun-  
tries is therefore unrelieved.

Let us talk about the total  
world production picture. In the  
mid-1930's Western Europe was

## Full Text Of Bishop's Address

(Continued from page 1)

cies forecast that half of the world's population would be living in  
perpetual hunger by 1974, and in 1975 the famine would start to  
grow in geometric progressions.

Early last spring, I began to search for hard evidence and found  
it in articles by Jack Anderson, in *Newsweek*, *Time*, Lester Brown,  
Norman Borlaug, Television documentaries, the United Nations and  
in Honduras, Guatemala and Mexico. I presented this subject to the  
House of Bishops meeting in Mexico and the response has been ten-  
tendous. One diocese has already contributed 10 percent of a ten  
million dollar legacy to help relieve hunger, and the Executive Coun-  
cil is conducting a study and training program on food and hunger  
in conjunction with the National Council of Churches.

### 'LIFESTYLE' BEHIND THE PROBLEMS

But what can a single person do with this overpowering problem?  
It has many facets—food, forests, fish, and petroleum. There are prob-  
lems of feeding and oil production. But behind all of these problems  
is life style, and life style is our business. Fasting, prayer, and shar-  
ing with those in need are at the heart of our life style. Each of us  
can help by doing our thing as churchmen. One concrete result  
would be that we would avoid waste—waste of food at parish sup-  
pers and at home, waste of energy in heating and lighting empty  
churches and parish houses, avoid the use of fertilizer on church and  
rectory lawns, just for starters. In a world where we are among the  
20 per cent who use 80 per cent of all resources, we can witness  
to a life style that will save others by sharing. My fervent prayer is  
that we will act constructively before man's selfishness causes him to  
try to solve this problem foolishly by going to war.

Tonight Dr. John Caldwell will speak to this world problem and  
challenge from a much broader and more informed and factual point  
of view.

There is a gift for each clerical delegate to this Convention at  
the registration booth. It is a book, entitled "Something Beautiful  
for God" and is related to this and other subjects. My only request  
is that you read it, pass it on to your lay delegates, and put it in  
your parish library. This book about Mother Teresa by the well-  
known English journalist Malcolm Muggeridge brings to us the in-  
spiration and motivation that I feel the world needs for the challenges  
before us. The Church should be providing this inspiration and this  
motivation everywhere. I commend it to you.

Now for some immediate concerns I need to share with you:  
First, *CAHD—Community Action and Human Development*.

This is the National Church's grant program which replaced GCSP,  
the General Convention Special Program. As most of you know,  
the Diocesan House has stayed constantly in close communication with  
all clergy and senior wardens throughout the past three years keeping  
them informed of grant requests and how they have been handled.  
The diocese has developed its own procedures for grant applications  
which involves the participation of a local committee composed of all  
the clergy and senior wardens in the area from which an application  
is received. The local committee makes a study of the application,  
the field appraisal, the agency and reports to the Standing Committee  
which, in turn, advises the Bishop.

### GRANT STUDY SEEN AS TIME WASTE

We felt that we had reached a point in handling grants where our  
procedures were clear to everyone involved both on the diocesan and  
on the Executive Council level. With the change of the national  
program we have found that we have lost ground on the National  
Church level and, as you know from your correspondence, I, along  
with the president of the Standing Committee, am trying to clarify  
this situation both with the new Presiding Bishop and with the leader-  
ship of Community Action and Human Development.

In this process it has become clear to me that a lot of our effort  
in studying grant applications is a waste of time. I cannot estimate  
the man-hours, the patience, the expense that is involved in sending

(Continued on page 4)

**Dates April 29-30:**

## Churchwomen Announce Annual Meeting Plans



MRS. FLANNAGAN  
... ECW Speaker

Mrs. Rose Flannagan of Hen-  
derson, president of the Episco-  
pal Churchwomen, made the fol-  
lowing report at the Winston-  
Salem convention:

"I requested this brief time on  
the agenda, not to give a report,  
but to make an announcement of  
a coming event on the Church-  
women's calendar, that we hope  
will have a far reaching effect.  
I could not resist the opportunity  
to reach a captive audience,  
knowing how poor communica-  
tion often is through the written  
word. So many printed letters and  
publications go immediately to  
"file 13" or are lost in stacks on  
our desks.

"In accordance with the his-  
toric tradition of the Church-  
women, we are again reaching out  
into somewhat uncharted waters.

(At least in this Diocese). The  
Episcopal Churchwomen's An-  
nual Meeting, at Christ Church,  
Charlotte on April 29-30 will  
simplify its business as much as  
possible in order to feature a  
"Presentation on Renewal and  
the Charismatic Movement." Un-  
der the leadership of the Rt. Rev.  
William G. Weinbauer, bishop  
coadjutor of the Diocese of West-  
ern North Carolina, we will look  
at the subject on an intellectual,  
biblical, and theological basis,"  
Mrs. Flannagan said.

"Renewal is a contemporary  
theme. Many of our parishes have  
held "Faith Alive" weekends and  
I understand that North Carolina  
had one of the largest delegations  
attending the National Confer-  
ence on Renewal in Atlanta in  
October. However, the coming  
event for the Churchwomen will  
be the first time it has been pre-  
sented on diocesan level.

"The Churchwomen's Annual  
Meeting is not a closed meeting.  
We do have delegates coming  
from each parish and mission, but  
we always invite the clergy and  
others are welcome as visitors.  
We hope many of you will come.

"I wanted to speak to you of  
our plans for the very simple rea-  
son that Renewal can not take  
place at the diocesan level. It can  
only take place on the parish  
level. We hope to plant a seed in  
Charlotte — the nurture of that  
seed and its final harvest will be  
in your hands," Mrs. Flannagan  
concluded.



# Bishop Urges Action On Hunger

the only region in the world a net importer of food. Let me say that again: In the mid 1930's Western Europe was the only region of the world recorded as a net importer of food. But by 1973 only North America (the United States and Canada), plus to a small extent Australia and New Zealand, was a regional exporter of food. In 1973, a good check date, North America exported 88 million metric tons of food. This means that all the rest of the world were and are net importers.

There are two obvious ways to increase the total production of food. One is to increase the cultivated acreage; the other is to increase the output of the acreage. (I am leaving out of this analysis the suggestion of new ocean frontiers as a food source, but will say in passing that the prospects of turning to the oceans is being seriously discounted by present declines in world fish catches due to overfishing and pollution.)

"Sub-Saharan Africa and the Amazon Basin of Brazil are the only regions with sizable portions of well-watered, potentially arable land, and there is little doubt that cropland will expand there." (Lester Brown's *By Bread Alone*.) But expansion of cropland in these tropical areas is often not feasible for a combination of technological and economic reasons.

I have just returned from Iran. When the persent dams under construction are completed (which will make several millions of acres of dry land newly cultivable), the limit of water availability will have been reached. Apparently the Soviet Union is studying how to reverse the flow of some rivers or tributaries to bring water to some of their desert areas. And when this is done the limits will have been reached. In the total picture these recent and projected expansions are relatively small—a drop in the bucket. Already the population growth in the South-Sahara that led to overgrazing has brought the desert into a threatening relationship to an additional one hundred million people. Pressure on land in parts of India has led to deforestation with consequent flooding and the silting up of irrigation systems. These illustrations emphasize the point that there is no substantial acreage of new land available outside parts of Africa and parts of the Amazon Basin, and even these pose great difficulty and expense.

So what about increasing production per acre? Well, what are the prospects? What about miracle wheat and miracle rice? What about the green revolution? Well, what about it? Here are some facts.

The much advertised green revolution in Asia and in other parts of the world rested upon new wheat, rice, and corn varieties. But the Mexican variety of miracle wheat (Sonora 64) without fertilizer does not equal the yield of traditional varieties. Miracle wheat produces miracle results only with substantial inputs of fertilizer, nitrogen being the predominant element. The same is true of miracle rice (IR-8). In 1946 the average yield of corn in the United States was 34 bushels per acre. In 1972 it was 81 bushels per acre. Essentially all of that increase is represented in the application of plant food, again predominantly nitrogen. Nitrogen rests primarily on the availability of fossil fuel, mainly natural gas. Even the extraction of nitrogen from the air requires



WOMEN WELL REPRESENTED AMONG DELEGATES

enormous applications of electrical energy. We are talking about grains which are the principal items in world commerce with corn a poor third and soybeans moving up, and which are either consumed directly or consumed through animal products. In the United States and Canada and a few other developed spots, the yields per acre have already reached the point that further yields can be achieved only at uneconomic applications of energy. The point to be made is that increased production per acre must take place in the underdeveloped countries, that this increase will depend absolutely



J. J. SUMMERELL  
... Presents Budget

upon the economic availability of fossil fuels and energy. When we say "economic availability" we are positing fertilizer production facilities, energy to operate them, and natural gas and oil at an acceptable price. We are also assuming other technological inputs and management practices.

In 1971 per capita energy consumption in the 15 most populous nations showed the United States at 11,244 kilograms and the next two at 5,507 and 5,203. India was 186 and Nigeria 59. U. S. consumption was 191 times that of Nigeria! Is it not, therefore, relevant to say that there is a relationship between the amount of gas consumed in the operation of a two-ton automobile utilized by an American housewife driving to the grocery store and the availability of food for survival in Bangladesh? This apparently remote relationship will become a more critical and obvious reality from year to year to year from now on.

Since the green revolution was launched, it has suffered crippling blows in the quadrupling of energy costs. Even without this disastrous development, the most the green revolution could have accomplished in brightening up the long-range picture would have been to buy some time—say 15 years—during which hopefully the exploding population countries might have brought this demand factor under some sort of control or prospective control.

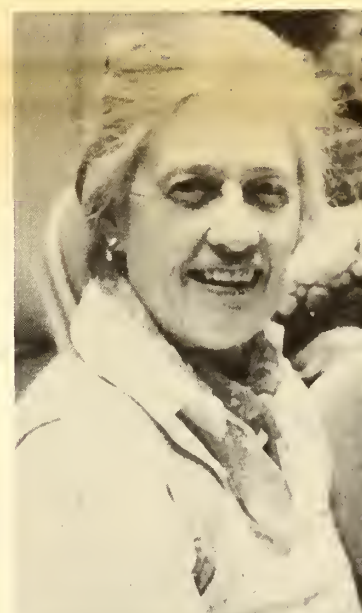
The United States has the most productive agriculture in the world. It is based upon good land in a temperate zone, an abundance of water, a sophisticated technology, a system of capital accumulation and credit, and the individual enterprise system. None of these factors can be separated out and leave the performance unaffected. Those of us whose universities have functioned in A.I.D. programs of technical assistance in all parts of the world have learned a lot that many of our citizens take for granted. How, for example, does one get a farmer to produce more than he needs for his family if there is no market for the excess and no reward to him for producing it? How does one's rhetoric in teaching a farmer to use fertilizer get him to use it if he has no capital or credit with which to buy it or if the price is too high? Such are the intangible factors in social systems without which technology may not be used. The point here is that increasing productivity in an LDC country is a complex process that involves more than simple technology transfer. We can be grateful so much has been achieved. We must be realistic in assessing how much of the increase can be sustained under the present energy-price situation.

In my attempt to bring the issue of world hunger problem into manageable focus, I have deliberately avoided many refinements, such as the pertinent question of nutrition or the fuller ramifications of ecological deterioration from population growth. I must, however, at least make reference to the political framework within which solutions are sought.

The United States and Canada, the world's real breadbaskets, are constitutional, free-enterprise societies. We have no authoritarian big-daddy. President Ford, Secretary Kissinger, and Secretary Butz do not produce or own a single kernel of wheat. They cannot force a single farmer to plant a single acre. What is planted and

harvested and stored or sold and to whom is on the decision of millions of individual farm enterprises. The decisions are made on the basis of a market and pricing system. Furthermore, any rhetorical commitment of food to the world by a Secretary of State at Rome, presumably on behalf of the 208,000,000 Americans, cannot realistically ignore the effect on the price of food to the American housewife, including the poor, and the consequent political implications. Mr. Butz knows this, whether the Secretary of State does or not.

The political dilemmas are endless. Present and further in-



MRS. HOLT  
... To Standing Committee

creases we can make in North America food production depends upon availability of oil and gas. To sustain the present supply we incur deficits in foreign exchange. Are we willing to enlarge this deficit to produce grain we either give away to emergency areas or sell on concessionary terms to Russia or China or other developing countries?

We are a world of so-called sovereign states. No government or the United Nations can dictate to any country what it must do in family planning. We can exhort and give help—but not dictate. And in India or Bangladesh or Mexico the decision on size of family becomes that of a pair of parents. The disappointing success of family planning in India, where millions of rupees and much outside aid has been spent, results from the abnormal commitment of parents to continuing the one family with no concern for the society. (China, Russia

RALEIGH — Bishop Thomas A. Fraser has urged churches in the Diocese of North Carolina to respond positively to the world hunger problem. A resolution dealing with this subject was defeated in the final minutes of the convention because of an unpopular amendment.

A pastoral letter to clergy and senior wardens has been written as follows:

"In the final hour of the Diocesan Convention the enclosed resolution on world hunger was reported out of the Committee on Resolutions to the Convention floor where it was defeated," the February 5 letter from the Bishop began.

"The news reports of the Convention said, 'Episcopalians Reject Aid to the Hungry.' I do not believe this represented the mind of the Convention, because a quick survey of some clergy and delegates shows that they were prepared to vote for the resolution until it was amended. Accordingly, I believe that if we had not been pressed for time and the resolution had been voted on in its original wording, it would have received an affirmative vote. Hard evidence to support this conviction is the reaction of the rector and vestry of St. Timothy's Church, Winston-Salem, who have adopted the original resolution but on a parish level. Furthermore, the clergy of all other Episcopal congregations in Winston-Salem have stated that they would recommend to their vestries or mission committees that they take like action," the pastoral letter continued.

"Enclosed is the excerpt on world hunger from my Convention address. The paper which John Caldwell gave at the Convention banquet will be reported on in THE NORTH CAROLINA CHURCHMAN.

"I am asking you and your congregation to consider the adoption of the original resolution locally and to design a program which will give you an opportunity to share in one of the greatest challenges facing mankind. Every member of the Diocesan staff stands ready to assist you," Bishop Fraser's letter concluded.

and now Bulgaria—all socialist and authoritarian—have been notably successful in bringing their population growth under control.)

Eighty-eight million tons of grain from North America raises by 200 the per capita caloric intake of diets in the LDC's. This plus their own efforts have managed to provide a caloric intake equal to that of France in 1900. Every country in the world now has an average life expectancy equal to that of the industrialized nations at the turn of the century. At least we can be glad we in this country have had a part in bringing about this modest condition.

But we in this room are looking at immediate tragedy abroad, at a short-run opportunity for the LDC's to get their population under control, at a short-run and long-run challenge to bring energy supply and distribution in balance with human need, and at the

(Continued on page 6)



## Full Text Of Bishop's Address

(Continued from page 2)

information to each rector and senior warden. It is not uncommon for the entire staff to stay long after closing hours in order to get the information to you before something breaks in the press or someone, a vestryman or a clergyman, feels that he hasn't been completely included and apprised of what is taking place, or that the National Church should feel that we have communicated with our people and have not given them a fair opportunity.

The questions that I would like to put to this Convention are, do you agree with me that we are wasting time? Are you willing to continue and support this expensive communication system with the clergy and senior wardens? Do you want us to continue to follow the diocesan guidelines for handling grant applications within this diocese?

My honest opinion is that as long as a negative vote by the Bishop of a diocese can be overridden by the Executive Council, and I understand why the Executive Council wants that, it is hardly worth the time and the effort to go through this process of demanding that the National Church give us, as General Convention has said, a copy of the application and field appraisal in writing, to involve all of the clergy of a city and their senior wardens in studying a grant application, the time and effort of the Standing Committee, to say nothing of the time of the diocesan staff and Bishop, if it can all be overruled. It seems that the little satisfaction gained is hardly worth it. The reverse is true when we do go through all of this procedure and approve a grant and it is not funded. If we approve an application, as we did for the North Carolina Federation of Child Development Centers for a \$6,000 emergency and a \$40,000 regular grant, and it receives only the emergency grant, the agency could have received the \$6,000 on an emergency basis and not have involved us at all.

To put the question very simply, would it not be worth our time and effort to permit the National Church to make its own decisions about these applications and take the full responsibility for funding them or not funding them? I feel it is my responsibility to raise this question with the delegates to this Convention.

### ORDINATION OF WOMEN EVALUATED

A second concern is *Church Renewal*. Last October there was a conference at St. Philip's Cathedral in Atlanta on Church Renewal. It was attended by one of the largest delegations of lay people to go from this diocese to a national meeting. I was unable to attend the conference as I was on my way to the House of Bishops meeting in Mexico City; but everything that I have read in church publications and have heard from people who attended the conference, regardless of their particular point of view, has been nothing less than exciting.

Many of these people both clergy and lay have asked that they be given an opportunity to pursue and continue this experience. Therefore, I have appointed a Committee on Church Renewal and I am asking them to explore and study this experience and to make recommendations to the Diocesan Council as soon as they feel that they are prepared to do so.

I do not know the exact definition given to Church Renewal by the conference or what the delegates to the conference understood by the term. My concept would be that it is not an individual excursion into the field of personal improvement, but that it is an effort to develop a style of life whereby the mind of Christ Jesus might dwell in each one of us.

Thirdly, the *Ordination of Women*. I am not an advocate of either side of this question. As the record shows, I have consistently voted that I can find neither a theological nor biblical reason against the ordination of women. The only reason that I have determined against the ordination of women thus far is Church tradition and the weight of that tradition in decision-making.

On the other hand, I do have some rather firm convictions about the matter, and they are, that this is not a matter of equal rights or equal job employment; nor does it come, as some of the proponents insist, in the same category as Black Liberation, Gay Liberation and Women's Liberation. The priesthood is a vocation. It is not a profession. A person responds to a call to serve a community of faith in faith, and the people of that community must feel that the person has a call before the person can serve. Priesthood is not just a license to celebrate the Holy Communion service; nor should it be used as a credential for becoming an educator or a counselor. Priesthood is something specific in a community of faith. And it is unfortunate if we attach the ordination of women to a great many things other than what priesthood is. Nor, in my opinion, does the acceptance of the ordination of women to the priesthood commit one to the desexing of the liturgy or the Bible, as some have proposed.

Therefore, I have asked the Commission on Ministry to assist me in fulfilling the agreement that all members of the House of Bishops made at its meeting in Mexico, and that is, to have a study of this subject in each diocese. It seems to me that the Commission on Ministry is the responsible agency of this diocese to conduct this study and I would like to charge them to have a balanced presentation of the subject both pro and con and to make every effort to insure to those who come that it will be a study and not a political caucus. There is a great difference. One of the difficulties with the Church's handling of this problem thus far is that, in my opinion, it has failed to study sufficiently before it talked and that it has failed to pray sufficiently before it acted.

### BICENTENNIAL PARTICIPATION URGED

This kind of a study would involve a definition of priesthood, and then, what is the relationship of male and female to priesthood as we understand it? And since the subject is already on the agenda of the Church, I have also asked the Commission on Ministry to study

(Continued on page 6)



CENTER IDEAL FOR CONVENTION SESSIONS

### Suffragan Bishop Moore Reports:

## There's 'Good News' On Missions

**Editor's Note: Following is the address of the Rt. Rev. W. Moultrie Moore, Jr., Suffragan Bishop of the Diocese of North Carolina, to the recent Annual Convention at Benton Center, Winston-Salem.**

Gabriel Heater, a radio commentator of yesteryears used to begin his newscast with these words, "There is Good News tonight."

As your Suffragan Bishop, I am happy to tell you I have some Good News about our missions and college work.

St. Mark's Mission, Raleigh, will be received as a parish at this Convention. During the past seven years, I have had the privilege of watching this church grow in numbers and in vitality. This is a congregation where people are committed to fulfilling the mission of the Church. Their purpose IS TO HELP EACH OTHER EXPERIENCE AND WORSHIP GOD, OPENLY SHARE THE GOOD NEWS OF JESUS CHRIST, AND RESPOND IN LOVE TO THE NEEDS OF THEIR NEIGHBORS. These are not just some pretty words that someone in the congregation thought up. This purpose statement was hammered out after much study and soul searching in answer to the question, "Why are we in business?"

Everything St. Mark's does is tested by this statement, and it has kept this congregation on target so that time, effort and money are not wasted on a variety of things that have nothing to do with the Gospel of our Lord and Savior Jesus Christ. I thank God for every remembrance of this congregation of loving and faithful people, and I rejoice that now they have become a parish.

Parish status is not, however, a goal which we expect all of our missions to achieve. We do expect that they will take seriously the task of mission. St. Mark's has stated that task very well in their purpose statement. Max Warren has expressed it this way, "The task of mission is to proclaim to every man in the depths of his being that Jesus is Lord." To do mission, is to proclaim joyfully the Lordship of Christ so that men will accept Him as Lord and Savior and commit themselves to Him. We do not have to bring men to Christ. He is already in their midst, but they are not aware of Him.

The mission of the early Church was essentially one of proclamation. They had experienced the love of God in Jesus Christ, and they wanted to share it with the world. The message was a simple one. We know Jesus

Christ. We love Him. He loves us. He has brought us from death to life, and we want to share this Good News with you.

To engage in mission, we do not have to be a parish. We do not have to have a full-time resident priest. All we need to be is a member of the Body of Christ, the Church. Mission is the function of the whole Church, and it is that mission by which and for which we exist. Emil Bruner expressed it this way, "The Church

lists and others to be pastors and teachers. He did this to prepare all God's people for the work of Christian service, to build up the Body of Christ."

Sometimes we need to be reminded of how the New Testament Church functioned. Roland Allen in his book, *Missionary Methods, Paul's or Ours*, describes it well:

"The Churches were not supported and maintained by the Church in Jerusalem. They did not depend on someone to do ministry for them. They did it themselves. Paul ordained elders and appointed other leadership as necessary to administer the Church's discipline and teach the Church's doctrine, and likewise to manage its own fiscal affairs. Paul allowed the basic Gospel of Jesus Christ to take root in local soil and to produce a hardy native bloom, not an exotic plant needing the constant attention of an outside expert and the nourishment of expensive fertilizer. Above all, the new congregations did not expect Paul or other outsiders to evangelize the surrounding populace. They assumed, as did Paul, that they should be self-propagating, and they were preaching the Gospel and establishing new congregations in the larger area."

The Good News in the Diocese of North Carolina is that we are beginning to discover that Paul's method is sound. More of our churches are beginning to function on the New Testament principle.

Let me mention three of these: St. John's, Henderson; Church of the Messiah, Mayodan; and St. Paul's, Cary. Two of these churches, St. John's and Messiah, are served by non-stipendiary priests. These are clergy who earn their living outside the Church. Since this type of clergyman has a full-time secular job where he does ministry everyday, the church members do not expect him to minister for them. They must do the work of witnessing in the community, inviting people to church, teaching in the church school, printing the bulletin and all those other jobs which many small churches look to the priest to do. Have St. John's and Messiah suffered because they do not have a full-time priest? No, just the opposite is true. Here lay ministry and lay responsibility is taken seriously, and the churches are growing in strength and vitality. The Body of Christ is being built up in Henderson and Mayodan.

St. Paul's Church, Cary, which has been subsidized by the Diocese for many years has reached the point where it is now self-supporting. Under the able lead-

### ECW Workshops

The theme for the upcoming Spring Workshop sessions of the Episcopal Churchwomen is to be "Human Needs and God's Answers," Mrs. Eric C. Flannagan of Henderson, ECW president, has announced.

The sites, dates and meditation leaders are as follows:

**Northwest Convocation** — St. Andrew's Church at Greensboro on Tuesday, March 11, with the Rev. Roland Jones;

**Southwest Convocation** — All Saint's Church at Concord on Wednesday, March 12, with the Rev. Hall Partrick;

**Central, Sandhills Convocations** — St. Phillip's Church at Durham, on Tuesday, March 18, with the Rev. Lawrence K. Brown; and,

**Northeast Convocation** — Church of the Advent at Enfield on Wednesday, March 19, with the Rev. William S. Wells, Jr.

The schedule for workshop will be as follows:

10:15 to 10:30 a.m., registration;

10:30 to 11:00 a.m., meditation, prayers and singing;

11:00 to 11:15 a.m., coffee break;

11:15 to 12:30 p.m., workshops; and,

12:45 p.m., lunch.

exists by mission as fire exists by burning."

The Good News is that word is beginning to get around that mission is something we can all do. It is not done just by the bishop, the priest, the parish. It is done by every living member of the Body of Christ.

The truth is illustrated by a church bulletin board which read:

NAME OF CHURCH — ST. VITUS IN THE VALE

NAME OF MINISTER — THE WHOLE CONGREGATION

The Biblical text for all this is found in the fourth chapter of Ephesians:

"God gave a special gift to each of us. He appointed some to be apostles, others to be evange-



ership of the Reverend Lex Mathews, who supplied in Cary for three months, a marvelous transformation took place. With the departure of the previous Priest-in-charge, morale reached a low level. Attendance was off, contributions were down and the people were discouraged. The Mission Committee informed me that the mission was unwilling to accept further Diocesan subsidy, but they were unable to afford a priest. This was B.L.M., before Lex Mathews served there. At the end of December, the Senior Warden informed me that pledges had increased by \$10,000, attendance was up and the congregation was full of confidence and enthusiasm, and they were ready for a full-time resident priest. In a few weeks, I shall have the pleasure of conducting the service for a Celebration of a New Ministry for the Reverend William Coolidge, who will become Priest-in-charge of this mission. The Good News is that St. Paul's, Cary, is on the way to becoming one of the strong churches in the Diocese of North Carolina.

There is Good News about our college work. At a time when many other dioceses are letting their college chaplains go for lack of funds, our Diocese has five full-time chaplains. We believe that the colleges and universities in our Diocese offer one of the most fruitful and important areas for ministry, and we are determined to continue doing it with

## Meatless Recipe

For those convention delegates who neglected to pick up information on meatless meals, here is the recipe for Friday evening's banquet entree . . . or as one delegate termed it, the "Mystery Mound."

In reality an "oatmeal pattie," the recipe says mix together a cup of oatmeal, a cup of dry bread crumbs, an egg, a small onion chopped and browned in margarine, a bit of sage and salt, and three-fourths of a cup of milk.

Bake and serve with mushroom or tomato gravy.

This, then, was the main dish at the Winston-Salem convention dinner which was addressed on the subject of world hunger by Chancellor John Caldwell of N. C. State University.

the best manpower and resources available. With God's help, we in North Carolina will not fail in this ministry to which He has called us.

Our newest chaplain is the Rev. Thomas Woodward, who joined the staff at the Chapel of the Cross in Chapel Hill this fall. He is now busily engaged in ministry at the University of North Carolina. In a recent letter to me, he writes:

"More and more students are responding to the ministry here, and I am very pleased with the response from the other chaplains in developing some ecumenical programs that will have maximum impact on the lives of this campus."

President Ford in his message to the nation said that the state of the Union is bad. The Church, however, has always thrived on adversity. We are at our best during bad times. As I travel about the Diocese, I see many signs that the state of the Church is good. There is renewed interest in worship, in Bible study and in a return to the basic fundamentals of the Christian faith. People are excited about doing the Gospel



ALL CONVENTION PHOTOS BY MARGARET DARST SMITH

where they are. We have a fine group of able, devoted and dedicated clergy who are giving excellent leadership as together we seek to build up the Body of Christ in this Diocese of which we are all privileged to be a part. Saint Paul sums it up so well for us when he writes in II Corinthians:

"It is not ourselves that we preach. We preach Jesus Christ as Lord and ourselves as servants for Jesus sake. As God's servants, we try to recommend ourselves in all circumstances by our steadfast endurance: in distress, hardships, and dire straits; flogged, imprisoned, mobbed; overworked, sleepless, starving. We recom-

mend ourselves by the innocence of our behaviour, our grasp of truth, our patience and kindness; by gifts of the Holy Spirit, by sincere love, by declaring the truth, by the power of God. We wield the weapons of righteousness in right hand and left. Honour and dishonour, praise and blame, are alike our lot: we are the impostors who speak the truth, the unknown men whom all men know; dying we still live on; disciplined by suffering, we are not done to death; in our sorrows we have always cause for joy; poor ourselves, we bring wealth to many; penniless, we own the world."

And now, I would like for you to bow your heads for a moment

or two as we pray:

"O, God of unchangeable power and eternal light, look favorably upon your whole Church, that wonderful and sacred mystery; and by the tranquil operation of your providence, carry out the work of man's salvation. Let the whole world see and know that things which were cast down are being raised up and things which had grown old are being made new, and that all things are being renewed into the perfection of Him through whom all things were made, your Son our Lord Jesus Christ, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. AMEN

## Important Convention Business:

# Elections Fill Key Diocesan Jobs

WINSTON-SALEM — Here are the results of elections conducted at the recent 159th Annual Convention of the Diocese here in the Twin City:

**Diocesan Council** — The Rev. John Tol Broome, Holy Trinity; Greensboro; the Rev. B. Daniel Sapp, Christ Church, Raleigh; the Rev. Frank H. Vest, Jr., Christ Church, Charlotte; Henry C. Bernhardt, St. Luke's, Salisbury; William D. Holloman, Jr., Trinity, Scotland Neck; and Ms. Mary Ann Rice, All Saints, Hamlet.

**Standing Committee** — The Rev. William Penn Price, St. Mary's, High Point; the Rev. Keith J. Reeve, St. Mark's, Ra-

leigh; and Mrs. W. Clary Holt, Holy Comforter, Burlington.

**Deputies To General Convention** — The Rev. E. Dudley Colhoun, Jr., St. Paul's, Winston-Salem; the Ven. Robert N. Davis, Archdeacon of the Diocese, Raleigh; the Rev. William Penn Price, St. Mary's, High Point; the Rev. L. Bartine Sherman, St. Martin's, Charlotte; Don P. Blanton, Grace, Lexington; Mrs. Eric Flannagan, Holy Innocents', Henderson; Henry W. Lewis, Chapel of the Cross, Chapel Hill; and Dr. Prezell R. Robinson, St. Augustine's, Raleigh.

**Trustee Of Sewanee** — William A. Goodson, Jr., St. Paul's, Winston-Salem.

**Trustee Of The Diocese** — Joseph B. Cheshire, Jr., Good Shepherd, Raleigh.

**Board Of Penick Home** — Howard Broughton, Emmanuel Church, Southern Pines; Dr. Clement C. Clay, St. Joseph's, Durham; Mrs. Marshall Y. Cooper, Holy Innocents', Henderson; Mahlon W. DeLoatch, Jr., Calvary Church, Tarboro; Mrs. J. Wilson Cunningham, St. Paul's, Winston-Salem; Thomas C. Darst, Jr., Emmanuel Church, Southern Pines; Dr. William E. Easterling, Holy Family, Chapel Hill; Ralph Campbell, St. Ambrose, Raleigh; and, the Rev. John C. Stone, All Saints', Hamlet.

## Urged To Continue Grant Procedure:

# Bishop Draws Praise On Address

We have heard the clear call of our Bishop to do "something beautiful for God," and we have had laid upon us the concomitant task of doing something beautiful for humankind: to feed our starving brothers and sisters, to cleanse and refine the natural world in which we live, and to save and share the resources of our planet.

Bishop Fraser is asking us to become a truly "caring" Christian community so that we may stand witness to God's caring for His creation. There is a luminous quality to this Episcopal challenge laid upon the Diocese of North Carolina which can lend radiance and light to the new lifestyle he is calling us to develop: a more austere lifestyle, a more thoughtful lifestyle, a more Christ-like lifestyle, which will make life itself possible for others.

We commend the Bishop for his early recognition of the necessity for personal action in solving the problems of hunger, energy



MRS. SALINGER  
... Responds to Bishop

distribution and population. We look forward to his continuing insights and leadership, and we stand ready to respond with our initiative and programs.

The appointment of a Committee on Church Renewal is an eloquent response by the Bishop to an expressed desire on the part of

our laity for a deepening parish involvement in the search for an ambience—again, a "lifestyle," in the Bishop's terms—in which we may respond to the mind of Christ and live in conformity with His will. Renewal is a contemporary theme and much is left to be defined, but it has caught the imagination of some churchmen as an important movement. We will await the new committee's work with high expectations.

Bishop Fraser's approach to the question of the Ordination of Women, as set forth in his address, is prayerful and balanced. We join with the Bishop in his judgment of the appropriateness of the Commission on Ministry as the agency for conducting a study of this important question. Indeed, we think he has said anew things about the vocation of the priesthood and the orientation of the human being to that vocation. We ask the Diocese, inspired by his ringing injunction to the Commission on Ministry, to "study

(Continued on page 8)

## 'To Care' Theme

(Continued from page 1)

shortage (see "Meatless Recipe" on this page).

The newly established Committee on Christian Social Ministries, headed by the Rev. Lex Mathews, asked "each parish and mission to raise an amount equal to 10 per cent of their local budgets . . . to the aid of the poor and hungry locally, nationally, internationally or any combination thereof." Extensive debate on the resolution culminated in an amendment asking for a monetary gift to the Presiding Bishop's Fund for World Relief "in an amount equal to 10 per cent of the Program Fund Reserve as of January 1, 1975." The resolution failed. Plans to keep alive the appeal to the parish congregations are already under way. ("Bishop Urges Action" on Page 3.)

A spirited challenge came to the convention from a number of delegates to restore a proposed budget cut of \$42,900 in the asking of the National Church's Program fund. "The world-wide mission of the church should have top priority," they urged. The chairman of the Finance Committee, J. J. Summrell of St. Luke's, Salisbury, pointed out in his presentation of the Program Fund Budget that the cut was the National Church's share of a shortfall, with the Diocesan Program Fund sharing the cut. The Program Budget, totalling \$523,351, was passed, with the national asking unrecovered.

Partial restoration is to be made however, through approval of a Finance Committee proposal to apply the first \$9,183 of the 1975 Program Fund surplus to the National Church deficit, making it equal to the 3.4 per cent cut in the Diocesan Program fund. Further Finance Committee resolutions were approved allowing all surpluses from the 1974 Program Budget to go to the Diocesan Grant Program. A third approved resolution gave the Diocesan Council approval to choose either of several ways to allocate the 1975 income earned from the Program Reserve. The Diocesan Maintenance Budget, in the amount of \$240,419, was accepted without dissent. It reflected an approximate 12 per cent cost-of-living salary increase, and a 6 per cent overall increase over last year's budget.

Bishop Fraser asked the convention to consider relieving the Diocese of the arduous and time-consuming procedures necessary in making applications for Community Action and Human Development grants from the National Church. He pointed out that as long as a negative vote by a diocesan bishop can be overridden by the Executive Council "it is hardly worth the time and effort involved." He asked the convention to consider permitting the National Church "to make its own decisions about these applications and take the full responsibility for funding them or not funding them."

In a resolution presented by Mrs. Herman Salinger, St. Stephen's of Durham who was chairman of the Committee on the Address of the Bishop, the convention asked the Bishop to continue to adhere to current guidelines, and memorialized the Executive Council to do likewise.

On the subject of the ordination of women, the Bishop restated the position he has taken in the House of Bishops: "I am

(Continued on page 6)



## Full Text Of Bishop's Address

(Continued from page 4)

these conferences the relationship of the homophile to the priesthood; and if this sounds a bit subtle, I am talking about the relationship of the sexual orientation of the person to priesthood.

I would hope that the Commission on Ministry would be able to get underway on these subjects in the very near future and be prepared to report to the 1976 Diocesan Convention. This does not mean that they would end their studies at that time, but I do feel that the delegates to the 1976 Diocesan Convention should have the benefit of the conferences that have taken place.

In order to clarify the record, my proposal, and my endorsement, and my urging of all the people of this diocese to become involved in these studies does not in any way indicate or commit any bishop, or a deputy, to the 1976 General Convention to any point of view. I am sure that it is common knowledge to all of us that there is a difference between the theological opinion one may hold on a matter and a resolution or canonical change which he may be asked to vote for or against. We look forward to the report of the Commission on Ministry at our next Convention.

Four—*The Bicentennial*. 1976 will mark the 200th birthday of our nation, in which birth the Episcopal Church has been greatly involved. It is no secret among the nations of the world that our forefathers saw their struggle in the new world as similar to the exodus of Israel from Egypt finding a new land and a new home.

It is my hope that each congregation will participate in local, statewide and national observances of this great event. I have, therefore, appointed a committee which I am asking to search out material, resources and to make recommendations through the Diocesan Council to each congregation of the diocese.

The place of a man's birth is not an accident any more than the creation was an accident. One's place of birth, like the act of divine creation, is providential. Therefore, we should respond to the Bicentennial of our nation not only with the pride of being who we are but with full knowledge and understanding of our responsibility to God the Creator and Father of all mankind.

A central thought as we approach the Bicentennial is that people and institutions of this nation are asking the Church to abandon its consuming concern with its housekeeping and to assist the nation with its crises of food, energy, and unemployment. The Church can do this by recalling, clarifying and emphasizing the religious heritage on which this country was built.

### '... BUT WORSHIP ENDS IN ACTION'

Lastly, *Christian Social Ministries*. At the last Diocesan Convention, the Diocesan Council was charged to review the future goals and effectiveness of all elements of the Diocesan Program, including Program Task Force, Racial and Urban Affairs, Higher Education, Missions and Special Ministries.

This led to some changes in our Racial and Urban Affairs program, including the change of the name, the director, and a change in direction to a broader and more inclusive program than we had attempted in the past. At the November meeting of the Diocesan Council, the Reverend Lex Mathews, who has served as a Chaplain in Chapel Hill, was approved at the recommendation of the new Committee on Christian Social Ministries to be the director of the program. Mr. Mathews assumed his work in the middle of this month. He will not be involved in a grant program as was the former Racial and Urban Affairs director. All grants made in the diocese will continue to be handled by that able and responsible Parish Grant Committee which was established by this convention several years ago. Mr. Mathews will be linking needs with resources and people with interests. He will be involved in what we call a brokerage ministry. He will be available to every congregation of the diocese as the Church tries to assume its rightful role in a day of change, uncertainty, and need. He will serve as a representative resource of this diocese as the local community and the State call upon the churches for assistance. He will try to guide congregations and the diocese in the establishment of priorities as we serve to be our brother's keeper. It is my hope that Lex Mathews and the Committee on Christian Social Ministries will keep on the right course. We do not expect them to solve all the problems. It is true that often the answer to a problem is nearby and only needs to be pointed out and we hope that the Christian Social Ministries will help us to do that.

It is so easy for us in the church to lose our way. A good compass to find out whether you are lost or not is to look at your 1974 expenditures and determine to what you gave most of your

(Continued on page 7)

## 'To Care' Convention Theme

(Continued from page 5)

not an advocate of either side of this question. As the record shows, I have consistently voted that I can find neither a theological nor biblical reason against the ordination of women. The only reason that I have determined against it thus far is Church tradition and the weight of that tradition in decision-making," the Bishop continued.

"The priesthood is a vocation. It is not a profession. A person responds to a call to serve a community of faith in faith, and the people of that community and the people must feel that the person has a call before the person can serve," he said.

"I have asked the Commission on Ministry to assist me in . . . a study of this subject."

Nominees for Delegate to the 1976 General Convention were challenged to state what stand they took on the subjects of ordination of women and Prayer Book revision. The majority of the nominees, both lay and clerical, seemed to favor moderate and responsible revision of the 1928 Prayer Book, and inclusion of a modified new version. Most of the potential delegates seemed to favor some orderly change that would remove restriction on ordination of women, with a few describing themselves as being

## See Service at Winston-Salem:

# Convention Committees Announced

Here are the various committees, which served in connection with the recent Winston-Salem convention of the Diocese:

**On the Address of the Bishop:** Mrs. Herman Salinger, chairman, the Rev. Huntington Williams, Jr., the Rev. I. Mayo Little, the Rev. William P. Price, the Rev. John L. Sharpe, Ph.D., Dr. Cecil L. Patterson, J. Emmett Sebrell and Robert W. Newsom, Jr.;

**On Reports of Trustees:** Sam Northrop, Jr., chairman, John J. Hanes, James Glenn Joyce and Grant Hurst;

**On Institutions:** The Rev. William L. Williams, chairman, the Rev. Harman L. Smith, Ph.D., the Rev. Edward S. Brightman, the Rev. Robert L. Haden, Jr., Charles Shaffer, Dr. Fred Glover, Jr., Mrs. F. H. Gregory, Jr. and Leonard Platt;

**On Resolutions:** James E. Baynard, chairman, the Rev. Frank H. Vest, Jr., the Rev. Fred C. Pace, the Rev. John C. Mott, the Rev. Uly H. Gooch, Samuel N. Clark, Jr., Dr. Charles W. Orr and Roger Gant, Jr.;

**On Miscellaneous Reports:** The Rev. William P. Barrett, chairman, Tom Evins, Robert R. Boseman, M. Ben Ellington, E. Craig Jones, Jr., Dr. Prezell R. Robinson, Henry Stokes and John J. Dunlap;

**On Elections:** The Rev. Blair Jenkins, III, chairman, the Rev. Preston B. Huntley, Jr., Noah B. Howard, Dennis Alcorn and John W. Kay;

**On Memorials and Petitions:** The Rev. John H. McLeester;

**On Resolution of Courtesy:** Mrs. L. J. Greenia;

**On Constitution and Canons:** The Rev. Carl F. Herman, chairman, the Ven. Robert N. Davis, the Rev. Huntington Williams, Jr., A. L. Purrington, Jr. and Henry W. Lewis;

**On the State of the Church:** The Rev. Robert C. Johnson,

either categorically for or against their ordination. A list of elected delegates and alternates may be found on Page 5.

Resolutions adopted by the Convention included a reaffirmation of opposition to capital punishment, a stand taken by the 1971 and 1973 conventions.

The convention adopted a resolution on "The Right to Die," declaring that "in consultation with their physician and priest, persons . . . may rightly request that no heroic or extraordinary measures be employed to defer death, and that physicians and others responsible for the care and comfort of these patients are morally obligated to be attentive and give respectful consideration to the wishes and requests of these patients." The resolution was presented by the Rev. Harmon L. Smith of Durham, who was appointed by the 1974 convention to head a committee for study of the subject.

Other resolutions, several of them having to do with pre-convention information on nominees to elective office and pre-publication of resolutions, are to be found on Page 8.

The convention accepted an invitation to meet in High Point in 1976.



ARCHDEACON, DEANS INSTALLED

chairman, the Rev. L. Bartine Sherman, the Rev. Wilson R. Carter, Mrs. Sterling A. Stoudermire and Alex M. Rankin, III;

**On Dispatch of Business:** The Rev. John R. Campbell, chairman, the Hon. James G. Exum, Jr., Chairman of Host Parish, 1976 Convention, the Bishop, the Suffragan Bishop and the Secretary;

**On the Church Pension Fund:** John B. London, chairman, The Hon. George F. Bason and H. G. Nicholson;

**On New Parishes:** The Rev. John T. Broome, chairman, the Rev. James T. Prevatt, Calhoun Pruitt, John G. Cunningham and Dr. George Williams;

**On Credentials:** The Rev. Warwick Aiken, Jr., chairman, the Rev. Roland J. Whitmire, J. H. Norman, III, Harry B. Crow and Edgar M. Lysterly;

**On Liturgy and Worship:** The Rt. Rev. W. M. Moore, Jr., chairman, the Rev. William P. Barrett, Ralph Blakely, Mrs. William J. Britton, Miss Nettie Bunn, the Rev. Philip R. Byrum, the Rev. David R. Fargo, the Rev. Uly H. Gooch, the Rev. Roland M. Jones, the Rev. Merrill C. Miller, Jr., Mrs. John E. Mueller, Wylie S. Quinn, III, the Rev. John M. Smith and the Rev.

John N. Wall, Jr., Ph.D.;

**On Christian Social Ministries:** Cheston Mottershead, chairman, the Rev. Thomas E. Bollinger, the Rev. Frank H. Vest, Jr., Mrs. Elizabeth Koontz, Leonard Cooper and Frank Abbott, Jr.;

**On St. John's, Williamsboro:** The Rev. Harrison T. Simons, chairman, Bennett H. Perry, Jr., Charles Brewer, Jr., David Evans, Miss E. Anne Wortham, J. Richard Wortham, Mrs. A. A. Zollicoffer, Jr., Henry W. Lewis, Henry P. Hall, Miss Sarah Boyd and Charles H. Jack, Jr.;

**On Armed Services:** The Rev. William P. Barrett, chairman, George L. Margeson and Collin McKinne;

**On Church Renewal:** The Rev. John C. Mott, chairman, the Rev. John R. Campbell, the Rev. John H. McLeester, the Rev. Gary A. Garnett, Mrs. Rollic Tillman, Mrs. D. J. Coleman, Jr., Roy R. Bastian, Jr. and William Farley Gilliam; and

**On the Bicentennial:** The Rev. Martin Caldwell, Jr., chairman, the Rev. B. Daniel Sapp, the Rev. John T. Broome, the Rev. E. Dudley Colhoun, the Rev. Charles I. Penick, J. Melville Broughton, Jr., Louis M. Connor, Jr., J. Emmett Sebrell and Roger Gant, Jr.

## Human Disaster Looms Large

(Continued from page 3)

long-range possibility of global disaster.

You and I surely want to do "the right thing," which has to mean what is possible, what is workable, what is effective. Surely we can individually contribute to famine relief. Surely we can support an intelligent foreign aid program of technical assistance. Surely we can cooperate in every way with collective and individual measures to conserve food and energy. Surely we can tell our Congress to labor for a responsible world order that serves the interdependent human condition. Surely we can ask our Congress and Executive for leadership that does not avoid the critical issues by blaming always the shortcomings of others. And, as Lester Brown so well says it, we must as citizens make it good politics for our elected leaders to become statesmen.

The Christian hymn speaks to me:

*Why is thy faith in God's great love so small?  
Why doth thy heart shrink back at duty's call?  
Art thou obeying this: Abide in me;  
And doth the Master's word abide in thee?*

Very few would believe or could muster the spiritual fortitude to test anew the Christly miracle of the loaves and fishes. Surely, however, we can ask the Divine Mind for wisdom, for guidance and for strength of mind and heart, and listen confidently for the answers. If man's extremity is God's opportunity, it is time we made room for infinite Mind and infinite Love to reorder the actions of his children on this finite planet.

Bless this food, O Lord, to the use of our bodies, and us to Thy loving service; and make us ever mindful of the needs of others.



# Youth Announce Weekend Programs

**Editor's Note:** Following is the report from the Diocesan Youth Committee on youth. The report was prepared for delivery by Miss Anne Hager at the recent Convention.

I've volunteered to give a report on the Diocesan Committee on Youth. This is the first year the Committee has functioned as such. Formerly there were two groups . . . the Youth Division made up of adults, and the Youth Commission, made up of young persons. This year the two have combined into a frolicking, ram-bunctious, and definitely hard-working unit made up of 10 youth and 8 adults. The youth Committee is proud to announce that we are alive and well.

If any of you have picked up one of these little yellow folders you'll understand what I mean. Nick White put in a great deal of work on this paper and it explains what we're all about. They are located in the lobby.

This fall we will again sponsor our annual Acolytes Festival at Duke. This will be a special treat since the football game will be Duke vs. State.

The Youth Committee also sponsors Youth Advisor Workshops in various areas of the Diocese. For those churches who don't have an E.Y.C. we have people who have volunteered as consultants to help get one off the ground.

Replacing our summer conference this year, we are planning three separate weekends designed to give young people opportunities to get together to share, to learn, to teach, to grow and in all of these to have fun. They are the Spring Fling on April 11-13, Autumn Action in the fall and the Frosty Festival in winter.

In working and planning events for the youth, we've had a tremendous amount of fun and fellowship. I think the youth have realized that adults are just as enjoyable as the youth their own ages. And the adults have been especially good at listening to us and recognizing us as responsible people.



Anne Hager (center), Friends

# Church News Capsules

**Editor's Note:** It has been suggested that "The Churchman" publish more national and world news. In an effort to round out its coverage of matters pertinent to the Diocese of North Carolina the Editorial Board is launching in this issue a capsule report on news developments elsewhere. Reader reactions are invited. Write to Editorial Board, "N. C. Churchman, Box 18445, Raleigh 27604."

**ST. LOUIS**—March hunger meetings in Denver and in an eastern city to be selected with representatives from every province in the Episcopal Church have been announced here. The future gatherings grew out of a recent meeting here of an ad hoc team of church leaders named by Presiding Bishop John M. Allin. The Rev. Don Griswold, coordinator of the Episcopal World Hunger Task Force, summed up the urgency of the world hunger problem with this comment: "Forty-four thousand kids are dying this morning while we are meeting. The statistics are overwhelming."

**NEW YORK** — A gratifying initial response has been reported by the Presiding Bishop's appeal for the hungry of the world. The Rt. Rev. John M. Allin recently noted that if every Episcopalian contributed "only one dollar" the result would be an immediate fund of over three million dollars to relieve world hunger. Checks may be made payable to the Presiding Bishop's Fund For World Relief, designated for "Hunger" and mailed to Episcopal Church Center, 815 Second Avenue, New York, N. Y. 10017. President Gerald Ford, an Episcopalian, was among early contributors.

**DETROIT** — The Rt. Rev. H. Coleman McGehee, Jr., bishop of the Diocese of Michigan, has recommended several steps for dealing with current world problems. The steps include the elimination of meat from family meals at least two days each week, walking and using public transportation where possible, giving five per cent of income for the work of the church and daily prayer for the poor and hungry.

**NEW YORK** — A second meeting of the Presiding Bishop's Ad Hoc Committee on Priesthood and Human Sexuality was held recently here at the Episcopal Church center. One goal of the group is the communication of resources so that the entire Episcopal Church will be well informed on the various issues involved in the Church's ministry concerns at the Minnesota General Convention in the fall of 1976. A large part of the all-day meeting was devoted to the making of a wide range of suggestions for the shaping of two books or "mosaics"—short, concise essays on the two themes, priesthood and sexuality — which the Seabury Press plans to publish in the fall of 1975.

**JOHNSON CITY, Tenn.** — The Rev. William A. Jones, Jr., 47, since 1972 rector of St. John's Episcopal Church here, has been elected eighth Bishop of the Episcopal Diocese of Missouri. He was chosen from a slate of four nominees at a special diocesan convention held at Christ Church Cathedral, St. Louis. The Diocese comprises 57 parishes and missions in the eastern half of the State of Missouri, with 88 clergymen and some 14,000 communicants.

**DALLAS** — The Standing Liturgical Commission of the Episcopal Church, working toward a July deadline for completion of the manuscript of a Draft Proposed Book of Common Prayer, met here recently.

The Commission, under the chairmanship of the Rt. Rev. Chilton Powell, bishop of Oklahoma, heard reports from several of its working committees and created a new Education and Communications Committee to promote better understanding of the revision process and of the Draft Book. The new committee will include representatives of several media and education groups within the Church as well as members of the education and communication offices of the Executive Council staff.

**NEW YORK** — Mrs. Carter C. Chinnis of the Diocese of Washington has been elected Presiding Officer of the 1976 Triennial



**THE LOOK OF HUNGER**—A young boy sleeps beside an old man at the Madrasas Refugee Camp in India, a place where hunger and homelessness know no generation gap. (Photo by Religious News Service.)

Meeting of the women of the Church to be held in Minneapolis-St. Paul. Mrs. Carl Hann of the Diocese of Indianapolis has been elected Assistant Presiding Officer. The Triennial Structure Committee, authorized by the 1973 Triennial Meeting, was charged with the election of the presiding officer and the responsibility of recommending to the Minnesota meeting an on-going structure which would provide for continuity between one Triennial Meeting and the next.

**CHICAGO** — The ordination of 11 women deacons to the Episcopal priesthood in July was the top religion news story of 1974, according to the Religion Newswriters Association. In second place was the dissension in the Lutheran Church-Missouri Synod and in third place was Watergate and the impact of the political scandal on religious leaders and institutions. The world food crisis placed fourth followed by "The Exorcist" phenomenon. Completing the top 10 stories were: The textbook controversy in West Virginia; the Lausanne congress on evangelism; expanding evangelical interest in social concerns; the persistence of the charismatic movement; and the role of church leaders with regard to "repressive" regimes in South Korea, the Philippines, Brazil, Chile and South Africa. The RNA is made up of religion writers or editors for secular newspapers, news magazines and news services.

## Full Text Of Bishop's Address

(Continued from page 6)

support, whether it was people in need, institutions in need, building and construction, stained glass windows, or an organ. You know the more building and construction you do the deeper you are in the maintenance business; and if the church gets far enough in the maintenance business, then the church ends up a museum of not too good art for the edification of the few who can enjoy it and not the love of Christ for all mankind. When we put all of our money and effort into building and construction or maintenance, it makes it hard for Christian Education programs to show how we bear witness to Christ. Someone asked me if this was a change of emphasis in my particular point of view since I have often said that worship is the center of the Christian life, and my answer to that question is, "No." Worship is the center of the Christian life, but worship ends in action. Worship provides the inspiration and motivation for doing something. The love of God is demonstrated by caring. It should be obvious to all of us that it is no longer acceptable just to talk and pass resolutions. We need to take seriously the words of the Gospel, "By their fruit ye shall know them." If the fruit is loving and caring for those who need love and cannot care for themselves, then you shall know them.

Let not any of us become self-righteous with all of this. We are all aware of the problems of the institutional church, but we must stay alert and be aware of the fact that we cannot let the structure consume all of our time and effort and money. Please read the book "Something Beautiful for God." We who are baptized in the name of Christ Jesus must learn to stand against the tide of oppression and hatred and neglect and to demonstrate the gentle presence of love so that we can in some measure profess to be the Body of Christ.

## Lenten Series

**CHARLOTTE** — Outstanding leaders of the Episcopal Church are highlighting a series of Lenten evenings being co-operatively sponsored by the Episcopal churches of the Charlotte area.

The subject, "The Church Examines its Creative Tensions" is being experienced under the general theme, "One Body—Many Members" on five consecutive Wednesday evenings at Christ Church, Charlotte, beginning February 19.

Among the "creative tensions" being addressed are social action, spirituality, racism, female vocations and some fresh assumptions for nurture within the life of the Church.



## New Clergy Of The Diocese Presented At '75 Convention

**Editor's Note: Following are the introductions of new clergy who came into the Diocese during 1974.**

The Rev. James Edward Manion transferred from the Diocese of Delaware to become assistant to the Rector of Emmanuel Church, Southern Pines.

The Rev. Preston B. Huntley, Jr., transferred from the Diocese of South Carolina to become rector of St. Paul's Church, Monroe.

The Rev. Gary A. Garnett transferred from the Diocese of Western North Carolina to become rector of All Saints' Church, Greensboro.

The Rev. John M. Smith became assistant to the Rector of Christ Church, Charlotte, and transferred to the Diocese from the Diocese of Virginia.

The Rev. John H. McLeester transferred canonical residence from the Diocese of Lexington after ordination to the priesthood, and the Church of the Advent, Enfield, where he has served as deacon-in-charge, called him as their rector.

The Rev. Robert Lee Sessum became assistant to the Rector of Christ Church, Raleigh, and transferred to the Diocese from the Diocese of Tennessee.

The Rev. David H. Wright was ordained to the diaconate and assigned to assist with Sunday services at the Church of the Holy Comforter, Burlington. He is in secular employment with Bell Telephone Laboratories in Greensboro.

The Rev. Thomas N. Rightmyer transferred from the Diocese of Maryland to become rector of the Church of the Good Shepherd, Asheboro.

The Rev. Nicholson B. White transferred from the Diocese of Connecticut to become assistant to the Rector of Christ Church, Charlotte.

The Rev. Stephen D. Harris transferred from the Diocese of Washington to become assistant to the Rector of the Church of the Good Shepherd, Raleigh.

The Rev. Roland M. Jones transferred from the Diocese of Washington to become rector of St. Francis' Church, Greensboro.

The Rev. Edward F. Glusman, Jr., transferred from the Diocese of Louisiana to become canonically resident in the Diocese of North Carolina. He continued to serve as assistant to the Rector of St. Philip's Church, Durham.

The Rev. George A. Magoon transferred from the Diocese of Virginia to become rector of St. Paul's Church, Louisburg; priest-in-charge of St. Matthias, Louisburg, and St. James', Kittrell.

The Rev. James R. Borom transferred from the Diocese of Upper South Carolina to become assistant to the Rector of St. Mary's Church, High Point.

The Rev. Peter D. MacLean transferred from the Diocese of Long Island to become priest-in-charge of the Church of the Messiah, Mayodan.

The Rev. Thomas B. Woodward became chaplain at the University of North Carolina, Chapel Hill, and transferred canonical residence from the Diocese of Rochester on January 1, 1975.

The Rev. James W. Mathieson transferred from the Diocese of Southern Virginia to become rector of St. Andrew's Church, Rocky Mount.

The Rev. F. William Lantz transferred from the Diocese of Georgia to become rector of St. Christopher's Church, Charlotte.

The Rev. G. William Poulos transferred from the Diocese of Atlanta to become assistant to the Rector of St. Paul's Church, Winston-Salem.

### Bishop's Address Praised

(Continued from page 5)

sufficiently and to pray sufficiently" before action is taken in this decision-making process. We anticipate dialogue and look forward to a report from this Commission to the next Diocesan Convention on the findings that its studies may reveal, but we agree that any such findings cannot bind the Bishop or Deputies of this Diocese to any particular legislative position on this issue at the next General Convention.

The words of the Bishop enjoining us to celebrate the 200th birthday of our nation were in good order. The history of our Church on this scarred and consecrated soil is deeply reflected in the history of our nation. We look forward to studies, projects and generous expressions of our concern for our country and the overarching problems which unite us to the peoples of the world. We applaud the appointment of a committee to guide us.

The Committee on the Address of the Bishop notes with pleasure

the dispatch with which the Diocesan Council reviewed and renewed the program of Racial and Urban Affairs and has moved to call the Rev. Lex Matthews to direct the work of the new Committee on Christian Social Ministries. The ministry of social concern is one that can touch all parishes and there is great need for a coordinator who will wisely help us weave together resources and special needs.

It is understandable to all of us that there is concern for the validity of operating procedures presently obtaining in the National Church's grant program—Community Action and Human Development. We applaud the meticulous efforts on the part of the Bishop, the Standing Committee, the rectors and senior wardens of the Diocese in following the Diocesan and National guidelines for handling grant applications. We sympathize with the Bishop's feeling that much effort is spent needlessly; we agree

## In Tribute

Following the the names of persons who at some time in the past have been delegates to the Convention of the Diocese of North Carolina and who have died since the 158th Annual Convention last year:

Burlington, Holy Comforter—John L. Stone III;

Charlotte, Christ Church—William H. Gaither and Norman A. Cocke;

Charlotte, St. Martin's—J. J. Martin, Jr.;

Cleveland, Christ Church—William Preston Barber and John Henry Dillon, Jr.;

Concord, All Saints' — John Philips Weeks;

Greensboro, St. Andrew's—Andrew Lee Foster, Jr.;

Haw River, St. Andrew's—Frank Irving Boswell and Joy Belle Morris Thomas;

Rocky Mount, Good Shepherd—Frank P. Meadows;

Salisbury, St. Luke's — Walter H. Woodson, Jr.;

Salisbury, St. Matthew's — R. Lee Shoaf;

Smithfield, St. Paul's—Warren Smith;

Tarboro, Calvary — Daniel Russell Clark;

Warrenton, Emmanuel—Lourie B. Beddoe and James Yancey Kerr.

This year's 159th Annual Convention paid tribute to these individuals.

that the procedures are time-consuming and may often appear to have little effect on the final grant decisions made at the National level.

On the other hand, we value the scrutiny that local committees, under our Diocesan procedures, have been asked to give grant applicants in their vicinities and feel that the Bishop should continue to benefit from their reports. Since the Bishop's comment on all grant applications is still required by the guidelines of General Convention, we do not believe it appropriate for the Bishop to withdraw entirely from expressing himself. We cannot abandon our responsibility. We are asking Convention to memorialize the Executive Council to the effect that this meeting goes on record supporting strict interpretation of the General Convention guidelines regarding CAHD grants.

Finally, we wish to thank Bishop Fraser for his leadership which comes to life in every thoughtful line of his fine prose. We see the threads of his own priesthood shining through the fabric of his dreams for the Church in North Carolina. "The love of God," Bishop Fraser told us, "is demonstrated by caring." All facets of the program to which he calls us for the year ahead are reflections of that caring. His enjoinder to "stand against the tide of oppression and hatred and neglect" is in itself an offering of something beautiful to God.

#### COMMITTEE ON THE BISHOP'S ADDRESS

THE REV. HUNTINGTON WILLIAMS, JR.

THE REV. I. MAYO LITTLE

THE REV. WILLIAM P. PRICE

THE REV. JOHN L. SHARPE, PH.D.

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MRS. HERMAN SALINGER, Chairman

## What Did It All Mean?

## Delegates Express Views On '75 Diocesan Convention

BY THE REV. KEITH J. REEVE  
Churchman Editorial Board

### Creation

It takes 20 pounds of grain to make one pound of beef—The facilities were perfect for a convention—Glass elevators—Smiles, handshakes and embraces—That Communion service was magnificent—We started out great guns—I don't remember such wide awake delegates before—So good to meet new people—Thrilling worship—A feeling of openness and of freedom—They wanted to be a part of the action—The elections were well-conducted with genuine efforts to familiarize voters with the candidates—Those around me considered their votes carefully—The whole tenor was amazingly cordial—The Deans and the Archdeacon lined up like medieval monks before the Novice-Master—Why meet in cramped churches when Convention Centers like this are available to us?

### Fall

Did you see the newspaper headline: "Episcopalians Reject Aid to the Hungry"?—We wasted a good six hours of everyone's time on Friday evening—Most of that banquet food was wasted—I suppose any large legislative body would be as conservative—I sensed a mild confusion, depression, fearfulness, which seemed to feed a growing nervousness as the hours progressed—Make no irrevocable commitments, burn no bridges, keep all options open—My greatest frustration was the log-jam at the end when we had to vacate by 2 p.m. without reasonable time to debate the most important issues—Too rushed—Too smooth—The EYC didn't get a voice or a chance to present their report—Voting was simply not expressive of the mind of the Convention—Scheduling was not fair to us—The agenda was badly managed—We spent over four hours on budget and canons and less than an hour on trial use, ordination of women, feeding the hungry, the death penalty and the right to die.

### Redemption

I was so impressed with the overall courtesy of the Convention—The parliamentarian, pipe in hand, whispering in Bishop Fraser's ear to extricate us from our impasses—Peter Lee's wonderful idea to circumvent rules of order to do what everyone wanted to do—The Chancellor is a considerate man, clarifying and helping us whenever we need it—We reaffirmed our opposition to the death penalty—We raised some people's consciousness about the problems of hunger—The fellowship was beautiful.

### Apocalypse

After being questioned on my stand on the "Book of Common Prayer" as a nominee for a lay deputy to General Convention, I arrived home on Saturday afternoon to discover that our young dog had gotten hold of my bedside prayerbook and completely torn it up during my absence. Needless to say I was upset as that book carried much sentimental value with it. I wonder if there is a message here?

## What Did We Do?

## Here's Resolutions Recap On Actions At Convention

ON WORLD HUNGER—Resolved that each parish and mission of the Diocese be asked to "raise an amount equal to 10 per cent of their local budgets" to be given at their discretion "to the aid of the poor and hungry locally, nationally, internationally or any combination thereof." In floor action the resolution was amended to send 10 per cent of the Diocesan Reserve Fund to the Presiding Bishop's Fund for World Relief. Resolution as amended defeated by a vote of 114 to 140. On a separate motion amendment regarding 10 per cent of the Reserve Fund was tabled by a vote of 147 to 79.

ON THE RIGHT TO DIE—Resolved that, in consultation with physicians and priests, patients (or members of the family when patients are incompetent) may "rightly request" that "no heroic or extraordinary measures be employed to defer death" and that physicians and others in responsibility are "morally obligated" to respect these requests. Resolution adopted.

ON THE DEATH PENALTY—Resolved that the resolution of the 1971 Convention in opposition to the death penalty . . . a resolution which was affirmed by the 1973 Convention . . . be reaffirmed and that copies of the 1975 affirmation be sent to each member of the General Assembly. Resolution adopted.

ON PRAYER BOOK REVISION—Resolved that the General Convention of the Episcopal Church be memorialized to retain the Book of Common Prayer (1928) "as an authorized alternative to any proposed revised Book of Common Prayer." Resolution adopted.

ON GRANT PROCEDURE—Resolved that the Executive Council of the Episcopal Church insure that its staff adhere to grant procedures adopted by the 1970 General Convention and reaffirmed by the 1973 General Convention. Resolution adopted.



NORTH CAROLINA  
**The Churchman**

JANUARY 1975

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# 159th Convention Issue





Official Publication  
Diocese of North Carolina

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**Bishop**

RT. REV. W. MOULTRIE MOORE  
**Suffragan Bishop**

BEN F. PARK  
**Editor and Chairman,  
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MRS. MARGARET DARST SMITH.

**Editorial Board**

Vol. 65 January, 1975 No. 1

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**Bishop's Letter:**

# Convention Time!

The long hours and hard work that are involved in arranging a Convention are often hidden by the warmth of the hospitality and the smoothness with which many of the events take place. However, you can be sure that the local committee has met, planned, negotiated, discussed and worked out knotty details for a long time prior to the day that the first delegate registers.

Also involved in the Convention is what takes place at the pre-Convention meetings of the Convocations. THE NORTH CAROLINA CHURCHMAN carries reports, budgets, and the deans and other officers of the Diocese provide detailed information that helps the pre-Convention Convocation handle a great deal of material for the delegates before the Convention. This makes it possible for some things to be done in a much more expeditious manner.

At this Convention I have three subjects which I would like to present to the Diocese for consideration and action, which I will do in my Convention address, and I am asking Chancellor John Caldwell of North Carolina State University to present another subject at the banquet. This subject, also, I hope will receive the careful consideration and action of the Convention.

At the time of this writing we are waiting for names of delegates so that we can begin to make assignments to committees and commissions of the Convention and Diocese. Several people have raised again with me the question of not knowing people who are nominated for various offices, such as the Standing Committee, Diocesan Council, and especially delegates to General Convention which we will elect at our meeting in January. One of the suggestions has been that we ought to have a picture of these persons so that you will be able to identify them; and, secondly, people would like to know something about them, particularly where they stand on vital issues.

I do not know how well this can be accomplished in a convention such as ours, but I do want to assure those who have raised the subject that it is being given some consideration and we will welcome any thoughts you may have on the subject.

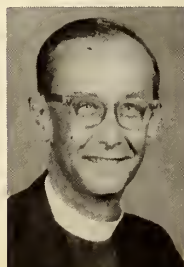
In the meantime, I hope that you have had a good Christmas Season and with a genuine expression of gratitude to the local committee I look forward to meeting all of you in Winston-Salem on January 31 and February 1.

Faithfully yours,  
THOMAS A. FRASER

## Murdoch Fund Assists Seminarians

BY THE REV.  
HUNTINGTON WILLIAMS, JR.  
Chairman, Murdoch Memorial Society

The Murdoch Memorial Society is established by Canon XVII of the



WILLIAMS



FRASER

Canons of the Diocese of North Carolina to administer a trust set up by the late Margaret Murdoch in memory of her brother, The Rev. Francis J. Murdoch.

The income from the trust is used to assist seminarians of this Diocese in financing their theological education. This assistance is in the form of a loan, usually cancelled upon ordination.

During the course of 1974 a review has been undertaken of the policies  
(Continued on page 4)





**CONVENTION LEADERS**—Here are some of the committee chairmen and other planners for the 159th Convention at Winston-Salem January 31-February 1. Standing, left to right, are The Rev. Carl Herman, Mrs. John Tolmie, Frank K. Lord, III, E. J. (Jack) Moorhead, Turner Coley, The Rev. John R. Campbell, Joseph Wilkinson and Joel A. Weston, Jr., general chairman. Seated are Mrs. Woody Clinard, Ms. Patricia Garlie, Mrs. Joseph C. Gordon, Mrs. Ed T. Mulvey, and Ms. Diane Mullican.

## Winston-Salem Convention Center Is Headquarters:

# Opens 10 A. M. Friday, January 31

**BY BEN F. PARK**

**Editor, The N. C. Churchman**

WINSTON-SALEM — The Twin City's Episcopal Churches host the 159th annual meeting of the Diocese of North Carolina at Benton Convention Center on Friday and Saturday, January 31 and February 1.

The Rt. Rev. Thomas A. Fraser, bishop of the Diocese will preside. Dr. John T. Caldwell, chancellor of N. C. State University, will speak at the Friday dinner session.

Other convention figures include the Rt. Rev. W. Moultrie Moore, suffragan bishop, and Joel Weston, Jr. of Winston-Salem, general chairman. The Rev. Carl F. Herman of Greensboro

is again serving as convention secretary. The Rev. John R. Campbell of Winston-Salem chairs the Committee On Dispatch of Business.

The host churches are St. Anne's, St. Paul's, St. Stephen's and St. Timothy's. The Benton Convention Center is located at 301 West Fifth Street directly across from the new Hyatt House which will house delegates.

Bishop Fraser will call the convention to order at 10 a.m. Friday, December 31. The registration desk will be open at 8:30 a.m. . . . and at 8:00 p.m. the night before to accommodate early arrivals. A 1:00 p.m. luncheon is scheduled on Friday with the convention dinner due to begin at 7:00 p.m.

Adjournment is anticipated by noon on Saturday.

Committee chairmen for the 159th annual session are:

Mrs. John Tolmie, St. Timothy's, food and refreshment; Frank K. Lord, St. Paul's, finance; E.J. (Jack) Moorehead, St. Paul's, publicity; Turner Coley, St. Paul's, printing; Mrs. Wood Clinard, St. Anne's, parking and transportation; Mrs. Joseph G. Gordon, St. Stephen's, hospitality; Mrs. Ed T. Mulvey, St. Paul's, registration; Robert Piper, St. Timothy's, arrangements and property; and Mrs. Robert M. Odear, St. Anne's, lodging.

Joseph Wilkinson of St. Anne's and Ms. Patricia Garlie of St. Timothy's are serving as assistants to General Chairman Weston.



# NC Foundation Assets Near \$600,000

By **HENRY G. CONNOR**  
President, Church Foundation

The North Carolina Episcopal Church Foundation, Inc. met three times during 1974 in carrying out its primary objective of aiding parishes and missions in the erection of church buildings and acquiring church properties by making low-interest installment loans.

Under the loan policy as revised by the Directors in November, 1972, the maximum of loans to any one congregation is limited to \$60,000, and the interest rate is set at 3½ per cent per annum for missions and 4 per cent for parishes.

Loans were made during the year to St. Barnabas, Greensboro in the amount of \$6,500 and to St. Timothy's, Winston-Salem in the amount of \$50,000. Refinancing of existing loans is not among the objectives of the Foundation.

Under extraordinary conditions, the Foundation has authority to make direct grants in lieu of or in conjunction with loans and has authority to make loans to mission churches for repairs and renovations. One grant was made during the year to All Saints, Warrenton.

At its November meeting the Board of Directors received a report from a special committee which was established to study the Foundation's Charter. The Board unanimously approved a resolution to be presented at the 1975 Diocesan Convention to change the Foundation's Charter to include aiding other Diocesan-owned institutions.

Procedures to obtain loans and the necessary forms can be obtained from the Diocesan Business Office.

The financial statistics of the Foundation for the year ending October 31, 1974 are as follows:



CONNOR

Cash	\$ 5,122.91
Investments	354,231.88
Due on loans	239,046.77
Total Assets	\$598,401.56

Face value of church loans as of October 31, 1974 was \$558,000 from 20 churches. As of the end of the year,

no churches were delinquent in their payments. Four churches that repaid loans in full during the year were St. Mark's, Huntersville (face value \$20,000); Church of the Messiah, Rockingham (\$12,000); Trinity, Statesville (\$30,000); and All Saints, Warrenton (\$12,000).

## N. C. Figure Nearly \$80,000:

## Church Pension Benefits In Excess Of 10 Million

BY **JOHN B. LONDON**  
Chairman, Church Pension Fund

As of December, 1974 the Church Pension Fund reported grants in force for the Diocese of North Carolina as follows:

10 Clergymen	\$36,380.40
21 Widows	42,033.60
2 Children	1,333.20
Grand Total	\$79,747.20



LONDON

Benefits on a church-wide basis which increased 4.0 per cent over last year's figures are as follows:

1573 Retired Clergy	\$ 5,736,612
266 Disabled Clergy	871,956
1704 Widows	3,356,148
363 Children	235,140
Grand Total	\$10,199,856

While denominational plans are exempt from the provisions of the new law passed by Congress in September, 1974, the Church Pension Fund rules not only comply with but in many respects sur-

pass the requirements contained in the new law.

The affiliates of the Church Pension Fund . . . Church Life Insurance Corporation, Church Insurance Corporation and Church Hymnal Corporation . . . continued to provide high quality low cost service in addition to the two insurance companies paying dividends to the Fund.

The Church Pension Fund Committee wishes to remind all persons responsible for the payment of Pension Fund assessments that in addition to being required by Canon, regular payments are a matter of grave importance in protecting the retirement benefits of clergymen, and it is essential that these payments be paid promptly.

## Murdock Fund

(Continued from page 2)

and procedures under which the Society's investment income may be disbursed in ways that are both consistent with the terms of the trust and relevant to recent canonical changes in the status of seminarians, particularly in their first year.

The Society hopes to make effective use of its limited resources amounting annually to about \$1,200. The principal of the Murdock Trust is 1686 shares of the Diocesan Control Fund and valued at \$20,261 as of November 5, 1974. Undistributed income as of that date was \$2,817.18.



# Accord Reached On Convention Plan

By **THE REV. JOHN R. CAMPBELL**  
**Chairman, Study Committee On  
Functions Of Conventions**

The Committee agrees that each Convention of our Diocese should include provision for worship, fellowship, education, finance, resolutions, elections and appointments, and matters of government (legislation). All these elements are considered to be important and they are not listed in any special order or ranking.

The Committee agrees that worship is an important function of each annual Convention. Canon 3 of our Diocese prescribes that at each Convention a divine service shall be held and Holy Communion shall be celebrated. To this end the Committee is in favor of a Festival Holy Communion as one of the high spots of every Convention. Consideration should be given to an occasional service of Evening Prayer with a sermon appropriate to the occasion. Such a service would allow the Diocese to recognize and honor different aspects of our ministry in our Diocese such as college work, medical chaplaincy, or mission work. It would also provide an opportunity to bring to the Diocese a celebrated preacher for this special occasion.

Although fellowship is a part of a Corporate Eucharist, a banquet affords further opportunity for more informal fellowship. If an occasional service of Evening Prayer became a part of the Convention agenda, a reception for the Bishop and other dignitaries present, held immediately after the service, would provide another opportunity for informal fellowship.

A general type of education process is derived as a natural secondary bene-

fit from the Convention. More specific opportunities for education could be provided by designating a portion of the agenda for special presentations concerning programs of interest to Diocese. The reports of committees, together with the Bishops' address or reports, should be so prepared and presented as to be educational and to provide information on the state or condition of the Church in our Diocese.

An important function of every Convention is the adoption of a budget. The presentation, discussion, and adoption of the budget should be con-



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**CAMPBELL**  
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tinued as a special item of business for our agenda.

Each Convention should allow delegates and committees of the Diocese ample opportunity to present and discuss resolutions as well as memorials to the General Convention. This Committee feels that more effective use of this time can be made through pre-convention publicity with regard to resolutions that will be presented on the floor, so that delegates may have the opportunity to consider them prior to their arrival.

The elective process is one of the most important functions of the Convention. Each year around 20 elective positions are filled and in some years the number of elections have increased

by the elections of deputies and representatives to the Provincial Synod. Consideration should be given to some means of making the candidates known to the electorate in some way in addition to the biographical sketch presently used. Perhaps polaroid pictures of the nominees might help. In addition, the Bishop makes a number of appointments to serve during the Convention.

Finally, the Convention must make provision for legislative functions such as passing appropriate canons and rules necessary to the maintenance and well-being of the Church in the Diocese.

A majority of the members of the Committee feel that the pre-Convention Convocation meetings could serve a valuable purpose through informing the delegates about such matters as proposed budget, resolutions to be laid before Convention, and elections for which nominations will be received from the floor. Carefully planned and organized Convocations would allow the delegates to come to the Convention with greater knowledge of the Convention process and with a greater ability to enter into it.

The Committee recognizes that, unless the duration of the Convention is extended, the time allowed on the Convention agenda for any of the above elements is necessarily limited. One element can be magnified at the probable expense of reducing the time apportioned to the other elements.

Other members of the committee are Judge James G. Exum, the Rt. Rev. W. Moultrie Moore, Jr., the Rev. Carl F. Herman, the Rt. Rev. Thomas A. Fraser, Jr., Michael Schenck, III, Hal M. Miller, Lawrence A. Tomlinson, Jr., Charles M. Winston and the Ven. Robert Davis.

## Here're Suggested Changes In Canons

By **THE REV. CARL F. HERMAN**  
**Chairman, Committee On Constitution  
And Canons**

The Committee on Constitution and Canons has been at work on the general revision and updating of the Constitution and Canons of the Diocese.

Most of the recommendations to be made to the forthcoming Convention are in the area of rewriting and reorganizing the existing documents in the interest of clarity and easier use. It is proposed that some Canons be further divided and that titles be given to many of the sections, resulting in some re-

numbering of the Canons and of the sections thereof.

Substantive changes will be proposed, as follows:

1. Removal of the six-months resident requirement from Article III, Section 3, of the Constitution.

2. Change the requirement for call-



ing for a vote by orders to two clerical delegates or the delegations present from two parishes (Article VI, Sec. 1).

3. A re-writing of Canon I, striking the phrase "the prevalence of an epidemic or contagious disease or other."

4. Restoring to section 2 of Canon II the provision for amended certificates by parishes and organized missions which was inadvertently omitted in the 1971 edition.

5. The amendment of Canon IX (a) to require that lay deputies and alternates to the General Convention be communicants *in good standing* of this Church, and (b) to simplify the procedure of certifying alternate deputies when necessary.

6. The amendment of Canon X to provide for

a. The Trustees of the Diocese to be elected upon *nomination of the Bishop*. (Sec. 1)

b. The Investment Committee to be the *nominee* of "other Property" (Sec. 3).

c. *Summary Report* to the Convention by the Investment Committee *annually* (Sec. 4(b))

d. The inclusion in the annual report of the Trustees of the Diocese of a statement of the value of each trust administered by the Investment Committee.

7. The amendment of Canon XI by

a. The deletion of section 2.

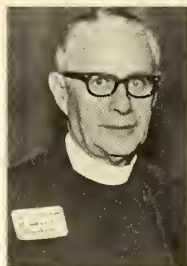
b. Entitling the new section 2

(present 3) "Officers of the Diocese" and deleting from it the phrase, "the clerical members of the Annual Convention," as well as the last sentence thereof.

8. The amendment of Canon XIII by placing primary responsibility for the raising of the budget of the Congregation upon the Vestry rather than upon the clergyman. (Sec. 2)

9. The amendment of Canon XV by

a. Changing the title to "Business Methods in Church Affairs."



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HERMAN  
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b. Naming the Trustees of the Diocese as custodian of funds and securities too small for a bank or other depository. (Paragraph (1) )

c. Requiring in paragraph (2) (b) that the records include a copy of the instrument establishing the trust or fund.

d. Naming in paragraph (4) the Department of Finance as the appropriate committee to estab-

lish a system of satisfactory accounting.

10. The amendment of Canon XVII by the deletion of section 6 in view of the work and function of the Commission on Ministry.

11. The amendment of Canon XXI by

a. Changing its title to "Parish Meetings, Vestries and Wardens."

b. Making specific suggestions and provisions for Parish and Vestry By-Laws.

c. Including a provision permitting nominations for Vestrymen to be by preferential ballot.

12. The amendment of Canon XXV, Section 7, so that it conforms to the present Title I, Canon 16, Sections 1, 2 and 3 of the Canons of the General Convention. The proposed Canon will refer only to "Communicants in good standing."

13. The amendment of Canon XXXII, Section 4b, by removing the limitation on the number of tellers who may assist the Committee on Elections.

14. An amendment to Canon XXXIII to provide that the Advisory Committee to the Registrar in Section 3 serve in the same capacity to the Historiographer.

15. The amendment of Rule of Order X to make possible the taking of a vote by orders without the calling of the roll.

## Following Directives Of '74 Convention:

# Council Moving Closer To Program

**BY MICHAEL SCHENCK**  
**Secretary, Diocesan Council**

In March, 1974, the newly-elected Diocesan Council met for the purpose of organizing itself and examining the directives given it by the 1974 Diocesan Convention. The convention resolutions charged the Council to review all diocesan programs and implement necessary reforms to bring about more effective programing. During the year the Council met five times to deal with this task.

In late spring several committees were established to gather information and data about existing diocesan programs for review by the Council. These committee reports revealed that the Program Task Force established in

1970 for the purpose of implementing and conducting program in the Diocese had created a gap in the Council's involvement in diocesan program.

Recognizing the diocesan canon which directs the Council to organize and direct the program in the Diocese, the Council felt that all future programing should be in closer union with the Council. Therefore, the Council revamped its structure, proposing that program committees of the Council be established for the purpose of developing clearly-worded purposes for the various program areas and providing a standard format in which the program areas can state their goals and strategies for the coming years.

The Bishop was requested to appoint, with the advice and consent of

the Council, the chairman and members of each of the program committees. Members of the Council would be appointed to serve as liaison with each of the committees. The primary responsibility of the liaison would be to present to the Council an evaluation of the work of the committees, to represent the committee to the Council and to assist the chairman in carrying out the responsibilities of the committee as directed by the Council.

In order to bring about some consistency within the work of the individual committees, each committee was asked to develop a statement of purpose, develop a plan of action which would include major goals both short range and long range and the ways in which these goals would be carried out, de-



velop a statement of the basic organization of the particular area identifying the various program leaderships, and lastly, develop an anticipated operating cost for the next budget year.

The program committees set up by the Council for the ensuing year and the purpose of committees is as follows:

**1. Diocesan Missions**

To serve as a Council of Advice to the Suffragan Bishop.

**2. Overseas Missions**

To assist the Diocese and individual congregations within the Diocese in relating to the work of our churches overseas.

**3. Consulting and Planning**

To assume responsibility for training consultants in areas of process and organization; to help congregations in obtaining the assistance of a training consultant.

**4. Education and Training**

To respond to requests for Christian Education and Training assistance from congregations and convocations in the

Diocese; and to initiate appropriate programs based on data provided by leaders and members of the Diocese.

**5. Stewardship**

To assist congregations with their Every Member Canvass Programs.

**6. North Carolina Churchman**

To be responsible for publishing THE NORTH CAROLINA CHURCHMAN and for serving as the information arm for the Diocese.

**7. Christian Social Ministries**

To identify Christian Social problems, identify resources available to aid in solving these problems, and help link parishes, missions and agencies of the Diocese with these resources.

**8. Youth**

To provide for an annual spring event for the youth of our Diocese, for an annual summer conference for the youth of our Diocese, for an annual Acolyte Festival and such other youth programs as may be deemed desirable.

**9. Liturgy and Worship**

To assist the Diocese and congre-

gations within the Diocese in all matters relating to liturgy and worship.

**10. Ecumenical Relations**

To assist the Diocese and congregations within the Diocese with matters relating to ecumenical affairs.

**11. Specialized Ministries**

To serve as Council of Advice in the following areas:

(a) Campus Ministries

To be responsible for assisting all clergy and all congregations who have an active relationship with schools, colleges and universities.

(b) Christ the King Center

To assist with the development and programs of Christ the King Center.

(c) Hospital Chaplaincy

To assist all clergy who have a working relationship with hospital chaplaincy programs.

(d) Ministry to the Deaf

To assist in further development of any program activities for a ministry to the deaf.

## For Eighth Consecutive Year:

# St. Augustine's Enrollment Growing

**BY DR. PREZELL R. ROBINSON**  
President, St. Augustine's College

Saint Augustine's College began its 108th year with an enrollment of 1,515 students. This figure represents a continuous pattern of increase for the eighth consecutive year, and takes place at a time when many small, church related colleges are experiencing reduced enrollments. We believe that this pattern of increased enrollment suggests that the college continues to approximate the kind of academic environment which has justifiably captured the confidence of a large number of students, counselors, and parents from across the State and Nation.

The student body of the College represents approximately 22 states, the District of Columbia and 14 foreign countries. Approximately 58 per cent of the students enrolled are from the State of North Carolina, and will live and work in the State after graduation. The support of the College by the Church and Diocese would mean an involvement in raising the standards and productivity of a sizeable number

of young people who in the future would make their mark and contribution to this State.

Our 108th year began with the dedication and opening of our new library. This facility houses 175,000 volumes and provides a study area for 500 stu-



ROBINSON

dents. The library was built at a cost of \$1.1 million dollars, and with the recent completion of the classroom building, completes our basic academic needs. There will be a need, however, for restoring and rehabilitating some of our older buildings, such as the Cheshire Building and Taylor Hall.

Saint Augustine's College has been removed from the budget of the Dio-

cese of North Carolina. But we are pleased to note the increasing number of congregations of the Diocese which have included us in their annual budgets or who have remembered us at particular seasons during the year. We hope that this will continue. Through the Office of Development, we will begin in the calendar year 1975 to send to all congregations of this Diocese the official publications of the College.

We believe that this will lead to more direct contact between the College and the congregations and people which the College serves. Further, it will provide immediate knowledge and information about the needs and successes which we are experiencing here at Saint Augustine's and inform our Diocese and members in ways by which they may assist us in our efforts to build an institution which addresses itself to the elevation of man and the enjoyment of the good life.

We believe that Saint Augustine's, in conjunction with the Episcopal Church, has done a unique job in this regard. We urge continued support.



# Tar Heel PARISHscene

By MARGARET S. KNIGHT  
Churchman Editorial Board

**To St. Andrew's** — *The Rev. Frank G. Dunn* becomes rector of St. Andrew's, Charlotte, the first of the year. Mr. Dunn has been serving as curate at St. Martin's, Charlotte, since the summer of 1972. Born in Conway, South Carolina, Mr. Dunn was graduated from Randolph-Macon College, attended Princeton Theological Seminary, and did graduate work at General Theological Seminary in New York. He has participated in clinical pastoral education at Trenton State Hospital in New Jersey and also did urban work in the Episcopal churches in New Brunswick, N. J. He and his wife, *Barbara*, are parents of a two-year old daughter, *Sarah Marsh*.

**Bells Wanted**—Grace Church in Galesburg, Ill., wants to buy handbells for their Youth Club Bell choir. Anyone with information about used bells should contact the *Rev. Thad B. Rudd*, rector, 151 East Carl Sandburg Dr., Galesburg, Ill. 61401.

**Saturation** — St. John's, Charlotte, declared the month of December as "Bible Saturation Month." Their purpose, according to their newsletter, was to "renew and enhance our understanding and involvement in the Bible, that it may be a more integral, natural, and real part of our life." Included were the following events: Two forum speakers, *Father James*, academic dean at Belmont Abbey, and *Dr. Loy Witherspoon*, chairman of the U.N.C. Charlotte department of Religion, led studies of Genesis and the New Testament, on five Sundays in November and December. Monday evening covered dish suppers featured "A Dramatic Evening," with *Mrs. Marley Willard* of the Winston-Salem Little Theatre, on the Bible as drama; another featured *Mrs. E. C. McGregor Boyle* of Columbia, S. C., on helping relate the Bible to personal life; and a third, for both children and adults, was a "Cross-age Learning Experience," using film and art in Bible learning. Sunday sermons emphasized the theme, as well as special displays, books and tapes. Several attractive

booklets on Bible study were mailed to the congregation. The Church school from kindergarten through senior high followed the Bible study emphasis, and several Bible discussion groups were begun. The *Rev. Robert Haden* is rec-

tor and *Mrs. Dot Glesnor* is secretary of Christian education at St. John's.

**Program Notes**—Other adult education programs from over the Diocese include a new experimental course just

## 1975 Budget Proposals

### EPISCOPAL MAINTENANCE FUND Proposed Budget 1975

	Budgeted 1974	Proposed 1975
<b>410 Diocesan Officers Bishop</b>		
411 Salary .....	\$ 24,000	\$ 27,000
412 Housing .....	3,600	3,780
413 Utilities .....	1,600	1,680
414 Travel Expense .....	5,000	5,500
415 Secretary .....	7,800	8,736
<b>Suffragan Bishop</b>		
421 Salary .....	19,000	21,280
422 Housing .....	3,000	3,150
423 Utilities .....	1,500	1,575
424 Travel Expense .....	4,500	5,000
425 Secretary .....	7,200	8,064
<b>Diocesan Business Administrator</b>		
431 Salary .....	16,300	18,720
432 Travel Expense .....	2,000	3,000
435 Financial Secretary-Bookkeeper .....	8,500	9,520
436 Receptionist-Typist .....	5,100	5,712
<b>Secretary of Diocese</b>		
441 Salary .....	1,800	1,980
442 Clerical Assistance .....	600	600
443 Office Expense .....	500	550
<b>450 Diocesan House</b>		
451 Construction Note .....	29,280	29,275
452 Insurance .....	800	814
453 Utilities & Maintenance .....	11,500	11,500
454 Telephone & Telegraph .....	6,000	7,200
455 Office Supplies & Postage .....	8,000	9,600
456 Equipment Replacement & Repair .....	2,000	2,000
<b>460 Conventions</b>		
<b>Diocesan</b>		
461 Expense of Journal .....	4,000	4,200
462 Parish Expense .....	1,000	1,000
463 Diocese Expense .....	200	200
<b>General</b>		
466 Diocesan Share of Convention & Presiding Bishop's Office .....	6,943	6,943
467 Expense of Delegates .....	1,500	2,000
<b>470 Insurance</b>		
471 Workmen's Compensation .....	325	292
472 Fire & Liability—Other Property .....	1,600	1,850
473 Surety Bond .....	750	800
474 Clergy Pension Premiums .....	10,800	12,041
475 Lay Employees Pension Premiums .....	2,200	4,000
476 Social Security .....	2,610	2,647
477 Major Medical-Life Insurance .....	7,200	7,500
<b>480 Miscellaneous</b>		
481 Expense Commission on Ministry .....	3,000	3,000
482 Expense Standing Committee .....	800	800
483 Expense Diocesan Council .....	700	700
484 Special Grant .....	950	1,050
485 Audit .....	2,600	3,160
<b>490 Contingent Fund</b>		
.....	7,637	2,000
<b>TOTAL</b> .....	<b>\$224,395</b>	<b>\$240,419</b>
<b>Budget Reductions:</b>		
Trust Income .....	10,255	11,919
Interest Income .....	1,540	2,000
<b>TOTAL</b> .....	<b>11,795</b>	<b>13,919</b>
<b>Total to be Assessed</b> .....	<b>\$212,600</b>	<b>\$226,500</b>



begun at Holy Family in Chapel Hill. Prepared by two laymen, *Keith Miller* and *Bruce Lawson*, it is called "The Edge of Adventure," and the authors describe it as "A revolutionary new experiment in faith for those who have trouble getting past the basic questions

of the existence of God and the reality of prayer." The course consists of a resource manual and tapes dealing with such subjects as "Taking the Gamble—Commitment"; "Conscious Contact with God Through Prayer"; "A Strategy for Handling Failure," and

"The Bible for Growth and Perspective." *The Rev. John Mott* is rector.

Also in Chapel Hill, at Chapel of the Cross, the *Rev. William C. Spong*, former chaplain at Duke Medical Center, now in Austin, Texas, led a three-part lecture-discussion course on "The Non-Accidental Nature of Married Life." The adult class there recently heard a series of talks on Christian ethics by the *Dr. Harmon Smith* of Duke University. *The Rev. Peter Lee* is rector.

December themes for the adult class at Grace Church, Lexington, were "The Christian View of Alcoholism," led by *Jim Emert*, assistant director of Charlotte's Alcoholic Rehabilitation Center; the subject of "Stress," led by *Fred McIntyre, Jr.*, president of Mid-State Tile Co.; and the present state of the "Economy," led by *Richard Thomas* of the same company. *The Rev. Wilson Carter* is rector.

All Saints', Concord, the *Rev. Jack Jessup*, rector, had an Advent study on the subject of "Death." The book, *The Sting of Death*, was used as basis for the study, with three other books as side reading. The other books were *Death Is a Noun*, *On Death and Dying*, and *Concerning Death*.

**On Board**—*Miss Wyndham Robertson* was recently named to the Board of Editors of *Fortune Magazine*. *Miss Robertson* is the daughter of *Mr. and Mrs. Julian Robertson* of Salisbury, and was a lifelong member of St. Luke's in Salisbury until she went to New York to make her home.

**Bazaar Notes**—The Churchwomen of two Raleigh churches, St. Michael's and St. Mark's, planned unusual and interesting December projects this year. St. Michael's had a "Christmas Tour of Homes" early in December which combined a tour of seven varied and beautifully decorated homes, with sales of Christmas items featured in several of the houses. One large, beautifully restored old home was the "Christmas Tree House," and displayed handmade gifts, and ornaments and decorated trees for sale. Another, the "Christmas Pantry House," had canned and preserved food displayed for sale in its kitchen. Still another, the "Sugar Plum House," featured holiday foods. Tea was served at one of the homes, and the evening candlelight tour featured Christmas music in all the homes. *Mrs. Kroghie*

(Continued on page 11)

## CHURCH'S PROGRAM FUND

### Proposed Budget 1975

	Budgeted 1974	Proposed 1975
601 NATIONAL CHURCH PROGRAM.....	\$166,616	\$151,768
602 PROVINCE OF SEWANEE.....	—0—	2,429
<b>DIOCESAN PROGRAM</b>		
<b>Archdeacon and Canon to the Ordinary</b>		
610 Salary .....	13,000	13,650
611 Housing .....	2,500	2,625
612 Utilities .....	1,200	1,260
613 Travel .....	2,600	3,000
614 Secretary .....	7,000	7,350
<b>Diocesan Missions Committee</b>		
620 Assistance to Mission Priests.....	57,757	51,996
<b>Overseas Missions Committee</b>		
621 Committee Expenses .....	300	525
<b>Consulting and Planning Committee</b>		
622 Committee Expenses .....	400	300
623 Training of Consultants.....	300	—0—
<b>Education and Training Committee</b>		
624 Program Funds .....	2,500	2,500
625 Training Committee Program.....	900	1,050
<b>Stewardship Committee</b>		
626 Committee Expenses .....	1,374	1,512
<b>Information Committee</b>		
627 N. C. Churchman.....	13,720	15,092
628 Public Information Officer.....	9,200	11,000
<b>Christian Social Ministries Committee</b>		
630 Program Funds .....	25,200	5,000
631 Director's Salary, Housing and Utilities.....	16,000	16,000
632 Directors' Travel .....	2,000	2,000
633 Director's Secretary .....	6,200	6,200
<b>Youth Committee</b>		
640 Program Funds .....	2,000	2,200
641 Committee's Expenses .....	300	330
<b>Liturgy and Worship Committee</b>		
642 Program Funds .....	2,400	2,950
<b>Ecumenical Relations Committee</b>		
643 Committee's Expenses .....	300	300
644 N. C. Council of Churches.....	500	3,913
<b>Specialized Ministries Committee</b>		
<b>Campus Ministries:</b>		
650 College Work Program.....	6,500	6,500
651 Chaplains' Discretionary Funds.....	3,000	3,000
652 Chaplains' Salary and Housing Allowance.....	62,700	69,214
653 Chaplains' Secretary and Office Expense.....	8,850	9,700
654 Program Planning .....	200	200
655 Student Centers Operation.....	4,600	4,900
656 UNC-Chapel Hill Ecumenical Black Chapl.....	1,500	1,500
657 United Campus Ministries—N. C. Central .....	2,000	2,000
658 United Campus Ministries—N. C. A & T .....	4,500	4,500
<b>Other Ministries:</b>		
660 Christ the King Center.....	20,791	21,552
661 Duke Medical Center Chaplain.....	10,000	10,000
662 Ministry to the Deaf.....	9,762	11,013
<b>Miscellaneous</b>		
670 The Terraces .....	6,000	6,000
671 Property Maintenance .....	3,500	3,000
672 Moving Clergy .....	1,500	1,500
673 Hospitalization Insurance .....	33,400	33,200
674 Clergy Pension Premiums.....	30,695	26,457
675 Lay Employees Pension Premiums.....	2,400	—0—
676 Social Security Taxes.....	1,849	1,565
677 Miscellaneous Committee Expenses.....	600	600
678 Contingent Fund .....	2,000	2,000
679 Program Task Force Expenses.....	500	—0—
<b>TOTAL .....</b>	<b>\$551,114</b>	<b>\$523,351</b>
<b>Budget Reductions:</b>		
Trust Income .....	4,267	3,838
Special Contributions .....	4,000	—0—
Total .....	8,267	3,838
<b>Total for Quotas.....</b>	<b>\$542,847</b>	<b>\$519,513</b>



# St. Mary's Enjoys Full Enrollment

By JUNE B. LONG  
Trustee, St. Mary's College

St. Mary's College began its 1974-75 school session with a "full house." Of the 516 full time students 394 are North Carolinians and 176 are Episcopalians. A faculty of 53 competent instructors continue to uphold its high academic standards while leadership in Student Government is of the highest quality.

The school has been added to the approved list of private schools which may nominate candidates for the John Motley Morehead Scholarships and now has three candidates in competition. For the second year a summer school session was held with 36 students attending. It was felt that this session was a success academically, socially and financially.

On the campus St. Mary's is in the healthiest state it has enjoyed in many years. In the words of its chaplain "St. Mary's College has the freedom to proclaim God's Kingdom by word and deed and she does. In our corporate praise of God, in the development of our talents, in our appreciation of God's creation, and in our caring for one another we constantly point beyond ourselves to God where true life and love are to be found."

While spiritually and academically the school is enjoying health and vigor, the financial state of the school is critical as far as debt principal and interest is concerned. This past year the parishes in this diocese gave generously to St. Mary's. The interest of church

members has increased and the alumnae responded to a matching funds drive as they never have before. The school is functioning on a balanced operating budget and not only finished the year 1973-74 in the black but reduced past operational deficits by a large amount.

A dedicated and concerned faculty has again this year not pressed for a raise in salary. Nevertheless, St. Mary's Decade of Renewal Fund raising drive has suffered disastrously. There is a serious capital debt problem which was

\*  
LONG



acquired when old buildings had to be renovated and new buildings built to ensure the life of the school. The debts must be met.

The Board of Trustees is optimistic that the financial problems of the school will be conquered. We heartily agreed with St. Mary's President, The Rev. Frank Pisani, when he said "Our enterprise is solid. Our mission continues to be a part of Jesus Christ's plan for His redemptive love, so we will succeed. Again, however, not because God needs us, but because we work with Him."

## University Of The South Has Challenge Grant Offer

BY WILLIAM A. GOODSON, JR.  
Trustee, University of the South

Sewanee has received a challenge grant from Robert M. Ayers and a group of alumni in the form of matching one dollar for every two dollars of increase giving over last year's giving. Sewanee in the budget (S.I.T.B.) from parishes is eminently eligible, and

\*  
GOODSON



new gifts are eligible.

University Chancellor John M. Allin was elected presiding bishop of the Episcopal Church and was granted continuance for the five-year remainder of his term as chancellor.

Sewanee's excellence in educational creativity among liberal arts colleges, its academy and school of theology has been proved once again with a full enrollment of students.

The Bishop's Common, the last major building projected for the central campus, opened its doors in the fall as a most inviting student center. There is no debt against this building and it will be dedicated in the spring.

These are a few highlights on the University of the South (Sewanee). The need continues for qualified young ladies and young men . . . and contributions. Costs are always above tuition receipts so these gifts are needed to help balance the budget.

Help us to meet this challenge grant.

## Commission Responsible For Clergy Training

BY THE REV. PETER J. LEE  
Chairman, Commission on Ministry

In 1974, the Commission on Ministry focused its attention on continuing education of the clergy, training of deacons, counseling persons interested in applying for Holy Orders, and in serving as a liaison among various official and non-official diocesan groups concerned with ministry.

Under the revised provisions of Canon XXX of the Diocese, commission members now serve three year, rotating terms, so that an increasing number of lay persons and clergy will be among the 15 commission members.

It was in the continuing education of the clergy that North Carolina demonstrated its leadership in the national church in matters pertaining to clergy renewal. The Commission approved a total of \$7,660.74 in grants from funds made available by Bishop

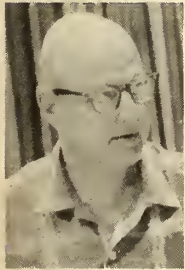


# Laymen Plan March 2 Raleigh Meeting

By HENRY S. CRAUMER  
President, Episcopal Laymen

The E. L. A. was disappointed at the beginning of the year when it was forced to cancel its annual convention because of the critical energy shortage in early March. The feature of this meeting was to be a panel discussion on the subject "Laymen and Church—A Detente" led by the Rev. Keith Reeve of St. Mark's, Raleigh.

In order not to lose the value of this



\*  
CRAUMER  
\*

stimulating program we carried out the discussion in THE N. C. CHURCHMAN. The response was good and continued on for several issues of THE CHURCHMAN.

Throughout the year the Board of Directors pursued its main task of es-

Fraser, spread among 18 different clergy. In addition, the Commission endorsed five applications to the national church's Board for Theological Education continuing education program, for a total of \$3,445.

One evidence of the Commission's strength in assisting clergy in applying for national grants is that every application for national continuing education grant funds endorsed by the Commission in the last three years has been approved by the Board for Theological Education.

The Commission, through a subcommittee chaired by the Rev. Rod Reinecke, operated a deacon-in-training program for three deacons, and through its subcommittee on the clergy conference chaired by the Rev. Harrison Simons, organized the annual clergy conference. Mr. Simons also chairs the subcommittee on continuing education information and publishes periodic newsletters on continuing education for the clergy.

tablishing communication channels and hence its responsiveness to laymen and to the diocesan administration. To this end two divisions were formed—one the P.L.C. (Parish Level Coordination) under Jim Turner and Communications headed up by Bob Prongay. The P.L.C. focuses its attention on the concerns and needs of laymen and Communications coordinates with concerns and needs at the diocesan level.

Another division formed during the year was Overseas Missions. This division headed up by William Hollo-man is just getting off the ground and will coordinate with diocesan activities concerned with world wide hunger.

Purdie Anders continued to do a fine job with the Laymen Thank Offering and dispersed \$1,300.00 to worthy causes.

We again plan our annual convention at St. Augustine's College, March 2, 1975. It will be an important one because the election of a new slate of officers must be accomplished plus the election of additional members to the Board to replace those leaving.

We are fortunate in having as our speaker at that time the Rev. De Witt Meyers, director of Pastoral Care and Counselling Center, Duke University.

## PARISHscene

(Continued from page 9)

Andresen brought the idea to Raleigh from Greenville, N. C. where she grew up. The Rev. James Beckwith is rector of St. Michael's.

St. Mark's, Raleigh, continued its eight-year custom of an Advent Tea. Called "A Time Out for Elegance," the Sunday afternoon tea was served at small tables covered with fine linen and set with candles, silver and delicate china tea cups. Tea, coffee, and an elegant assortment of dainty sandwiches, cookies, cake and other delicacies including "Scotch Eggs" were served. The idea for the Advent Tea came from member Mrs. Dale Jayes, a native of Canada, where the Advent Tea is a long-standing tradition. A bake sale featuring holiday foods took place in another room of the church. The Rev. Keith Reeve is vicar.

## Terraces Use Showing Sharp Hike

BY THE REV. MARTIN  
CALDWELL

Chairman, Terraces Committee

After a decline in usage in 1972-1973, The Terraces, the diocesan conference center, has experienced a sharp increase in frequency of conferences, retreats and planning sessions in 1973-1974. Events scheduled for the spring of 1975 are the most numerous since the conference center was opened in 1961.

The physical facilities have been improved in the last 12 months and additions have been made to furnishings



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CALDWELL  
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for the convenience of overnight guests.

The principal problem facing The Terraces is that of increased costs for food, utilities, and services. The conference center did not ask the Diocese for additional funding to supplement fees from users, but it is probable that there will be an operating deficit in 1975 because of food costs alone. Daily rates have not been increased in two years, but it is questionable how long the present ones can be maintained.

Income from the Church's Program Fund plus fees from users came to \$14,089.50 during the last fiscal year. Disbursements were \$13,125.38. The balance will be applied towards increased operating costs during the present fiscal year so that the present rate scale can be maintained as long as possible.



## Property Transactions Approved:

# Here's Summary Of Actions By Diocesan Standing Committee

**BY THE REV.**

**HUNTINGTON WILLIAMS, JR.**

**Secretary, Standing Committee**

Following is a summary of the action of the Standing Committee at meetings during the year 1974, excluding December.

1. Consented and advised the Bishop to give his written consent to:

a). St. Andrew's Church, Charlotte, allowing it to encumber a 18'x26' portion of the rear of its property, leasing it to the Rockwell International Corp. for use as an air monitoring station.

b). The Trustees of the Diocese to sell the rectory property of St. Stephen's Church, Winston-

Salcm for \$13,500; to sell a house and lot bequeathed to St. Matthews Church, Salisbury for \$23,000, and to sell a portion of the land belonging to All Saints Church, Charlotte for \$7,275 to the City of Charlotte as the site of a water booster station.

c). Christ Church, Raleigh, to join with another owner in the sale of a house and lot in Raleigh for \$16,000, the proceeds to Christ Church then to be given to Thompson Orphanage.

d). The Executive Committee of Thompson Orphanage to sell a parcel of land in Tarboro for \$2,600 to the Town of Tarboro Redevelopment Commission.

e). Chapel of the Cross, Chapel Hill to sell a 2.25 acre parcel of land for \$29,000.

f). Christ Church, Raleigh, to sell a parcel of land at Downtown Blvd. and Wade Ave., Raleigh for \$32,500, plus interest.

2. Consented to the election of a Bishop Coadjutor by the Diocese of Long Island.

3. Consented to the ordination and consecration of seven bishops.

4. Recommended that one candidate be ordained to the diaconate, and four deacons be advanced to the priesthood.

5. Acted as Council of Advice to the Bishops from time to time at their request.

6. In compliance with Diocesan Canon XXIV, Section 1, an annual survey was made of the Parishes and Mission of the Diocese; the Bishop was advised to take the required canonical action of reducing each of four (4) Organized Missions to the status of Unorganized Mission if proper audits for the year 1972 were not filed with the Business Administrator of the Diocese by Dec. 31, 1974. In early December, letters of warning were sent to eight (8) Parishes and twelve (12) Organized Missions relative to audits past due for the year 1973.

7. Advised the Bishop in regard to Community Action and Human Development ("C.A.H.D." is the successor body to the G.C.S.P. of the national church) grant applications (consistent with the local committee reports) as follows:

a). That he withhold approval to the Children's Radio Workshop of WAFR-FM, Durham emergency grant request for \$10,000.

b). That he interpose no objection to the N. C. Federation of Child Development Centers, Inc., request for \$6,000 emergency and \$40,000 regular funds as this church's share in its two year project: Rural Child Care Supportive Services, subject to his receipt of an affirmative C.A.H.D. field appraisal.

## Yield Up, Value Down:

# Income From Diocesan Trust Continues Increase In '74

**BY BEN S. WILLIS**

**Chairman, Investment Committee**

The Investment Committee of the Diocese of North Carolina has on file at the Diocesan House investment analyses and statements of transactions prepared by North Carolina National Bank, managing agent of the Diocese, for the years 1972, 1973 and 1974.

The audit reports on the Diocesan Trusts and the above reports are available for inspection upon request of the Treasurer.

As of September 30, 1974, the Diocesan Trust was composed of the following:

	<b>Cost/Book Value</b>	<b>Per Cent</b>	<b>Market Value</b>	<b>Per Cent</b>
Principal Cash	\$ 1,080.95	.0	\$ 1,080.95	.0
Corporate Bonds	1,356,413.20	58.3	1,020,758.75	52.5
Mortgages	4,242.25	.2	4,242.25	.2
Common Stocks	937,334.34	40.3	897,388.63	46.2
Preferred Stocks	28,356.50	1.2	20,375.00	1.0
Total Assets	\$2,327,427.24		\$1,943,845.58	

Listed below is a comparison of the value and income on each share in the Diocesan Common Trust Account for the last three years:

	<b>1972</b>	<b>1973</b>	<b>1974</b>
Number of Shares	154,792	154,964	158,320
Total income per year	\$114,639.51	\$117,407.53	\$125,045.18
Income per share	.74	.76	.79
Market value per share	17.95	17.54	12.11
Yield per share	4.1%	4.3%	6.5%



**WILLIS**



## Five Parish Grants Made During '74

By **MRS. W. CLARY HOLT**  
**Chairman, Parish Grant Program**

This unique program, which was inaugurated by the Diocesan Convention of 1972 and is supervised by the Diocesan Council, has completed the second year of operation.

The Council set up guidelines, and



**HOLT**

the committee appointed by the Bishop has administered these guidelines to give grants to local parishes. The committee meets quarterly. The aim of this program is to assist parishes in becoming involved in local outreach projects preferably new and ultimately self-

supporting. The total responsibility for these grants, i.e., application, supervision, and follow-up, rests with the local vestry or mission committee.

The following grants of \$3,000 each were made in 1974:

1. Galloway Memorial, Elkin . . .  
Introduction to Learning Disabilities;
2. St. Anne's, Winston-Salem . . .  
Parent Involvement in Home;
3. Christ Church, Raleigh . . .  
Meals on Wheels;
4. Christ Church, Albemarle . . .  
Group Home for Retarded; and,
5. Holy Comforter, Burlington . . .  
Happy Time Music Project.

Grants funded to date total \$39,243.00. This leaves a balance on hand of \$34,042.97.

Other members of the Parish Grant Committee are: the Rev. Keith Reeve, the Rev. Alwin Reiners, Frederick Wedler, Mrs. Cecil Patterson and John T. Wettach.

## Orphanage Care A Thing Of Past:

## Child-Center Services Change Emphasis To Family

By **ROBERT D. NOBLE**  
**Director, Child Care Services**

The Episcopal Child-Care Services office is on the campus of modern Thompson Children's Home which is the site of 5 of the 9 group care cottages serving children in the name of our Lord. These group care units are joined by 12 foster family homes plus an active counseling service.

When Thompson was organized in 1887 there was a desperate need for long-term orphanage care. Modern medicine has all but eliminated the possibility of a child being truly orphaned. For those who lose one parent perhaps in illness or accident, social security and insurance make it possible for the surviving parent or relative to offer services in their own home. Today we are called upon to serve families



**NOBLE**

who are in trouble because of emotional problems, divorce, alcoholism or perhaps something as simple as being unable to cope with modern stresses of life in the 1970's.

Regardless of the area in which a child might be placed . . . campus, group home or foster care . . . we help both the parent and child to set goals for placement. Periodically, every 3-6 months, we will have a review of those

## Actions Of Trustees Reported

By **A. L. PURRINGTON, JR.**  
**Secretary, Trustees of Diocese**

The Trustees of the Diocese at a meeting on March 12, 1974 reviewed the use to which the income of the Elsie B. Krebs, the Tullie M. Grimes, and the Ann Gibbons Tarr trusts could be put.

They authorized a consent judgment



**PURRINGTON**

terminating the civil action involving the Allen R. Hartman will. They discussed the disposition of St. Mark's Church, Siler City.

The Trustees have, during the year, conveyed certain tracts of land, including properties held for the benefit of St. Stephen's, Winston-Salem, for St. Matthew's, Rowan County, for the benefit of the Diocese located in Wake County, and tract of land held for the benefit of All Saints Mission, Charlotte.

Proceeds of condemnations of lands held for the benefit of the Thompson Orphanage have been received by the Trustees or are invested pending a determination of the division of the funds between the Trustees and the lessees of the property.

goals to determine how we are doing. Placements in the past that may have lasted from 8-10 years, are now only from 1-3 years. Families and children are feeling better about themselves and



more importantly are being able to go out and cope with life with new meaning and hope. Our entire staff, not only social workers, are family centered and involved in helping both parent and child relearn new ways of coping with life.

In meeting the changing needs of the 1970's, many children are coming to

us emotionally damaged and troubled. The Bishop Wright Treatment Cottage was opened in September, 1973. This cottage is a part of the Thompson Children's Home campus in Charlotte housing 6 students. In this short period of time several youngsters have left this cottage to return home and to other forms of care with a new concept of

themselves and a new sense of what they can be.

With a variety of caring alternatives available, the staff of the Episcopal Child Care Services can make a determination with the family whether the child will best be served by counseling in a community group home, a foster family home, or campus care.

## Diocesan Council Meets Summarized

By **MICHAEL SCHENCK, III**  
Secretary, Diocesan Council

Since the 1974 Diocesan Convention, the Diocesan Council has held six meetings.

**March 26, 1974:** The Department of Finance reported that there had been a \$14,314 increase in the 1974 quota

acceptance since the Convention, and proposed with the Council's approval that 30 per cent of these funds be added to the National Church's Program and 70 per cent to Diocesan program. The Council discussed the resolutions directed to it by the 1974 Convention.

(1) The Council resolved to operate as set up by the 1974 Convention for a period of three years before a study is undertaken concerning the length of terms of its ex-officio members.

(2) The Council resolved that representatives of the Diocese attend the annual assembly of the North Carolina Council of Churches and report back to the Council before increasing the diocesan giving to the North Carolina Council of Churches.

(3) The Council requested that the Bishop appoint special committees to gather information on the various program areas of the Diocese and report back to a special meeting of the Council.

(4) The Council deferred action on the resolution concerning devising a more effective system for attaining the entire diocesan program goal.

**May 16, 1974:** The second meeting of the Diocesan Council was held at St. Mary's Church, High Point. The Council confirmed the appointment of J. J. Summerell, Chairman, Thomas

### Volunteers Lend A Hand:

## Capacity Of Penick Home Increases To 85 Residents

**MRS. PAUL DANA**  
President, Penick Home

The Penick Home during 1974 finally reached the entrance to the "High Road," although we have encountered many "detours" along the way. Our guide and able Executive Administrator has

ple. These volunteers are lay-readers and others who give generously of their time, effort and talents, not only to bring the outside world into the home, but enable the residents to partake of and see the activities of the surrounding areas; also, to be companions. This work is truly a work of love and unselfishness and is appreciated by each and everyone.

2. The residents working through the Hospital Volunteer service at the Moore Memorial Hospital at Pinehurst, will be giving time as volunteers in the hospital helping in central supply, front desk receptionists and friendly visiting to the patients.

Executive Director Philip S. Brown has traveled ahead on the "High Road"; stopping along the way to bring the message of the Penick Home to the Diocese; and thereby smoothing the "Road" and truly making the "Highway" an instrument of obtaining the ultimate aim of the Episcopal Home of the Aging, namely to actually be the Good Samaritan.



DANA

helped make this possible.

The completion of the new wing which houses 14 more people plus the two duplex apartment cottages brings our total number to 85 residents, the entrance to the "High Road." Along this road we have initiated a few innovations, namely:

1. An enthusiastic volunteer wing which houses 14 more peo-

SCHENCK



Ruffin, Godfrey Cheshire, Jr. and E. H. Hardison as members of the Department of Finance. The Council received reports from the various special study committees assigned at the last meeting.

After a lengthy discussion of these reports, the Council appointed a committee to compile all the information gathered and develop a summary of recommendations for the next Council meeting. The Parish Grant Committee



presented five grant applications which the Council approved.

**June 20, 1974:** Bishop Fraser announced the resignation of the Director of Program, the Rev. William H. Hethcock and the Director of Racial and Urban Affairs, William H. Brock. The Rev. John R. Campbell presented the report of the special ad hoc committee assigned at the last meeting, summarizing the material gathered by the special study committees. Mr. Campbell also reviewed the history of the Program Task Force and how it evolved over the years. As a result of this report, this committee was requested to consider the relationship between the Council and the Program Task Force. Bishop Fraser presented a job description for a new position, and after a general discussion, the Council established the position of Archdeacon and Canon to the Ordinary. The Bishop further recommended and the Council approved the Rev. Robert N. Davis for this position. After a general discussion, the Council deferred action on a report recommending that the Diocese participate fully in the North Carolina Council of Churches until further information concerning the North Carolina Council of Churches' activities was presented.

**September 10, 1974:** The Council received the annual report from the Investment Committee and the Parish Grant Committee. The Department of Finance presented and the Council approved a minimum salary of \$9,000 effective January 1, 1975 for all fulltime clergy positions. The Council also adopted a proposed Episcopal Maintenance Budget for assessments in the amount of \$226,500 and a Church's Program Budget for quotas in the amount of \$562,413.

The special ad hoc committee appointed at the last meeting presented in detail its final summary and recommendation. The Council adopted the ad hoc committee's report establishing 11 Program Committees of the Council appointed by the Bishop and confirmed by the Council.

**November 18, 1974:** The November meeting of the Diocesan Council was held at The Chapel of the Cross, Chapel Hill. The Department of Finance presented and the Council approved a proposal to improve the diocesan lay employee's pension plan and a proposal to convert the diocesan medical insurance program to a comprehensive plan.

After a general discussion of the report from the Chairman of the Committee for Christian Social Ministries, the Council approved the recommendation of employing a Director of Christian Social Ministries. The Council also reviewed the membership of the various other program committees of the Council. A report on the status of three grant applications from the Com-

mission for Community Action and Human Development was presented, and the Council passed a resolution of support of the Bishop for the action which he had taken.

The Council also requested that the Bishop appoint a committee to study the matter of incorporating THE NORTH CAROLINA CHURCHMAN with *The Episcopalian*.

## To Petition '75 Convention:

# St. Mark's At Raleigh Seeking Parish Status

BY THE REV.

MERRILL C. MILLER, JR.

Chairman, Committee on New Parishes

On November 20, 1974, the Committee on New Parishes received from the Bishop a request to him from St. Mark's Church, Raleigh for his consent to petition the 1975 Convention for admission as a Parish in union with the Convention.

The Committee is in process of ascertaining whether St. Mark's Church conforms to the requirements for admission as set forth in Articles III and IX of the Constitution, and Canons XX and XXVII of the Diocese of North



Carolina.

A report of the Committee's findings will be made to the Convention.

No other Parishes or Missions have petitioned to be admitted into union with the Convention of the Diocese.

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MILLER  
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## Films Available:

# Overseas Group Plans Display At Convention

BY J. R. DAVIS

Chairman, Overseas Missions Committee

The Overseas Mission Committee is endeavoring to bring to the attention of the Diocese ways in which to help others. Recently two film strips were received in the Diocesan office from the United Thank Offering National Office. These films are helpful in understanding the problems of others.

"Not Giving or Receiving but Both"

runs 19½ minutes. It tells of the help the women of the church have given through UTO grants to the Philippines, Haiti, Dominican Republic, Japan.

Many of those mentioned in the Film are familiar names to the Diocese. The other film strip, "A Map of Needs and A Map of Hope," runs 11½ minutes and shows many places in the United States receiving grants. Some of these are in large cities such as Boston, Dallas while others are in Appalachia or an Indian community in Wyoming.

From time to time this committee will be making suggestions as to ways to show concern for others. Help is desperately needed throughout the world. This doesn't necessarily need to be in the form of money. It can be the sharing of our technical knowledge. Other information along this line will be emphasized at the Overseas Mission Committee's display during the Diocesan Convention in Winston-Salem.



# Women's Work Aims At Community

By ROSE C. FLANNAGAN

President, Episcopal Churchwomen

Historically churchwomen have stood on the leading edge of the church's work. They have been willing to look and to move, with faith and confidence, into what often seemed to be a dim and cloudy future, where there were no maps or guide books. This is indeed descriptive of the Episcopal Churchwomen in the Diocese of North Carolina in the year 1974.

The diocesan organization has reached out with programs that have caught the interest of the women. Our worship retreat held at the Terraces in January was filled to capacity. Our spring workshops, held in each convocation, were attended by over 500 women. The new seminar in September, which replaced our summer Kanu-

ga conference, received an enthusiastic response.

Through reports and actual visits throughout the Diocese there is evidence of the Holy Spirit at work.



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FLANNAGAN  
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Branches of all sizes are reporting new and creative work. More and more the thrust of Churchwomen is community oriented as they are seeing their work in a different dimension from the work

of the Jr. League, the Woman's Club, Garden Club, or League of Women Voters and other such organizations.

Episcopal Churchwomen continue to respond to their Lord through gifts to areas where they cannot go themselves. An all time record of giving of over \$100,000.00 was reported at our Annual Meeting in May. The United Thank Offering amounted to \$32,462.34. The rest of the money came through pledging to our annual budget, special offerings, and gifts of money earned through local projects. Many branches contribute 100 per cent of their earnings from these local projects to mission outside their parish.

The evidence is very clear that the Episcopal Churchwomen in this Diocese are a strong and vital part of the on going mission of the church.

## Results From '74 Convention:

# Resolution Offered On 'Right To Die'

By THE REV. HARMON L. SMITH  
Chairman, Committee On "The Right to Die"

Delegates to the 1974 Diocesan Convention referred to this Study Committee a resolution on "The Right to Die."

The substance of the Committee's Report to the 1975 Convention affirms:

- (1) That life is God's gift;
- (2) That dying and death should be openly and freely discussed;
- (3) That the Church's responsibility to inform and assist persons in these matters ought to be acknowledged;
- (4) That life is not an ultimate good nor death an ultimate evil; and
- (5) That persons may therefore rightly request no heroic or extraordinary measures in order to defer death, to which their physicians and others charged with their care and comfort should give attentive and respectful consideration.

The Committee's report has two principal intentions: To state the opinion of the 159th Annual Convention of the Diocese of North Carolina and to engender study and discussion

of the issues among the parishes of the Diocese.

The language of the report means to limit the matters addressed by this Committee to specific and discrete situations for which "The Right to Die" seems appropriate.

We hope, therefore, that delegates to Convention will consider carefully the boundaries and not suppose that the

thought to be imminent or remote;

*And whereas*, we affirm that the Church has a responsibility to all of God's people to inform and assist them in considering and preparing for dying and death;

*And whereas*, we believe that life should not be arrogantly and futilely prolonged in those instances where there is no reasonable expectation or genuine hope of recovery;

BE IT RESOLVED, that the 159th Annual Convention of the Episcopal Diocese of North Carolina declare that, in consultation with their physician and priest, persons (or members of the family when the patients are incompetent) may rightly request that no heroic or extraordinary measures be employed to defer death, and that physicians and others responsible for the care and comfort of these patients are morally obligated to be attentive and give respectful consideration to the wishes and requests of these patients.

Other members of the committee are the Rev. Donald W. Frazier, Dr. Angus M. McBryde, Mrs. Cecil Patterson, Mrs. Herman Salinger, Dr. James H. M. Thorp and David G. Warren.



\*  
SMITH  
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following is in any sense an omnibus resolution:

*Whereas*, as Christians, we believe that life is God's gift; that He gives it, sustains it, and receives it back unto Himself;

*And Whereas*, we believe that dying and death should not be feared, but openly and freely discussed whether



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NORTH CAROLINA  
**The Churchman**

MARCH 1975

# Bishop Fraser Meets Teenagers

... See Page 4





Official Publication  
Diocese of North Carolina

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Bishop

RT. REV. W. MOULTRIE MOORE  
Suffragan Bishop

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Editor and Chairman,  
Division of Information

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VEN. ROBERT N. DAVIS, MRS. MAR-  
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MRS. MARGARET DARST SMITH.

#### Editorial Board

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## Bishop's Letter:

# Reserve Funds Explained

### Dear Friends In Christ:

Since the Diocesan Convention, enough people have asked me to tell them what I understand about the Episcopal Maintenance Reserve Fund, the Church's Program Reserve Fund, and the Trust Funds to warrant my sharing this with the whole Diocese.

In 1823 a Permanent Episcopal Fund was established and in 1859 made a canon of the Diocese of North Carolina in order to assure a salary for the Bishop of this diocese which was established some six years earlier.

The Episcopal Maintenance Reserve Fund and the Church's Program Reserve Fund were established in 1943 when the Diocese was beginning to recover from the Great Depression of 1929. The purpose of the Episcopal Maintenance Reserve Fund at that time was to maintain the Bishop and his office. The income from the Permanent Episcopal Fund and the Episcopal Maintenance Reserve Fund is now deducted from the Episcopal Maintenance Budget before determining assessments.

The Church's Program Reserve Fund had a little different intention than its name implies. This Reserve Fund was not really for program per se, as we understand program, but in order to provide security for the salaries funded by the Church's Program Budget and provide security for the salaries of clergy in the mission congregations of the Diocese. In other words, the fund is wrongly named. This is a salary reserve fund in case of a return to days when the economic situation becomes such that the salaries are in jeopardy. In 1975, 81 per cent of our Church's Program Budget spent in this Diocese is salaries. The reserves could be wiped out in one year.

Recently an extensive study was made of all the trust funds of the Diocese and how they are designated and restricted by trust agreements. Many are for mission congregations or parishes of the Diocese. In each instance, the person who established the trust designated to whom the money should be given and restricted the use of the income. It is part of the responsibility of the Trustees of the Diocese to see that these trust funds are so administered.

In short, the reserves are for those clergy and employees of the Diocese whose congregations are least apt to have any reserves to give security to their salary. The trusts are an agreement between the donor and the Diocese to disburse the income as the donor designated in a legal document establishing the trust. Neither the trust fund nor the income therefrom can be diverted, legally or morally, to any purpose other than that designated in the trust.

Faithfully yours,  
THOMAS A. FRASER

## Our Readers Write

### REGARDING TRIAL LITURGY

#### Editor, The Churchman:

Regarding the trial liturgy: has anyone made a study as to how many Christians were driven out of the Episcopal Church by the stately services we now have compared to how many may leave due to some of the chaff being offered in the name of modernizing and clarifying the language?

The Episcopal Church was the only major Protestant denomination to survive the 1850's intact. The liturgy may have been a contributing factor.

Maybe instead of being so dead set on major changes in the Book of Common Prayer, the Commission should *read* it, especially the Preface which admonishes the Church to seek "the happy mean between too much stiffness in refusing, and too much easiness in admitting variations in things once advisedly established . . . so as the main body and essential parts . . . continue firm and unshaken."

Kenneth H. Kerr  
Raleigh



# Churches Respond To Hunger Appeal

**BY MARGARET S. KNIGHT**  
**Churchman Editorial Board**

Response has been coming in from all over the Diocese to an appeal for each parish and mission to "raise an amount equal to 10 per cent of their local budgets, and that this amount be given at the discretion of each parish or mission to the aid of the poor and hungry locally, nationally, internationally or any combination thereof."

The new Diocesan division of Christian Social Ministries, headed by the Rev. Lex Mathews, has asked the co-operation of Diocesan congregations, and has announced that they have on hand models on how to set up a structure within the congregation to evaluate programs and administer funds.

Christ Church, Charlotte, led the movement with its decision back in December to postpone indefinitely its \$250,000 building fund appeal and concentrate instead on a program to feed the hungry, entitled the "Matthew 25 Fund." The parish designated \$150,000 for the program and has set up a central committee plus six other committees such as finance, communications, special projects, and local, national and internal task forces, to administer the project. Ned Hardison and Russell M. Robinson, Jr., are co-chairmen of the fund. The Rev. Frank Vest is rector.

Reports from newsletters and bulletins show how a number of other parishes and missions have responded to the challenge. In Charlotte, St. Martin's vestry has set a goal of \$13,000 for the parish Hunger Fund—10 per cent of the amount of its 1975 budget. To meet their goal they will use proceeds from Lenten offerings, from Lenten "hunger" suppers (charge \$1.00, cost 16¢), and are asking each pledging individual to give at least \$1.00 a week. They are setting up a Hunger Task Force to raise and disburse money. The Rev. Bartine Sherman is rector. St. Christopher's, Charlotte, has announced establishment of a Voluntary Fund for World Hunger.

The Winston-Salem churches are coordinating their efforts, and each parish has set up a Task Force on Hunger. At St. Timothy's, with the Rev. John Campbell as rector, the vestry has voted to set a goal equal to 10 per cent of



**MR. MATHEWS**  
**... Christian Ministries Chief**

its budget for this cause. St. Paul's, with the Rev. Dudley Colhoun as rector, has formed a special committee to make an "organized, long-term response to this problem." St. Anne's, where the Rev. David Fargo is vicar, has adopted the 10 per cent plan, and as positive action has asked each household to adopt a meatless day each week during Lent; to bring the difference, together with a can or package of food, to a special service at the end of Lent.

St. Mary's, High Point, with the Rev. William Price as rector, has approved a goal of \$5,000 as its 10 per cent

share. Their Christmas offering of just over \$1,000 went to the Presiding Bishop's Fund, and their Easter offering, which is usually at least as much, will go toward their goal. Each confirmed person in the parish will be asked to make a minimum commitment of \$10.

In Greensboro, the Rev. John T. Broome, rector of Holy Trinity, reports that the vestry has voted to accept the 10 per cent goal, and that the parish is participating in a different "Lenten Observance" to begin the campaign. Instead of coming to the church for a weekly supper and study program, each family is asked to stay at home, eat a simple sacrificial meal, and set aside the money saved for the Presiding Bishop's Fund. There will be an ingathering on Easter Day. Mr. Broome noted that if each family contributed an average of \$5 per week for seven weeks, the goal would be reached.

Christ Church at Raleigh, with the Rev. B. Daniel Sapp as rector, is sponsoring a Lenten series on hunger, and the vestry has set up a Wake County Relief Committee with a food pantry and clothes closet for the relief of those in need. A special monthly offering and the Easter offering will go to this fund. Grace Church at Lexington where the Rev. Wilson Carter is rector and All Saints' at Concord where the Rev. Jack Jessup is rector reports that studies are under way in their parishes to try to find the most effective way to help with the food crisis.

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## The Rev. William Coolidge New Vicar At Cary Church

**CARY**—The Rev. William McCabe Coolidge, who has been assistant to the rector at the Chapel of the Cross, Chapel Hill, since the spring of 1972, has accepted a call to become vicar of St. Paul's Church at Cary. Mr. Coolidge, 31, has been associated with the Chapel of the Cross since the fall of 1971, when as a seminarian he served as program assistant. He will assume his duties as vicar of St. Paul's

on February 1, 1975.

Mr. Coolidge, a native of Michigan, is a 1972 graduate of the Virginia Theological Seminary, and he was ordained to the priesthood in June 1973. He received undergraduate and graduate degrees from Michigan State University. After leaving Michigan State, he and his wife, the former Catharine Barnes, served in the Peace Corps in Bolivia.



# St. Andrew's Has 'Day With Bishop'

BY PATSY WALTERS

St. Andrews, Charlotte

CHARLOTTE — If you have ever wondered what it would be like to sit down and talk with one of your bishops on a one-to-one basis as you would one of your friends, then you should have been at St. Andrew's Church in Charlotte on a recent Saturday.

When the Search Committee of St. Andrew's began looking for a new minister last June, they had breakfast one morning with Bishop Fraser. It was such an enlightening and enjoyable experience for them that they decided they would like the entire parish to have an opportunity to meet the Bishop in small and informal groups. They contacted the Bishop and with his favorable response, plans were made for his visit.

His day began with breakfast at 10 a.m. at the home of Tom and Patsy Walters. After everyone had finished eating, coffee was served in the



**EVENING PRAYER SERVICE**



**IN THOUGHTFUL MOOD**



**LIGHTER MOMENT**

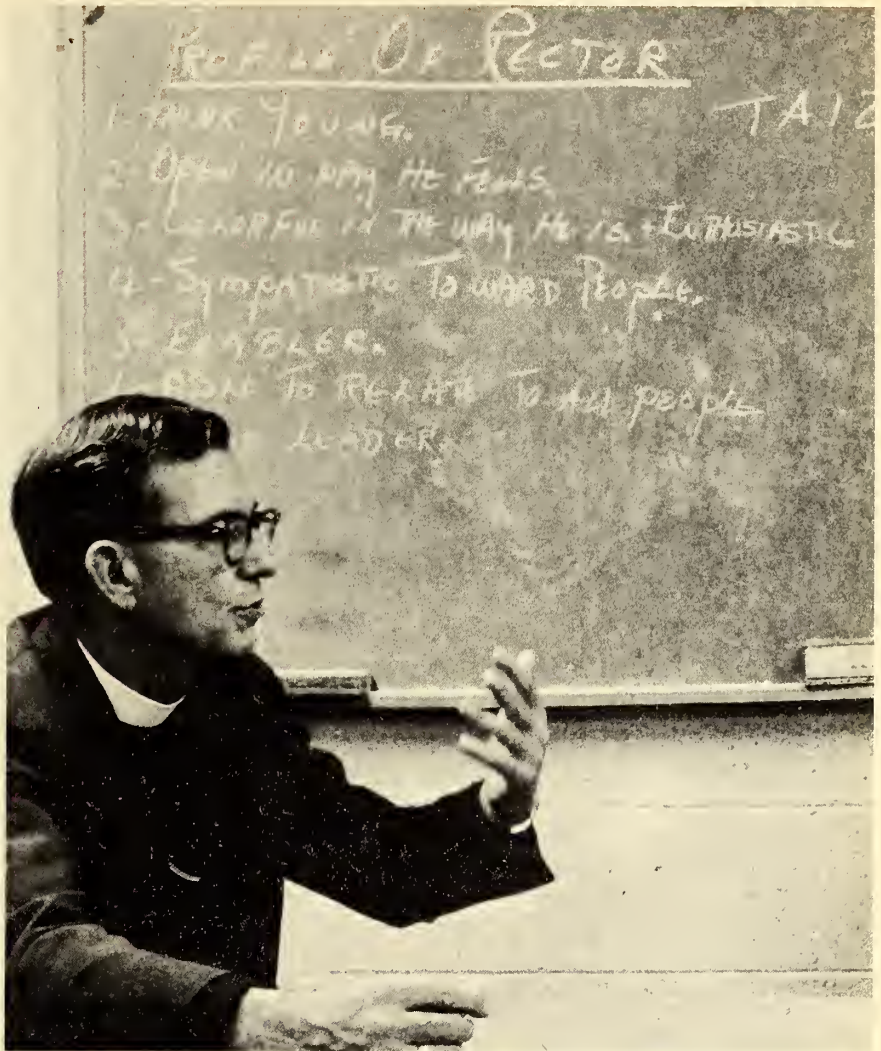


living room to the approximately 24 people who attended, while the parishioners and the Bishop fired back and forth with questions and answers.

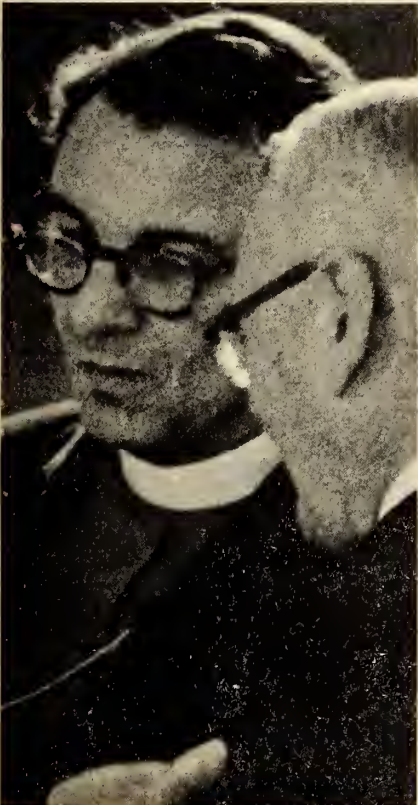
Afterwards, the Bishop met with a smaller group of about 12 people at the home of Frank and Shirley Schrimsher for a two o'clock luncheon. Then he was whisked off to St. Andrew's for a session with the young people of the church. Among other things, he expressed to them his strong feelings of the relevancy of the Bible in today's world. This session was followed by a 5:30 Evening Prayer Service with the Bishop officiating.

At 7:30, a covered dish supper was held at the home of Norm and Priscilla Wheeler with about 40 persons attending. This was once again an informal affair with an opportunity for discussion and relaxation. The Bishop not only answered our questions about what and where the Episcopal Church is at this time, but he also threw out some highly stimulating questions for our consideration as members of the Church and of our Parish.

Those of us who participated in the Bishop's visit found it a rewarding experience. Perhaps other parishes might also benefit from a day with the Bishop.



**YOUTH OUTLINES PROFILE OF IDEAL RECTOR**



**LISTENS TO PETER KRISTEN**



**PHOTOS BY TOM WALTERS**



# St. Anne's Life Is Eucharist-Centered



**CHRISTMAS EVE SERVICE**

**BY SUSAN CARSON**

**St. Anne's, Winston-Salem**

WINSTON-SALEM—"Go forth into the world in peace to love and serve the Lord."

"Thanks be to God."

The words of this commission close every service at St. Anne's Episcopal Mission in Winston-Salem, and set the theme for the ministry of the church to the community and to its members.

The life of the church centers on the Eucharist, celebrated each Sunday morning. The service is informal; not only are children welcomed, but their spontaneity is treasured as it exists side by side with the mystery of the Sacrament.

The people of St. Anne's bring themselves to the Sunday Eucharist, offering not only the best of what they are but all of what they are. Freedom in dress is symbolic of the acceptability of the whole person.

With corporate worship as the source of strength and support, individuals in the community find a variety of ways to minister to others. Some find their contribution in the Christian Education program; others in church projects, and still others in community groups or in their jobs.

The Christian Education program is designed to involve many of the Church's adults. Six-week Church School blocks give adults a chance to teach in the children's program and

still participate in the adult classes for most of the year. The one or two free Sundays between the blocks are often used for special activities designed to bring all ages back together again.

The basic adult program for 1974-75 is an Institute of Christian Theology. Dr. Charles Talbert, professor of religion at Wake Forest University, led off with a six-week study of theological language. A discussion of credal faith by Dr. William Angell of Wake Forest followed, and the current block, a workshop on Lay Ministry, is being conducted by the Vicar. Another adult group, under the leadership of John Shields, is less structured, beginning with the concerns of the group and developing its content from them.

Last summer, a special block of Summer Sunday Mornings integrated creative activities, drama, dance, movies, slides, discussions, games, photography, and even breadmaking into the celebration of the Eucharist itself, beginning the two hour session with the Liturgy of the Word and ending with the Liturgy of the Table. Families, from toddlers to grandparents, worked, learned, played and worshipped together, at least temporarily setting aside the age divisions so often made for church activities.

Outside of the regular Sunday program, two other groups give members a chance to share their concerns and help each other in time of need. Support Group meets informally in homes on alternate Sunday evenings to talk about personal problems and concerns. The group is open to all, providing an



**MISSION COMMITTEE WITH VICAR (RIGHT)**



opportunity to both give and receive personal support in difficulties. The second group, St. Anneswers, supplies babysitting, meal preparation, or transportation in times of illness, grief, or other need.

Many members of the church, both adults and young people, have worked on a recycling project begun by the fifth and sixth grade Sunday school class. Concerned about waste of energy and resources, they have collected several tons of paper, glass, and aluminum cans, taking them to local recycling centers, and contributing the proceeds to the ministry of the church.

The church's outreach has often involved other churches. St. Anne's initiated the Lowrance School Tutoring Project, was one of the founders of the Downtown Ministry, and is still actively involved in the Contact telephone ministry.

The Association for the Benefit of Child Development and the West End Community Nursery which it sponsors, receive both funds and manpower from St. Anne's. The Mission was responsible for obtaining Diocesan Parish grant money for the Nursery last year for a program of parent involvement in the home. St. Anne's rarely works alone on a project, preferring to serve as a broker: finding needs, soliciting the resources of money and people, and getting them together.

St. Anne's shared with St. Paul's, St. Timothy's and St. Stephen's, the other Winston-Salem Episcopal churches, as hosts for the Diocesan Convention January 31-February 1.

One of the resources the church shares with the community is its building. It is used as a meeting place by organizations from the League of Women Voters and the Welcome Wagon to a political action group and the ecumenical Experimental Church in Winston-Salem. Five mornings a week it houses a nursery in a free-school atmosphere. Begun as a babysitting service for mothers who wanted to do



**SERVING SOUP FOR CHRISTMAS 'FEAST'**

volunteer work, it has expanded to a regular program in which two-to-four-year-olds may participate from one to five days a week.

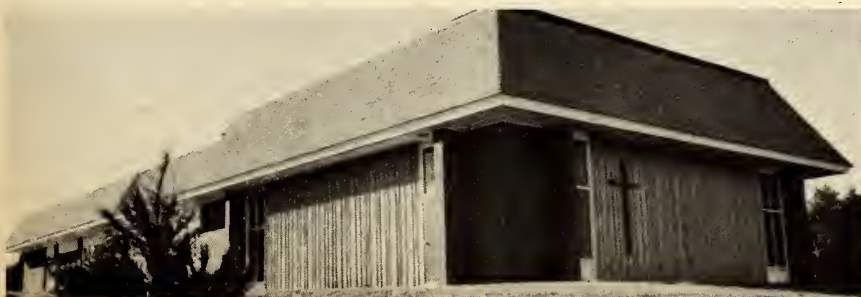
One special feature of the facility St. Anne's shares is its multipurpose worship center and fellowship hall. Since the room offers place for such a variety of activities, the room that was a spaghetti supper hall on Saturday night must, by the people who worship in it, be consciously made a church again on Sunday morning. The rearranging of the chairs and restoring the free-standing altar to the center of the room begin the process, but people make it happen. In a very real sense the people of St. Anne's become liturgically involved each Sunday morning in making a place

holy in order to make Eucharist in it.

St. Anne's will celebrate its tenth birthday in the spring of this year. Drawing its charter members from all three Episcopal churches in Winston-Salem, the congregation met for two years at the Old Town Civic Center before moving to its present building in a residential area behind a suburban shopping center. The Rev. Downs Spitzer served as vicar until 1971, when he joined the staff of Trinity Church in Columbia, S. C. The Rev. David Fargo came to the mission in 1972 from St. Stephen's in Oak Ridge, Tenn.

The congregation includes 80 families, about 275 people, with 115 communicant members. Many have come to St. Anne's from other denominations, and provide a variety of backgrounds and interests. The church is moving toward self-support, with pledge income up 30% in the past three years. With the mortgage on the building expected to be paid off in 1976, Parish status is an active long-range goal for the mission.

The church is guided by a Mission Committee including Lou Divan, senior warden; Bill Crawford, junior warden; Charles Talbert, John Freas, Sandy



**PHOTOS BY DAVID FARGO, SUSAN CARSON**



Carlson, and Bob Odear. George Carlson is treasurer and Doris Saleeby serves as clerk.

St. Anne's tries to respond to social issues as they enter the consciousness of its members. Someone becomes aware of a problem, brings it before the church, and enlists help in working out some kind of action to meet the need. Although no two issues are alike, a recent one may serve as an example of the way St. Anne's operates. A member, involved in planning the traditional Mission-wide Christmas feast, felt that a lavish meal was inappropriate in the face of international famine. At the end of a Sunday Eucharist, she proposed substituting a table communion fol-

lowed by a soup and bread meal, with donations of the difference in price to be sent to the Presiding Bishop's Fund for World Relief, and asked for others to help work with her on this project. The \$592 raised at the meal is only a token of the church's concern but represents a refusal to retreat in the face of an overwhelming problem. Other members, in dealing with the same problem, have begun an Earth Resources Co-op to share ways of conserving food and energy. Some have rearranged their diets to eat less meat and waste less food.

Other issues which surfaced during the past year because of specific local or state problems were capital punish-

ment and abortion. In both cases, members took action and asked others to join them. The church itself did not take a vote or issue a corporate statement, recognizing the right of responsible individuals to disagree on these difficult issues. Rather St. Anne's felt called to challenge and support those struggling to deal with them.

This pattern of ministry, with the sharing of the broken bread and poured wine of the Eucharist giving challenge, support, and freedom to individuals to show forth Christ in the World is the distinctive quality of St. Anne's Episcopal Mission as its people receive the commission to "Go forth into the world. . . ."



SOUP, BREAD MEAL FOLLOW COMMUNION

## Committee Takes Stock On State Of Church:

# Concerns Of Diocese Have Changed

**Editor's Note:** Following is the report of the Committee on the State of the Church as presented at the recent Diocesan Convention in Winston-Salem by the Committee's Chairman, the Rev. William Wells.

"Beyond Gohr," runs an old legend, "there lies a city of the blind. Once upon a time a rajah appeared with a mighty elephant and some of the sightless populace rushed out to meet it.

Each touched some part of the beast and returned to describe the find to those back home. One said authoritatively, 'the creature is a large, rough thing, wide and broad, like a rug.' He had grabbed the ear.

Another, who had felt the trunk, disagreed. 'No, it is long . . . a straight and hollow pipe, awful and destructive.'

'You are both wrong,' said the one who had examined the leg. 'It is mighty and firm, like a pillar.'

Each knew only one part among

many. Each was convinced that he knew the whole.

What follows treats an elephant of a different sort, hardly a neatly describable beast, but with similar characteristics—slow, except when aroused, long lived, thick skinned. Its offspring normally arrive after an extended gestation period. The canons of the Diocese have settled on one part of the elephantine anatomy of the Episcopal Church in our thirty nine counties to be surveyed: that has to do with statistics. But statis-



## Church Council Coordinator Named:

# Spiritual Needs Of The Aging Funded By Grant Of \$17,500

DURHAM — The Rev. Richard F. McCleery of Durham has been appointed coordinator of the North Carolina Council of Churches Model Project on the Spiritual Needs of the Aging, a new program being made possible by a grant of \$17,500 through the Governor's Coordinating Council of Aging, federal funds having been obtained under the Model Projects Program of the Older Americans Act of 1965 as amended.

This model project is to be of one year's duration beginning September 1. Its objectives are:

A. To increase within the leadership of the religious bodies of North Carolina an awareness and knowledge of the aging process and the problems of the aging.

B. To increase the number of contacts of the isolated elderly, particularly those in institutions, with those who were significant in their spiritual life prior to their isolation.

C. To provide consulting service to local churches, judicatories, and councils of churches in matters related to the spiritual well-being of the aging.

D. To increase the use of the physical properties and resources of religious bodies in North Carolina in service to the aging, especially when public monies are available to implement those services.

E. To develop and test a model for the delivery of services in the spiritual well-being context in the local community, a model that will depend upon existing resources for its implementation rather than the development of new resources.

When the project is completed it is expected that there will be a state-wide network of religious bodies and agencies concerned with ministry with the aging and that there will be permanent programs functioning in the Council of Churches and at denominational levels.

tics were only briefly addressed by the Committee back in November. In that regard, several commonplaces can be offered: the Episcopal Church in our diocese has grown but not in keeping with population growth. It is largely white, upper middle class. It tends to be concentrated in cities and large towns of the thirty nine counties, and so its outlook is predominately urban in character. It contains a disproportionate number of professional people.

So, in some ways, we have not changed much. But our concerns have. There is much less heard within the church about social issues. (Though the Viet Nam nightmare is hardly over, it is largely over for us.) Civil liberties and civil rights questions pale before those of the economy, whose downward spiral has not yet responded to positive thinking and a spate of WIN buttons. The questions now seem to have less to do with activity and more with who we are. The church, here as elsewhere, has experienced a renewed interest in rediscovering its own roots. Increasingly, people ask for and respond to opportunities in the basics of the faith—in Scripture, in the spiritual life. Parish

adult education programs draw increasing interest. There is a burgeoning of study and prayer groups.

This attention to questions of our own identity as Christians comes naturally at a time that sees a lingering suspicion among some clergy and lay people—certainly among us on the State of the Church Committee—that we as a nation may not simply be faced with the inconvenience of reduced buying power, but with real upheaval. At a strictly psychological level, what happens to Americans when there are no more frontiers, when we no longer have the financial and ecological option of using, discarding and moving on?

That is the sort of question that has dominated our thinking—that as opposed to organizational concerns. To the extent that there are organizational concerns, our focus would be on institutional responsiveness rather than on growth or 'efficiency.' At the Diocesan level, this translates into questions like, "how can the Diocesan structure deepen and enrich the lives and ministries of parishes and individuals in Piedmont North Carolina?" "How can we as Christian people respond to

our responsibilities to others here and elsewhere?"

This is to talk about programming, and the responsibility for programming lies with the Convention and the Diocesan Council as the extension of the Convention. With the demise of the Program Task Force last year, the Council entered into an extension evaluation process of existing program—home and overseas missions, consulting and planning, education and training, stewardship, THE N. C. CHURCHMAN, social ministries, youth, worship, ecumenical relations, and specialized ministries. Under the leadership of the Rev. John Campbell, a clear, well articulated evaluative structure was drafted—one which relies on the clarity of each program division's purpose, organization, and funding. These formally established program areas were and will continue to be evaluated by the Council, specifically through member(s) of the Council assigned to each program area. That much is clear.

What is less clear is the question of what the Council itself is. What of its own direction, its assumptions, its vision of the Diocese? There have been hopes expressed—both on the part of Council members and the Bishops—that the Council might take some greater initiative in programming. That would appear to be a clear option. Reading Council minutes, one is struck by the strength of the membership of that body; the Convention consistently elects to the Council a group of active, intelligent, involved, well informed folks. They are personally in touch with a whole host of others who could serve as resources in both goal setting and the initiation of programming. Yet the Council minutes themselves are largely devoid of flesh and blood issues. One has the feeling that were the Diocese lifted to the surface of the moon, the subject matter of the minutes would be largely the same. The Council focuses only on care and feeding of the existing structure.

Indeed, this is now as it must be. As is frequently pointed out, the Council only meets four times a year. There is little time for more than the necessary housekeeping. There is certainly not the time for real brainstorming, for examining possibilities, for calling in a variety of people from different vantage points to address a particular concern. There is little possibility that projects begun in one area of program be informed by other areas, or by persons



from outside the church altogether. Yet with more time, the Council—or members of it — could serve a top level brokerage function here. They could constitute a programming clearing house for addressing needs as they arose. The Council would do more than simply respond to the agenda brought to it from the outside.

Such a development would parallel what is happening in many parish vestries. In marked decline is a mechanistically administrative style of vestry leadership; that was the sort of situation where the vestry left all issues central to the church's common life to the clergyman, and assembled monthly for a financial report and ritual discussion of the state of the furnace. More and more, such crucial issues as liturgy, the quality of pastoral care, the character of public witness, and the conscious theological grounding of the entire enterprise appears as the domain of the entire community. It is anything but the esoteric preserve detached, ordained expert. Vestries study, they retreat together, they talk directly and frequently to people in all areas of parish life, and to those in the wider city or town which the parish serves. They continually engage their clergy in a dialogue that is both challenging and immensely supportive.

Now admittedly, the parallel between administering a parish and a diocese can be overstretched. But the parallel seems apt here. The Council can be more than an Episcopal appendage, but only as it develops a common life, an

**TEXARKANA, Tex. —** The Episcopal Church recently received a bequest of approximately \$532,000, one of the largest single legacies ever left to the national church. The benefactor was Mrs. Hiram (LaVerne) McCurry of Texarkana, Tex., who died recently at the age of 87.

Mrs. McCurry also left \$20,000 to her parish, St. James Episcopal Church in Texarkana, to pay her pledge in perpetuity; \$10,000 to the Diocese of Dallas for theological education; and \$2,500 to the Daughters of the King of which she was a member for more than 50 years.

According to Mrs. McCurry's will, the legacy to the national

church will be used for domestic mission work.

According to close friends of Mrs. McCurry, she and her husband, who preceded her in death by several years, had agreed many years ago that the church would be the recipient of their entire estate. However, not even her rector, the Rev. Richard C. Allen, knew that this was their intention.

"She unquestionably denied herself bodily comforts in order to leave as much as possible to the church at her death," said Fr. Allen. "The McCurrys never owned a new car," he said. "They always bought a used car and drove its wheels off."

identity and agenda of its own. These are not tasks that can be farmed out—a study committee cannot look on from the outside and confer identity, concerns, and agenda.

Reenter the elephant and the blind folk from beyond the city of Gohr. If one man in the legend concentrated on the beast's trunk, another on the ear, another on his foot, this report has dealt with its corresponding beast by fixing on a pore of the skin. Such is the nature of "state of the union" summaries. But somehow the task of describing the church is less onerous than it might be. For whatever its shape, she

is not simply ours, and the action of her Lord in the world is less than wholly dependent on well oiled institutional structure. In fact one telling argument for the Divine origin and support of the Christian Church is her survival through two millenia of our best laid plans. (That is also cited as proof of a cosmic sense of humor.) We stand in the promise that as long as we go on as the community of people who pray and serve and wait, who gather around the table to hear the apostles teaching and make Eucharist together, the shape of the elephant will take care of itself.

## Report On Diocese Of N. C. Project:

# Panama Center Filling A Real Need

**THE RT. REV. L. B. SHIRLEY**  
Bishop, Diocese of Panama

**PANAMA**—The Episcopal University Center here was built in 1966 and stands as a visible symbol of the meaning of mutual responsibility and interdependence in the body of Christ. It came into being because of the vision and initiative of the Diocese of Panama and the Canal Zone to provide a much needed place for University students who were lacking necessary accommodations and space for study. This was made a reality because of the generosity

and sense of mission of the people of the Diocese of North Carolina.

The center provides a place for study and worship as well as room for six students (the original plan called for room for three students).

A small library is operated by the center. A librarian, a graduate of the University of Panama, volunteers her services to catalogue and oversees the functioning of the library. The students in residence take turns in attending to the library. There are about 2,500 volumes in our small library, but these have been well used. We are in dire

need of updating our library if it is to continue to meet the needs of our students.

Of the six students in residence three are Episcopalians, one an Evangelical and the other two Roman Catholics. All are Panamanians, except one, who is from Colombia.

Chapel services are held once a week at 8:00 p.m., the hour they have selected as most convenient. It is not uncommon to find students wandering in and out of the Chapel. Some out of curiosity, and some to pray.

The center is used further by the





**BISHOPS BREAKFAST WITH LEGISLATORS**—Nearly 100 Tar Heel legislators went to church at 7:30 a.m. recently as Raleigh's Episcopal Churches and the Episcopal Diocese of North Carolina hosted a communion service and breakfast for the 1975 lawmakers. Begun in 1965, the communion service and breakfast have been held during every session since that year. Shown here at the Church of the Good Shepherd, site of Tuesday's gathering, are (from left): Rep. Jimmy Green, speaker of the House; Sen. John Henley, president pro-tem of the Senate; the Rt. Rev. W. Moultrie Moore, suffragan bishop of the Diocese; the Rt. Rev. Thomas A. Fraser, bishop of the Diocese; and Jim Hunt, lieutenant governor. The Rev. Louis C. Melcher, rector of the Church of the Good Shepherd where the breakfast was held, was in charge.

University of Panama for seminars, conferences, and social activities. Because of the shortage of classrooms, it has also been used for this purpose.

For 1975 plans are afoot to extend the services of the center to include a "hot line" and counselling program. The purpose is to establish a place where students may receive counselling and orientation. These types of services are unique to our area since they are not normally provided by the University.

It is our intention to provide, through this program, three types of services: First, a "hot line" telephone service which will prob-

ably begin operating on an eight-hour period per day, with the hours increasing as the demands arise. The second type of service will be a counselling one, using volunteers from the School of Psychology and Social Service of the University of Panama. These volunteers will be supervised at all times by competent persons in the field. The third service will be a referral one. Persons needing prolonged therapy or other services not provided for at the center will be referred to persons or institutions where that type of service is available.

We further offer our services to the Clergy and Laity, as well as others of

the Diocese of Panama and the Canal Zone.

The United Thank Offering has made a one year grant of \$22,000.00 and the Diocese of Panama has budgeted \$3,000.00 towards its initial functioning. It is our hope that the University or some other government agency will see the value of this and eventually finance part, if not all, of the program.

We are all very excited about this new phase of the center's program and look forward to very hectic and challenging and fruitful year.

Chaplain at the center is the Rev. James H. Ottley, who may be written to at: P. O. Drawer "R"; Balboa, Canal Zone.

## Tar Heel PARISHscene

**BY MARGARET S. KNIGHT**  
Churchman Editorial Board

*Offering*—The offering taken at the Communion service of the Diocesan Convention in Winston-Salem,

amounted to \$576.08. This money was given to the Early Childhood Planning and Development Association of Winston-Salem for its feeding program.

*Stamp Help*—Members of the parish

of Church of the Good Shepherd, Asheboro, are performing a unique community service helping those persons asking for food stamps. Together with other Asheboro churches the Episcopal churchwomen are supplying sand-



wiches, coffee and cookies for those people who are waiting in line trying to get food stamps. Also, a training session is planned for volunteers needed to help get people qualified for the stamps. Good Shepherd is also helping the local unit of the Salvation Army by giving canned good and staples for their feeding program. The Rev. Tom Rightmyer is rector.

**Second Century** — Church of the Good Shepherd, Raleigh, is making plans for the laying of the cornerstone to commence the second century of the church. The celebration, to be held on Palm Sunday, will recall the 100th anniversary of the first service held in the church's All Saints Chapel on March 28, 1875. The Rev. Louis C. Melcher is rector, and Mr. Louis M. Connor, Jr., is chairman of the arrangements committee.

**Arts Festival**—An arts festivals for all the Episcopal churches in the Charlotte-Mecklenburg area, as well as Concord and Monroe, is now in the planning stage. The Rev. John D. Lane, assistant rector at Holy Comforter, Charlotte, coordinator, says there are plans to invite a nationally known artist to participate, as well as each church having representation from its membership in the visual and performing arts. "Its purpose," he said, "is to show how broadly the arts are, and can be, utilized to transmit the message of the Christian Gospel."

**Hot Meals**—St. Matthew's Church, Hillsboro is presently involved in a government sponsored program for serving nutritional meals to the elderly five days a week. According to the Rev. Laeton Pettit, rector, the elderly are transported to the Parish house by bus and private cars and for a minimum payment of food stamps receive a hot nutritional meal at noon. Following the midday meal, those attending engage in creative hobbies of all sorts, and their handicrafts and displayed and sold. He notes that the response has been enthusiastic.

**Pastor Program** — The Rev. Mr. Pettit of St. Matthews has recently completed a year's program for pastor-chaplains at John Umstead Hospital in Butner. The two-fold purpose of the program is to minister to the spiritual needs of hospital patients, and to help the participating pastors gain new skills and insights in serving troubled persons.

## Holy Trinity, Greensboro Hosts Layreaders' Gathering

GREENSBORO — Nearly 40 layreaders of the Northwest Convocation responded enthusiastically to a recent layreaders' conference held at Holy Trinity, Greensboro. The morning began with a session on "The Theology of Layreading," led by the Rev. Alwin Reiners, Jr., rector of the Church of the Holy Comforter, Charlotte.

Following this, the group broke for two periods of electives. Leading a discussion on "New Horizons for Layreaders," Thomas M. Mullen (Holy Comforter, Charlotte) helped his groups find ways of expanding their lay ministry beyond participation in Sunday worship services. The Rev. Frank G. Dunn (St. Martin's, Charlotte) gave instruction in "The Use of the Voice," including individual work with tape recording equipment. He was assisted by Mrs. Virginia Bray (St. Timothy's, Winston-Salem).

**T.V. Study**—An adult study group at Holy Comforter, Charlotte, is watching the T. V. program, *The Ascent of Man*, (or reading the book) and having a Sunday morning discussion with a group of 12. The Rev. Alwin Reiners is rector.

**President**—The Rev. Harrison Simmons, rector of St. Stephen's, Oxford, has been named president of the N. C.

The elements of worship were discussed by the Rev. John Tol Broome (Holy Trinity, Greensboro) in his elective, "Planning Worship," which also organized and led the service of Evening Prayer which later ended the conference. Before a lunch of submarine sandwiches and cokes, the Rev. John D. Lane (Holy Comforter, Charlotte) made a short presentation on "Themes of the Bible," intended to give the participants a way of better understanding the lessons they are called upon to read.

The Division of Continuing Education arranged the conference, which followed a similar event held in March, 1974 in Charlotte. A total of 90 layreaders have attended the two conferences. The same staff stands ready to lead such an event in other parts of the Diocese by arrangement with Mr. Reiners.

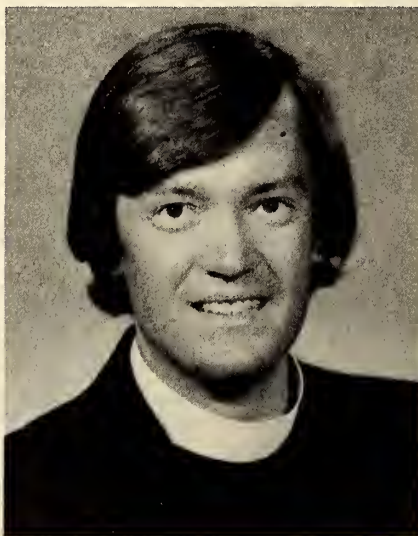
**Episcopal Clergy Association.** Formed three years ago, the purpose of the association is "to strengthen priests in their vocations and callings so that those they serve may be strengthened thereby."

**Ecumenity**—Back in January the congregation of St. Luke's, Salisbury, was host to the congregation of Sacred Heart Roman Catholic parish at a Solemn Evensong. The service was sponsored by couples of the parish who had been involved for the past three years with the Anglican-Roman Catholic dialogue. A reception followed the service. The Rev. Uly Gooch is rector.

**Clergy Changes**—There have been several changes of clergy within the Diocese recently. The Rev. William M. Coolidge has gone to Cary to be priest-in-charge of St. Paul's Church. He has been assistant to the Rev. Peter Lee, rector of Chapel of the Cross, Chapel Hill.

The Rev. Robert C. Johnson, Jr., goes to Durham on April 1st to become rector of St. Luke's. He has been serving St. Christopher's, Garner, as priest-in-charge, and has been an instructor at N. C. State University in Raleigh.

The Rev. Paul C. Morrison who has



MR. LANTZ  
... New Rector



been serving as rector of St. Joseph's, Durham, has gone to John Umstead Hospital, Butner, where he will serve as chaplain.

*New Assistant*—The Rev. L. Bartine Sherman, rector of St. Martin's, Charlotte, has announced that Mrs. Jane Gurry has been appointed full-time parish assistant at St. Martin's. He noted that in this position she will have the same responsibilities as a curate, except for those things which require ordination or specialized seminary training. She will be responsible, he said, for Christian Education and youth work, do hospital and other parish visiting, and be available for counseling, in which field she has a graduate degree. Mrs. Gurry was formerly director of Christian Education at St. Peter's Charlotte.

*Leaving*—The Rev. Clay H. Turner, who has been serving as rector of Trinity Church, Statesville, has transferred to the Diocese of Southwestern Virginia.

*Clergy Notes*—Some personal notes on a few of the new diocesan clergy who were introduced at the recent convention in Winston-Salem:

The Rev. F. William Lantz, new rector of St. Christopher's, Charlotte, is a Virginia native; a 1968 graduate of General Theological Seminary in New York City; has been vicar of St. David's Church, Brunswick, Ga., for six years; has a wife, Lyn, who is a native of South Carolina, a graduate of that state's university, has worked with the Peace Corps and the Social Security Administration in Brunswick; and a son David, who is four.

The Rev. James Mathieson, rector of St. Andrew's, Rocky Mount, came there from Emmanuel Church, Chatham, Va.; has a B.A. degree from Lynchburg College in Virginia, and a M.Div., from University of the South, Sewanee, Tenn.; has a wife, Joan, and three children — West, Bryan, and Cooper.

The Rev. William Poulos, assistant to the Rev. Dudley Colhoun, rector of St. Paul's, Winston-Salem, comes from St. Timothy's, Decatur, Ga., where he was rector for over five years; His special areas of interest are youth, adults and outreach; a native of Rome, Ga., he and his wife Nancy, have four children, Michael, 17; Christopher, 15; Mary Elizabeth, 6; and Sarah Anne 4.

## \$5.00 Buys Flock Of Chickens:

# Aid To Hungry Of World Mission Committee Idea

**BY JOHN R. DAVIS**  
**Chairman, Diocesan Committee**  
**on Overseas Missions**

In today's life, we are always looking for bargains—this article is from your Overseas Mission Committee, with a suggestion, "How to Obtain a Real Bargain."

The bargain, the Committee believes, is a wonderful way to accomplish a personal obligation and also become a part of a Human Welfare Project.

Just think how often you have pondered over what to give a loved one who has no real need. Not only is it suggested that you give to a Human Welfare Project in the name of a loved one, but also that you commit yourselves to a more simplified living, which will allow additional income for giving.

Many believe that celebration is a necessary part of life, and also that giving is necessary and good, as long as it is life-supporting.

For your next celebration, the Commission On Overseas Mission suggests one of the following gifts for consideration to honor friends or loved ones and still aid the hungry world:

**HEIFER PROJECT**  
**INTERNATIONAL**  
World Headquarters  
P. O. Box 808  
Little Rock, Arkansas 72203

\$5.00 Sends a Flock of Twenty Chickens

\$20.00 Sends a Pair of Rabbits

\$500.00 Sends a Pregnant Purebred Heifer

**GLOBAL MINISTRIES**  
**TREASURER**

Room 1439, Dept. 12  
475 Riverside Drive  
New York, N. Y. 10027

\$10.00 will distribute 1,130 pounds of food among victims of the West African Famine. Designate UMCOR, West African Famine.

\$10.00 is a share of support for Agricultural Extension work through Christian Missions in Pakistan, Nepal, Bolivia, Zaire, or Mexico. Indicate country and designate WD, Medical Services

\$500.00 will dig a well in India. Designate UMCOR, Water Resources Development

**CROP**  
Dept. CA  
P. O. Box 968  
Elkhart, Indiana 46514

\$10.00 will distribute the equivalent of four-hundred packets of garden seeds.

\$20.00 will give a farmer all the hand tools he needs to cultivate his fields.

During 1975, instead of buying gifts for friends and relatives who do not really need them, give an equivalent amount to a Human Welfare Project in their name. For additional information on other projects, we suggest:

Alternate Christmas Catalogue  
1500 Farragut Street, N. W.  
Washington, D. C. 20011  
\$2.00 Per Copy Mailed Bulk Rate

In Matthew (Chapter 25, Verses 31-46), there is the parable of the sheep and the goats, and the whole point of that parable is that a man's eternal destiny is decided by his attitude to and his treatment of those who are less fortunate than himself.

## Meeting Date Changed

LONDON — The third of the two-yearly meetings of the 55 member Anglican Consultative Council representing 65 million Anglicans throughout the world, due to have met in Perth, Western Australia, in August 1975, has been postponed following the cancellation of the World Council of Churches' Assembly in Djakarta in July, 1975.

The new venue for the next meeting of the ACC, now to be held in March, 1976, has yet to be decided.

A number of the clerical and lay members of the Anglican Consultative Council who are also representatives at the World Council of Churches would have travelled from Djakarta to Perth. The new venue for the World Council of Churches is now Nairobi in November or December 1975.



# Kanuga Usage Still On The Increase

BY EDGAR HARTLEY, JR.  
Director, Kanuga Conferences

This past year saw the steadily increasing usage of Kanuga continue. Summer conference, camp and guest period participation was up, and during the September through May period about 60 church and other non-profit groups used our facilities for a varied array of conferences, retreats and meetings. The anticipated downturn resulting from the unsure fuel situation did not materialize. There were 16 per cent more guest days of use in 1974 than in 1973.

Many hoped-for physical improvements were completed in this banner year. The new Program Building, for use by groups up to 250-300, has added a new dimension to program possibilities. The Children's Center was completely renovated and provided the scene this summer for a greatly enhanced children's activity program. Three new meeting rooms at the Inn provide extended small group space in an attractive, informal setting. Both camps, Camp Kanuga for Boys and Girls and the West Camp, were upgraded in their recreational, food service and sanitary facilities. General beautification has continued around the Kanuga Lake Inn.

One of the most significant program items was a complete evaluation of the early summer conferences — Christian Education and Adult. A continuation of this evaluative activity is already showing up in the planning for 1975. Highly gratifying is an increased use of the facilities by the Church for Clergy Conferences, Parish Family Weekends, Summer Conferences and other Church-related activity.

We are optimistic about Kanuga's continued influence in the future. Inquiries about and planning for the program in 1975 indicate a keen interest by our constituents in further experiences at Kanuga. The present uncertainty of the national economic scene has heightened our resolve to manage our resources well and continue to offer superior facilities and programs at a nominal cost.

Present Board of Directors' officers

# Parishes Preparing Histories

BY LAWRENCE F. LONDON  
Diocesan Historiographer

During the past year I supplied information to two persons who were compiling centennial histories of their respective parishes which have been completed and published.

They are: "The Church of the Good Shepherd, Raleigh, 1874-1974," by Rene Ward (Mrs. W. Clyde); and "St. Paul's Episcopal Church, Monroe, North Carolina, 1874-1974," by Virginia R.

Heath.

In addition I have furnished information towards a proposed history of Trinity Episcopal Church, Asheville. I have also supplied biographical information on the black clergy resident in the Diocese between 1865 and 1900 to the Rev. J. Carleton Hayden, of the Diocese of Washington, D. C.

Mr. Hayden is preparing a study of the black Episcopal clergy who were ordained in the United States during this period.

# Plans Begin For '76 Convention

NEW YORK (DPS) — The Joint Committee on Agenda and Arrangements for the 1976 General Convention of the Episcopal Church has begun preliminary planning for the next meeting of the triennial Convention.

The committee set September 11-23, 1976, as the dates for the 65th convention, which will be held in Minneapolis-St. Paul, Minn.

At its organizational meeting the following officers of the committee were elected: Bishop Willis R. Henton, Northwest Texas, chairman; the Ven. O. Dudley Reed, Springfield, vice chairman; and Mrs. Henry N. Somsen, Minnesota, secretary and liaison with the Diocese of Minnesota.

The committee organized itself into seven sub-committees to work on specific details of the convention, including such concerns as worship, issues, structure, and space.

The members of the committee, appointed jointly by the presidents of the House of Bishops and the House of Deputies, are:

Bishops: Bishop Willis R. Henton, Northwest Texas, chairman; Bishop

Wesley Frensdorff, Nevada; and Bishop Francisco Reus-Froylan, Puerto Rico;

Presbyters: The Rev. Jesse Anderson, Jr., Washington; the Very Rev. Allen Bartlett, Kentucky; and the Ven. O. Dudley Reed, Springfield, vice chairman;

Lay Persons: Bryan Jones, Utah; Byron Rushing, Massachusetts; George T. Shields, Spokane; Mrs. Henry N. Somsen, Minnesota, secretary; Malcolm D. Talbott, JD, Newark; and Mrs. J. Wilmette Wilson, Georgia.

Consultants to the committee are: James M. Winning, Springfield; the Rev. William F. Maxwell, Oklahoma; and the Rev. Austin R. Cooper, Sr., Ohio.

Ex officio members of the committee are: The presidents and vice presidents of the two houses of Convention; the bishop and general chairman of arrangements of the host diocese; the secretaries of the two houses; the chairmen of the committees on the dispatch of business of the two houses; and the presiding officer of the Triennial Meeting of the Women of the Church.

Presiding Bishop John E. Hines is president of the House of Bishops and the Rev. John B. Coburn, New York City, is president of the House of Deputies. The Rt. Rev. Scott Field Bailey, Suffragan Bishop of Texas, is Executive Officer of the Convention; the Rev. Canon Charles M. Guilbert, New York City, is Secretary-Treasurer; and Bob N. Wallace, Louisville, Ky., is Manager.

for Kanuga are: President, The Rt. Rev. W. Moultrie Moore, Jr., suffragan bishop, Diocese of North Carolina; vice-president, Gayle O. Avery, chief executive officer and chairman of the Board of Colonial Life and Accident Insurance Company, Columbia, South Carolina; and secretary-treasurer, Ben S. Willis, partner, Alex Brown and Sons, Winston-Salem.



# Trial Use Well Received At St. Mark's

**BY THE REV. JOHN N. WALL**  
**St. Mark's, Raleigh**

**RALEIGH** — What meaning the trial services will come to have will emerge through reflection on their use in parishes. The Standing Liturgical Commission of the Diocese may offer its theological and historical reasons for the form and content of its proposed rites. But these can serve only as guidelines for those who actually use trial services to express the life of the Christian community. And if the theology of trial use must come out of the experiences of clergy and lay people using these services, then reflection on that experience can become one of the most exciting events in parish life.

So concluded a group at St. Mark's Church, Raleigh, North Carolina, after two months of preparation last spring for use of the "Form for the Affirmation of Baptismal Vows," participation in that service, and reflection on what it was all about.

Through study, experience, reflection, and efforts at education of the rest of the St. Mark's community, this service came to life as an important event in the life of the congregation, an event through which St. Mark's understanding of itself as a Christian community was deepened and strengthened. At the same time, as a group, we reached new and enriched understandings of our faith and commitment to the Church.

St. Mark's study of the Affirmation Service began with an examination of the guidelines put forth by the Standing Liturgical Commission, namely the Supplement to Prayer Book Studies 26. We started with an examination of the thinking about Baptism, because it is that thinking which has led to the re-examination of the traditional service of Confirmation. Members of the St. Mark's study group were excited about what was being said here about the Church as not the group of the elect, or the saved, but as a community called together to be a sign to the world about what God is doing for all men in Jesus Christ.

Prayer Book Confirmation, in the life of the Episcopal Church, has served at least three functions. First, it has

served a sacramental function, in which the Seven-Fold Gifts of the Holy Spirit were conferred through the laying-on of hands by the Bishop. Second, it has served as a rite of passage through which young people were admitted to the Eucharist and to the beginnings of adult participation in the life of the Church. Third, it has served what might be called a legal function, through which young people and adults who were not reared as Episcopalians qualified for the canonical definition of "Episcopalian" and became eligible to hold offices in the Church. On reflection we felt we had to agree with the logic of the Standing Liturgical Commission that Confirmation, in its sacramental dimension, inevitably detracts from the concept that Baptism is the complete rite of initiation into the Body of Christ. Since Baptism is by water and the Holy Spirit, talk about the seven-fold gifts as something new given at Confirmation is confusing. In fact, we concluded that the Service of Affirmation should not be referred to by its alternate title of Confirmation because the Trial service is a totally new service and not really a trial form of Prayer Book Confirmation. In addition, we agreed that Confirmation, as practiced in the Church, is customarily urged upon young people at a certain age, whether they are ready for it or not.

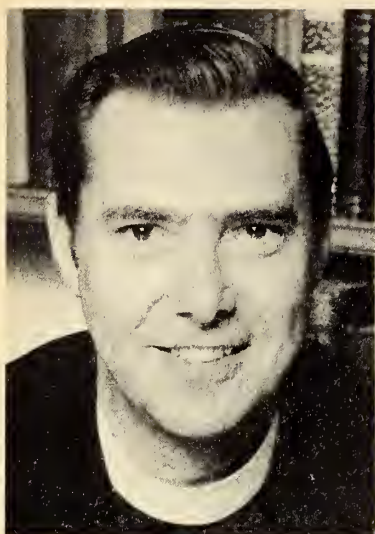
We turned to the Service of Affirmation itself and were delighted by its possibilities. Here is a service which allows for people to declare before the church community and before the larger Christian community through the Bishop, its representative, major stages in their growth in Christian faith and service by the reaffirmation of their baptismal vows. At the same time, it allows for the congregation, through its joining in the affirmation of baptismal vows, and for the larger Christian community, through the Bishop's laying-on-of-hands, to respond to the affirmers in welcome and acceptance and joy. The content of the service is highly appropriate because it relates developments in the lives of the participants to the vows taken in their names at Baptism.

Its repeatability is important because this reflects the reality that life in Christ is a process in which there is change and growth, and provides the occasion for public expression of that reality.

Actual participation in the service fulfilled our hopes for it. The Rt. Rev. Moultrie Moore, Suffragan Bishop of the Diocese of North Carolina, administered the service of Affirmation and celebrated the Eucharist. Fifteen of the group made affirmation of their baptismal vows; eight were confirmed Episcopalians and seven were from other traditions. One of the Affirmers summed up her feelings and those of the group when she said, "I felt so much love and acceptance in the group affirming, and so much support and warmth from the congregation. At the beginning we came from such different backgrounds and for different reasons to this service, but once the service began these mattered less, and what was important was the sense of togetherness we all felt." Nor did the significance of this service end with the day of its performance. Nine members of the study group are now teachers in St. Mark's Sunday School, and almost without exception everyone in the group has taken a more active role in the life of the congregation.

Thus St. Mark's concluded that the Service of Affirmation is one of the most exciting of the proposed Services for Trial Use. Learning about it certainly became a significant experience in the life of this congregation. This demonstrates that experience with Trial Use can be good for a church if members are given the occasion and the theological tools with which to deal with that experience. While much has been said within the Episcopal Church about what the Trial Services mean, and how they differ from Prayer Book services, the Standing Liturgical Commission has rarely had answers which really come to grips with the questions. At St. Mark's this is because it cannot have the answers, since the answers can only come from the living experience of the Church as it uses these services to express its understanding of life in Jesus Christ.





**ECW MEETING PRINCIPALS**—The Rt. Rev. William G. Weinbauer, bishop-coadjutor of the Diocese of Western North Carolina (left), will be the keynote speaker at the Tuesday and Wednesday, April 29 and 30 meeting of the Episcopal Churchwomen of this Diocese at Christ Church, Charlotte. Also on the program for the 93rd annual gathering will be Mrs. Richard Emory of New York City, United Thank Offering coordinator for the Executive Council of the Episcopal Church. Mrs. Eric G. Flannagan, Jr. of Henderson, ECW president, will preside over the sessions. Local arrangements are being handled by (from left, in photo at right above) Mrs. George C. Jeffries, Mrs. Hugh Tillett, Mrs. Roy Sides and Mrs. W. Pinkney Herbert. The opening session begins at 2:30 p.m. Tuesday.

## Church News Capsules

**RICHMOND** — The Episcopal Church will send one-third of its national funds—nearly \$4.7 million—to support work outside the United States, the church's top mission executive said in Richmond recently, but this includes support for only 56 American missionaries outside the country. Bishop Edmond L. Browning, who joined Bishop Allin's staff six months ago to head national and world mission, told a gathering of Richmond vestries and a press conference that the style of American overseas mission had gone through "dramatic and radical changes" in the past 15 years.

**NASHVILLE** — Twenty-five Episcopalians concerned about preserving the 1928 liturgies have met in Nashville, Tenn., to determine the future course of the Society for the Preservation of the Book of Common Prayer. Conferees affirmed they are not opposed to changes or improvements in the liturgy but strongly object to many of the versions presently approved for trial use. A number of Society members are academicians and oppose the proposed revisions on grounds of style, grammar, and word selection. The Society was started three years ago by three Vanderbilt University professors

—Drs. Walter Sullivan, John M. Aden, and H. L. Weatherby. It now reports a membership of more than 50,000.

**BARTLESVILLE, Okla.** — Phillips Petroleum Company, the target of stockholder challenges on Southern African operations by the Episcopal Church and other churches, has announced that it is withdrawing from oil explorations off the coast of Namibia (South West Africa). The white minority government in South Africa has occupied predominantly black Namibia contrary to United Nations action cancelling the League of Nations' mandate to administer the government in Namibia. The U. S. government does not recognize South Africa's occupation of Namibia as legal, nor does the World Court.

**NEW YORK** — Presiding Bishop John M. Allen says "... the Easter message is that Jesus Christ offers to all who believe him the way to truth and life wherein fulfillment and acceptance, justice and peace are found. Believing him, and in him, is to respond to him, to obey him, to follow him, to grow in his love, to experience his power. By his power comes the motivation to let

our sinful ways die and be reborn, regenerated, converted to him and in him. Jesus Christ would gather all into communion with God and would empower us to share that blessed community with God and would empower us to share that blessed community wherein the hopes of eternity are fulfilled and the threats of isolation and destruction are forever removed. This is the hope the Easter message proclaims. He who was dead is alive again. Hear! Believe! Respond! Be filled with hope and know his love and peace now. Those who know his love and peace are prepared for eternal life," the Presiding Bishop's Editor message concludes.

**GREENWICH, Conn.**—The Executive Council meeting here recently heard Treasurer Lindley M. Franklin, Jr., report that "receipts are coming in at a record-breaking rate" designated for world hunger, in response to Presiding Bishop John M. Allin's special Epiphany appeal and to special appeals by many bishops in their own dioceses. To date, approximately \$400,000 designated for world hunger has been received by the Presiding Bishop's Fund for World Relief, and Dr. Franklin said "100 percent will be allocated" for hunger relief.



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NORTH CAROLINA

# The Churchman

APRIL 1975

**St. Mary's Chapel . . .  
Among Churches  
Of Diocese In  
National Register**

*... See Page 3*







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Diocese of North Carolina

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MRS. MARGARET DARST SMITH.

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## Durham Project:

# Diocesan Grant Of \$1,000 Helps Program For Youth

By MRS. JAMES B. CRAVEN, III  
Durham Child Advocacy Commission

DURHAM—Durham's Child Advocacy Commission has received a grant of \$1,000 from the Diocesan Committee on Christian Social Ministries.

The Child Advocacy Program in Durham had been in operation since June, 1973, and was funded during its first year by LEAA (Law Enforcement Assistance Administration) and the Durham Junior League. Second year funding was applied for, but because of delays this funding was not available when the fiscal year began on July 1. The Child Advocacy board of directors felt that funding would be forthcoming, and appealed to the Diocese for an emergency grant of \$1,000 to help pay salaries and other operating expenses in the interim.

In October, Child Advocacy received \$55,000 from LEAA. Part of this grant is for its basic role as advocate: To insure good services for the children of Durham. By providing a referral service and clearinghouse for the many specialized services that are now available, it is possible to determine in which areas there are duplications of services and those in which there are gaps.

The multiplicity of services can be so bewildering that a child with multiple problems can easily slip through the cracks of the system. With the remaining part of the new grant, a Delinquency Diversionary Division will be established, with personnel from law enforcement and social services cooperating in a single agency.

DDD will work with pre-delinquent youth—the many children who are known to the police as truants, runaways, and ungovernables, yet who have not broken any laws. In the future this program can be expanded to include representatives of the school system.

High on the list of priorities of the Child Advocacy Commission are the establishment of group homes for teenaged girls; a day-care coordinator; improved transportation so children can get to appropriate treatment and recreational programs; and improved emergency shelter care.

## Faith Alive

**HENDERSONVILLE** — The Fifth Annual National Faith Alive Conference is scheduled here at Kanuga May 23 and 24, according to R. R. Bastian, Jr. of Chapel Hill, regional coordinator of Faith Alive for the Diocese of North Carolina.

"Faith Alive" weekends have

been held during the last two years by parishes at Raleigh, Durham, Chapel Hill, Winston-Salem and Charlotte, Bastian reports.

Theme of the Kanuga conference next month is to be "Lay Ministry." Details may be obtained from Bastian at 228 May Court, Chapel Hill 27514.

## Music Camp

**HENDERSONVILLE**—A music and worship conference for children is being sponsored here at Kanuga by the Diocese of North Carolina June 22-27.

"A Camp Experience Centered Around Music And Worship" is the theme of the Sunday-through-Friday conference, ac-

cording to the Rev. Philip R. Byrum, rector of Christ Church at Albemarle who will direct the camp.

Registration for the camp will be \$65. Details may be obtained from Director Byrum at P. O. Box 657, Albemarle 28001 (704) 982-1428.



Architecturally, Artistically Distinctive:

# Half Of N. C. 'Historic' Churches House Episcopalian Congregations

BY CATHERINE W. COCKSHUTT  
N. C. Department of Cultural Resources

In what way do Episcopalians outnumber any other denomination in the State? One of the very few areas where Episcopalians dominate numerically in this overwhelmingly protestant state is in the number of church buildings recognized for their significance in the architectural history of their locality, state, and nation, by listing in the National Register of Historic

Churches, however, do not ordinarily meet National Register criteria unless they "derive their primary significance from architectural or artistic distinction or historical significance." Experience with submitting nominations to be National Register has shown the Survey and Planning Branch staff of the Division of Archives and History, that only those churches of considerable architectural significance are accepted.

It is thus interesting to note that the churches that do meet these rather



ST. JOHN'S CHURCH  
... At Battleboro

Places. Of the total of 26 North Carolina churches and religious structures listed there, 13—half—are Episcopal churches.

The National Register, established by the Historic Preservation Act of 1966, is "a list of distinction identifying for the people those properties worthy of preservation for their historic value." It has some protective authority against destruction by federally funded projects such as highways, urban renewal, etc.

stringent criteria are to a large extent those constructed by a relatively very small proportion of the State's population. Why is it that Episcopalians were building architecturally distinguished churches? More money? More pretensions? A desire for an impressive building? Interest in emulating the parish churches of England? An emphasis on liturgy and a building to reflect it? All of these no doubt contributed in some way.

Of the earliest churches in the State,

naturally a large proportion are Episcopalian, since Anglican churches were officially established before the Revolution. Thus the four surviving colonial church buildings in the State are St. Thomas, Bath; St. Paul's, Edenton; St. Philip's (ruins), Brunswick Town; and St. John's, Williamsboro—all of which are in once-important towns, and all of which are listed on the National Register.

Yet it is 19th century churches that make up most of our historic architec-



tural fabric, and here too Episcopal churches stand out. Church architecture generally followed the prevalent styles of the day, including the Georgian, federal, and Greek Revival styles, outgrowths of the Renaissance interest in classical Greek and Roman motifs and forms. It was the Gothic Revival, however, that seems to have had a particular impact upon North Carolina's surviving Episcopal church architecture.

The Gothic Revival stemmed from English ecclesiologists' interest in reviving in an accurate fashion the Gothic style of the medieval era—partly for esthetic, partly for ecclesiastical reasons. This affected in the mid to late 19th century nearly all American church architecture, but had a particular appeal for Episcopal congregations.

A chief proponent of the Gothic Revival in America was architect Richard Upjohn, whose designs were among the purest and most scholarly, recalling especially medieval English churches. He was responsible for Trinity Church, New York, and for Christ Church, Raleigh, among others. More widespread than his personally designed buildings were those copied from his publications, used by smaller congregations, especially Episcopalian, who sought a properly Gothic church to fit their limited means.

The "Carpenter Gothic" style, as it is popularly called, repeated the verticality, steep pointed gables, pointed-arched doors and windows, and often the interior truss or hammer beam ceilings of the more ambitious Gothic edifices. But instead of being large and built of stone or brick, as these were, the Carpenter Gothic used frame construction, fancy sawnwork along the gables, and often board-and-batten wall surfaces to create an unpretentious style of distinctive charm.

St. Mary's Chapel, Raleigh, is one of those believed to have been taken from Upjohn's designs, and several others may also have been inspired by his work. Other examples of the Carpenter Gothic, whose sources are uncertain, include St. John's, Battleboro, and Grace, Trenton (both on the National Register) and others like St. Athanasius, Burlington, St. Mark's, Halifax and St. James at Kittrell.

Upjohn was not the only nationally notable architect designing in the Gothic Revival style in North Carolina. Thomas U. Walter—who designed much of the national capitol



**ST. PAUL'S CHURCH**  
... At Louisburg

building—designed St. James, Wilmington, and may have been the source of the design for the Chapel of the Cross, Chapel Hill. William Percival achieved regional importance in the State and was responsible for Calvary Church, Tarboro.

Hillsborough builder John Berry

worked on St. Matthews, Hillsborough, an unusually early example of Gothic Revival, and on St. Luke's, Salisbury, the latter not yet on the Register. Other notable examples of the Gothic Revival in the Diocese of North Carolina are St. Bartholomew's, Pittsboro; St. Paul, Louisburg; Trin-



**CHRIST CHURCH**  
... At Raleigh





**CHAPEL OF THE CROSS**  
... At Chapel Hill

ity, Scotland Neck, St. Peter's, Charlotte, and Emmanuel, Warrenton. As the process of doing a state-wide inventory of historically and architecturally significant buildings across the state continues, doubtless more notable examples will be located.

In order to record and encourage the preservation of North Carolina's historic resources, the Survey and Planning Branch welcomes information about these and any other architecturally significant buildings. The most welcome information of all, however, is the news that congregations and individuals are continuing to use and appreciate these buildings in a lively way.

Following are pertinent facts relative to churches of the Diocese included in the National Register.

**Christ Church, Raleigh.** Built 1848-1852, designed by architect Richard Upjohn in Early English Gothic Revival style; its heavy stone



**CALVARY CHURCH**  
... At Tarboro



**ST. JOHN'S CHURCH**  
... At Williamsboro

walls, small, narrow door and window openings, and minimal surface decoration exemplify the Early English style. The interior includes a handsome hammer-beam ceiling, typical of English medieval churches and a popular feature of the Gothic Revival.

**St. Matthew's, Hillsborough.** Built in 1826, this simple, minimally Gothic building is probably the earliest appearance of the Gothic Revival style in the state; the tower was added later.

**St. Mark's, Halifax.** The steep gables, vertical board-and-batten walls, and slender spire covered with scalloped shingles are typical of the Car-



**ST. MARK'S CHURCH**  
... At Halifax



penter Gothic style popular in the mid and late 19th century.

**Chapel of the Cross, Chapel Hill.** Built during the years 1843-1848, with the Rev. William Mercer Green in charge—he stopped firing of brick on Sundays whatever the costs—the church is an important landmark of Franklin Street. A letter from university president, David L. Swain, credits the design to nationally noted architect Thomas U. Walter. The buttressed brick building with its crenellated tower and Tudor accents is a small but monumental example of the Gothic Revival style.

**St. Mary's Chapel, Raleigh.** Built in 1855 with money donated by the Cameron family (on whose land Cameron Village now stands), from design by Richard Upjohn. It is a simple, effective example of the Carpenter Gothic; the transept wings were added later.

**St. John's, Battleboro.** Constructed in 1891, this rather late example of the Carpenter Gothic style is a typical vernacular rendition of the style, with pointed-arched windows and a crenellated tower.

**St. John's, Williamsboro.** Williamsboro, once called Nutbush, was in the 18th and early 19th century a major trade and social and political center for a plantation society. It is now a small crossroads community. Originally Nutbush Church, St. John's is the only colonial church building in the Diocese of North Carolina. It was built in 1773. After many 19th century alterations, it was restored in the 20th century and is the scene of annual meetings.

**Calvary Church, Tarboro.** Begun in 1859 and consecrated in 1868—after delays because of the Civil War. It was designed by William Percival (who was also the architect of First Baptist Church in Raleigh and The Barracks, a house in Tarboro). It is a fine example of the English style, executed in brick. The churchyard is an arboretum begun in 1842 by the Rev. Joseph Blount Cheshire. The plain plastered walls provide a dramatic foil for the dark, heavy hammer-beam ceiling, typical of the more ambitious Gothic Revival churches and an echo of English churches of the medieval era.

**St. Paul's, Louisburg.** Built around the turn of the century, this building combines elements of the Gothic with the stone, shingles, and varied textures of the Shingle Style of the early 20th century.



**WRITER BEHIND BYLINE—**Catherine Ward Cockshutt, a native of Lexington, Kentucky, received a B.A. in English from the University of Kentucky and an M.A. from Duke University. She moved to Raleigh in 1966 and for about five years has attended St. Mark's Church there. She is supervisor of the Survey and Planning Branch, Division of Archives and History, North Carolina Department of Cultural Resources. The Survey Branch is responsible for conducting a statewide inventory of historic buildings and other properties, recording them, and making nominations to the National Register of Historic Places. In addition, the unit works to encourage the preservation of these historic resources, including commenting on the effects of such projects as highways, urban renewal and dams.



**ST. MATTHEWS CHURCH**  
... At Hillsborough

## Church Union Sets Service During May

PELHAM MANOR, N. Y. (DPS)—“One Nation, Under God” is the theme around which the American Church Union is organizing a nationwide service of witness to be held in Washington, D. C., on May 17.

In announcing the service, the Rev. Canon Charles H. Osborn, executive director of the ACU said, “Our aim is to encourage congregations throughout the country to participate in their own area on a simultaneous basis. In this way faithful churchmen would be united in offering thanks to God as the nation crosses the threshold of her bicentennial celebration.” May 17 is one week after the convening of the second Continental Congress in 1775.

The principal service will be held in the Church of the Ascension and St. Agnes in Washington with the Rt. Rev. John Maury Allin, presiding bishop of the Episcopal Church as the celebrant. The President of the United States has been invited to participate in the service.

The Church of the Ascension and St. Agnes was, at one time, the pro-Cathedral of the City of Washington. The Rev. Frederic Howard Meisel is the present rector.

Starting at noon, EDT, other congregations will begin services at the simultaneous hour in their respective time zones, i.e., 11 a.m. CDT, 10 a.m. MDT, and 9 a.m. PDT. “In this way,” said Canon Osborn, “there will be a truly unified and concentrated effort of prayer and thanksgiving for the nation.”

Preaching at the service will be the Rt. Rev. Clarence R. Haden, Bishop of Northern California. The Rev. James Parker, rector of St. Mark's Church, Albany, Georgia, and member of the Liturgical Committee of the ACU is in charge of the service arrangements.

Episcopal congregations wishing to participate are encouraged to write Canon Osborn at 60 Rockledge Drive, Pelham Manor, N. Y. 10803 for details and coordination.

The American Church Union is a national body of “high” or Catholic-minded Episcopal bishops, priests and lay people.



## Examines Ordination Of 11 Women:

# Inquiry Board Rules On Controversy

NEW YORK (DPS)—A 10-member Board of Inquiry in the Episcopal Church, appointed to investigate charges against four bishops who participated in the ordination of 11 women deacons to the priesthood last July 29, has reported that "as a matter of law" it "is without jurisdiction" and that "the proper forum" for dealing with the charges is the House of Bishops.

By a vote of 8-2 the Board has reported to Presiding Bishop John M. Allin that it found that "the core of the controversy here is doctrinal," which means, according to the canons of the church, that the House of Bishops rather than a Board of Inquiry has jurisdiction.

According to the canons, a presentment against a bishop "for holding and teaching publicly or privately and advisedly, any doctrine contrary to that held by this Church," may be filed with the Presiding Bishop by "ten Bishops exercising jurisdiction in this Church."

In cases where such charges are filed, two-thirds consent by the qual-

ified voting members of the House of Bishops is required for doctrinal charges to be sent to a court of bishops for trial.

In the current case, involving non-doctrinal charges against a bishop, the canons provide for the appointment of a board of inquiry to investigate the charges, as filed "by three Bishops or ten or more male communicants of this Church."

"The basic doctrinal question," the Board's majority report said, "is not simply whether women should be ordained to the presbyterate and episcopate but rather whether this Church's understanding of the nature of the Church and the authority of the episcopate permits individual bishops, by appealing solely to their consciences, to usurp the proper functions of other duly constituted authorities in this Church, such as the General Convention, Diocesan Bishops, Standing Committees, Vestries, etc."

The canons of the Episcopal Church neither specifically prohibit nor approve the ordination of women to the

priesthood, though the interpretation is that women may be ordained to the diaconate, through a canonical change by General Convention in 1970, but not to the priesthood and the episcopate.

The four bishops charged with violating "one or more of the provisions of the Constitution and Canons of the Episcopal Church and Rubrics of the Book of Common Prayer" are: The Rt. Rev. Daniel Corrigan, retired former suffragan bishop of Colorado; the Rt. Rev. Robert L. DeWitt, resigned bishop of Pennsylvania; the Rt. Rev. José Antonio Ramos, bishop of Costa Rica; and the Rt. Rev. Edward R. Welles, retired bishop of West Missouri.

In the Board's Certificate of the Determination of the Board of Inquiry and Report, it said that "were there not lack of jurisdiction by reason of the mixed nature of the issues, our judgment would be that upon the evidence presented to us there is more than sufficient ground to put" Bishops Corrigan, DeWitt, and Welles on trial.

A minority report, filed by the Rev. Edwin A. Norris, Jr., Chicago, and Clifford P. Morehouse, Sarasota, Fla., while pointing out that the evidence against Bishop Ramos "is unclear that he performed episcopal acts," said that the evidence against the other three bishops "has been amply documented."

The two minority Board members said that "while it is true that doctrinal issues are closely interwoven in this case with Constitutional and Canonical ones, they are nonetheless separable." Mr. Norris and Morehouse said they concluded that "the charges of Constitutional and Canonical violations do indeed come within the jurisdiction" of the Board of Inquiry.

They said they believe "the importance of the constitutional and canonical questions involved requires" that at least three of the bishops "be placed on trial."

The minority report said that a presentment calling for a trial would be the only entirely fair procedure "both to the accusers and the accused, and to the Church at large." The two men said to do otherwise might "appear to many to condone the illegal and uncanonical action of these Bishops."

The majority report points out that the fact that "the Board declines juris-

## Served In Diocese Of N. C.:

# Bishop George Henry Dies In Hospital At Asheville

ASHEVILLE—The Rt. Rev. Matthew George Henry, bishop of the Episcopal Diocese of Western North Carolina, died last month in an Asheville hospital at the age of 64.

Henry, spiritual leader of 8,500 Episcopalians in a 28-county area from Gastonia to the Tennessee line, had suffered a heart attack at his home.

He had planned to retire the last day of October, six days after what would have been his 65th birthday. He was bishop of the diocese for 27 years.

The chemist-turned-clergyman was born in Chapel Hill, where he was educated at Chapel Hill High School and the University of North Carolina, receiving his degree in chemistry in 1931.

He enrolled at Virginia Theological Seminary in Alexandria, and received his bachelor of divinity degree in 1935.

Prior to his consecration as bishop in 1948, he had served as rector of Christ Church in Charlotte for five years. Before that he was at St. Philip's, St. Andrew's and St. Joseph's churches in

HENRY



Durham, St. Mark's in Roxboro, St. Paul's in Winston-Salem, churches in Mayodan, Madison, Stoneville, Walnut Cove and Germanton and at Calvary Parish in Tarboro.



# Newly-Elected Council In Session



**DIOCESAN COUNCIL**—The Diocesan Council directs affairs of the Diocese between conventions. The 1975 Council is composed of the following: The Rt. Rev. Thomas A. Fraser; The Rt. Rev. W. Moultrie Moore, Jr.; Rev. I. Mayo Little, Jr., Tarboro; Rev. J. T. MacKenzie, Durham; Rev. Louis C. Melcher, Jr., Raleigh; J. B. Craighill, Charlotte; Mrs. Cecil L. Patterson, Durham; Mrs. M. E. Motsinger, Jr., Roaring Gap; Rev. John T. Broome, Greensboro; Don P. Blanton, Lexington; Mrs. Sterling Stoudemire, Chapel Hill; E. H. Hardison, Charlotte;

Rev. B. Daniel Sapp, Raleigh; Rev. Bernhardt, Salisbury; William D. Ho Rice, Hamlet; J. B. Cheshire, Jr., R Daniel Shelburne, Raleigh; Godfrey Asheboro; Rev. J. A. Viverette, Jr., Henderson; James R. Turner, Greens Bollinger, Durham; Rev. John R. Cam

diction in the circumstances should not be interpreted as condoning alleged conduct which constitutes substantial breach of Order."

The conclusion of the majority of the members of the Board of Inquiry was that "since the charges against the accused bishops are inextricably bound with doctrinal issues we cannot make a determination that the violations of Order as charged should be tried alone."

The Board's majority report said that currently, under the canons and constitution, "the ordination of women as presbyters (priests) is 'teaching publicly' a doctrine contrary to that held by the Church."

The five men and three women making the majority report said that while the charges filed against the four bishops last August "are couched

more in terms of procedural violations," yet the defense of the accused bishops "is basically doctrinal," in that they believed "the Church was violating God's will in barring women from the priesthood."

The controversy began with a service in the Church of the Advocate, Philadelphia, on July 29, 1974, when the four accused bishops participated in a service to ordain 11 women deacons to the priesthood.

The House of Bishops was called for a special meeting on August 14-15 in Chicago, and by a vote of 129 to 9 (with 8 abstentions) said that "the necessary conditions for valid ordination to the priesthood in the Episcopal Church" had not been fulfilled. None of the 11 women deacons had received prior certification from the four prescribed local sources: the parish vestry, the

diocesan commission on ministry, the diocesan standing committee, and the diocesan bishop.

Letters of Accusation were filed on August 29, 1974, with the Presiding Bishop, by Bishops Stanley Atkins of Eau Claire (Wisconsin), William Brady of Fond du Lac (Wisconsin), Charles T. Gaskell of Milwaukee, and Albert W. Hillestad of Springfield (Illinois).

The charges were that the four accused bishops had not been invited by the Bishop of Pennsylvania to act in his diocese, that the 11 deacons had not been recommended for the priesthood by the standing committees of their respective dioceses, that their diocesan bishops had not given their approval, and that the deacons were women.

Neither the Presiding Bishop nor the House of Bishops has authority to dis-



# At Recent Diocesan House Meeting



H. Vest, Jr., Charlotte; Henry C. , Jr., Scotland Neck; Mrs. David F. A. L. Purrington, Jr., Raleigh; C. re, Jr., Raleigh; Miss Anne Hager, on-Salem; Mrs. Eric G. Flannagan, Rev. J. A. Gray, Wilson; Rev. T. E. Winston-Salem; Rev. L. B. Sherman,

Charlotte and, Rev. R. M. Caldwell, Southern Pines. Seated from left are Mr. Turner, Mrs. Rice, Mr. Holloman, Mr. J. Cheshire, Mrs. Stoudemire, Bishop Moore, Bishop Fraser, Archdeacon Davis, Mr. Purrington, Mr. Schenck, Mr. Hardison, Mr. Viverette and Mr. Gray. Standing from left are Mr. Sapp, Mrs. Flannagan, Mr. Broome, Mr. Little, Mr. Campbell, Mr. Caldwell, Mr. Melcher, Mr. MacKenzie, Mr. Matthews, Mr. Vest, Mr. Bernhardt and Mrs. Lillian Reynolds, secretary to the Council.

cipline bishops who violate the constitution and canons of the church. This process is handled through channels outside the office of the Presiding Bishop and the House of Bishops.

When Presiding Bishop Allin received the charges against the four bishops, according to the requirements of the canons, he appointed a panel of three bishops—Christoph Keller, Jr., of Arkansas; Hal R. Gross, Suffragan of Oregon; and John T. Walker, Suffragan of Washington (D. C.).

This committee had the responsibility to determine whether the charges, if proved, would constitute a violation of the canons. Reaching an affirmative decision, the panel chose a 10-member Board of Inquiry to investigate the charges and determine whether the bishops should stand trial.

The Board of Inquiry, appointed by

the three-member panel in October, 1974, met on December 12, 1974, February 20 and 21, 1975, and March 4, 1975. The four accused bishops appeared voluntarily before the Board at the February 21 meeting.

Presiding Bishop Allin has sent a copy of the Board of Inquiry's report to each member of the House of Bishops. "If the House decides that further action is necessary," he told the bishops by letter, "the matter can be on the agenda of our next meeting in Portland, Maine, this September."

The members of the Board of Inquiry are: The Rev. Charles G. Newberry, chairman, rector of St. John's of Lattingtown, Locust Valley, N. Y.; the Very Rev. Roland Foster, dean of General Theological Seminary, New York, N. Y.; Mrs. John S. (Jean) Jackson, member of Executive

Council, Lake Oswego, Ore.; Mr. Clifford P. Morehouse, former president of the House of Deputies, Sarasota, Fla.; the Rev. Edwin A. Norris, Jr., rector of Church of the Ascension, Chicago, Ill.; the Rev. Edward W. Rodman, assistant to the Bishop of Massachusetts for urban affairs, Boston, Mass.; the Very Rev. John D. Spear, dean of St. James' Cathedral, Fresno, Calif.; Mrs. Theodore (Cynthia) Wedel, former president of the National Council of Churches, Alexandria, Va.; Mrs. J. Wilmette (Martha) Wilson, member of Executive Council, Savannah, Ga.; and the Hon. Sherwood W. Wise, attorney, Jackson, Miss.

Peter Megargee Brown, an attorney in New York City, served as church advocate upon appointment by the Presiding Bishop.



# Kanuga Music Conference June 14-20

HENDERSONVILLE — The hills will be alive with the sound of music in Western North Carolina when Kanuga hosts a Music Conference June 14-20. The seven-day conference is designed for youngsters 4th-12th grades and adults. The range of the program will include junior and senior choristers, adult choirs, organist/choirmasters, and clergy. With a focus on youth choral activity, the conference will include daily workshops and seminars with goals of improvement in music leadership, involving both the small and large church. Kanuga is an Episcopal Conference Center near Hendersonville.

The conference is a first of its kind under Episcopal auspices in Western North Carolina. Elements of the conference include repertory for youth and adult choirs (with choral reading sessions), organ workshops, the use of instruments in worship (handbells, the recorder, strings, etc.), the use of the piano in church, vocal production, children's opera, ancient and modern worship, and the basics of teaching new hymns, building music programs, and looking at local community resources. Plans are under way to offer a course in leadership training for church musicians with an emphasis on creative working relationships between clergy and musicians. The conference will include an over-view of the parish and its music program with a look at music in the small church, music in Christian Education, and liturgical renewal.

The musical leader of the conference will be James Litton, member of the Standing Commission on Church Music and Organist-Choirmaster of Trinity Church, Princeton, New Jersey. Presently assistant professor of organ and church music at Westminster Choir College, Litton has been featured as a choral conductor and recitalist throughout the United States. He has prepared choirs for performance of the Leonard Bernstein "Mass" in Kennedy Center in Washington, the Academy of Music in Philadelphia, and the Metropolitan Opera House in New York. His academic work has included additional study in organ, boychoir training and

English Church Music under Allan Wicks at Canterbury Cathedral in England.

Litton served as organist at a number of services and concerts in Canterbury Cathedral. His work has drawn nation-wide attention, through broadcasting on major networks in the

Episcopalian series of radio's *The Protestant Hour* and the ABC Television Network. Having served as musical leader for choir festivals, summer workshops, and youth choir camps, Litton has visited Western North Carolina before as leader of music camps.

## Treasurer's Report

**Editor's Note:** Following is the report of Diocesan Business Manager Michael Schenck on assessments and quotas plus the payments thereof for parishes and missions throughout the Diocese for the period January through March 31, 1975. The assessment figure is that assigned to each parish and mission for the day-to-day-operating expense of the Diocese. The quota figure represents the participation of each parish and mission in the program of the Episcopal Church in the Diocese and throughout the world.

	EPISCOPAL MAINTENANCE		CHURCH'S PROGRAM	
	Assessment	Paid	Quota	Paid
Albemarle, Christ Church .....	\$ 1,460.00	\$ .00	\$ 3,625.00	\$ .00
Ansonville, All Souls .....	230.00	.00	572.00	.00
Asheboro, Good Shepherd .....	2,070.00	517.50	5,140.00	1,285.02
Battleboro, St. Johns .....	255.00	.00	633.00	.00
Burlington, Holy Comforter .....	4,715.00	1,178.75	11,682.00	2,920.50
St. Athanasius .....	41.00	41.00	101.00	101.00
Cary, St. Pauls .....	1,096.00	274.01	2,722.00	680.50
Chapel Hill, Chapel of Cross .....	6,609.00	.00	16,410.00	.00
Holy Family .....	3,342.00	835.50	8,297.00	2,074.26
Charlotte, All Saints .....	1,026.00	255.00	2,548.00	636.00
Christ Church .....	13,212.00	3,303.00	40,825.00	10,207.00
Holy Comforter .....	5,902.00	984.00	14,655.00	2,442.00
St. Andrews .....	2,363.00	393.00	2,934.00	494.00
St. Christophers .....	1,908.00	200.00	500.00	200.00
St. Johns .....	5,330.00	.00	13,234.00	.00
St. Martins .....	6,347.00	1,586.81	15,759.00	3,939.75
St. Michael & All Angels .....	901.00	.00	2,238.00	.00
St. Peters .....	5,085.00	1,271.25	12,625.00	3,157.00
Cleveland, Christ Church .....	1,073.00	270.00	2,664.00	270.00
Concord, All Saints .....	2,449.00	409.00	6,080.00	718.00
Cooleemee, Good Shepherd .....	271.00	.00	674.00	.00
Davidson, St. Albans .....	217.00	.00	538.00	.00
Durham, Ephphatha .....	53.00	.00	132.00	.00
St. Andrews .....	350.00	87.50	700.00	217.50
St. Josephs .....	1,499.00	124.92	.00	.00
St. Lukes .....	2,003.00	333.80	500.00	83.32
St. Philips .....	5,032.00	.00	12,494.00	.00
St. Stephens .....	3,863.00	965.81	9,591.00	2,397.75
St. Titus .....	1,260.00	315.00	3,128.00	781.98
Eden, Epiphany .....	1,400.00	233.34	3,477.00	289.75
St. Lukes .....	803.00	133.84	1,994.00	166.18
St. Marys-By-Highway .....	174.00	.00	433.00	.00
Elkin, Galloway Memorial .....	205.00	.00	509.00	.00
Enfield, The Advent .....	468.00	.00	500.00	.00
Erwin, St. Stephens .....	1,369.00	228.00	1,200.00	200.00
Fork, The Ascension .....	184.00	.00	456.00	.00
Fuquay-Varina, Trinity .....	81.00	.00	.00	.00
Garner, St. Christophers .....	511.00	.00	1,269.00	.00
Germantown, St. Philips .....	18.00	18.00	45.00	45.00
Greensboro, All Saints .....	1,659.00	414.75	4,119.00	1,029.75
Holy Trinity .....	8,697.00	1,449.50	21,599.00	3,599.82
The Redeemer .....	1,147.00	200.00	2,847.00	200.00
St. Andrews .....	3,813.00	3,813.00	9,468.00	1,893.60
St. Barnabas .....	556.00	139.00	1,381.00	345.25
St. Francis .....	5,998.00	1,499.51	14,892.00	3,723.00
Halifax, St. Marks .....	246.00	.00	610.00	.00
Hamlet, All Saints .....	738.00	.00	1,855.00	.00
Haw River, St. Andrews .....	291.00	141.00	100.00	.00
Henderson, Holy Innocents .....	3,409.00	.00	8,464.00	.00
St. Johns .....	348.00	.00	865.00	.00



## Congregation Kept Its Bargain:

# Carl Herman Has 30th Anniversary

**Editor's Note: The following article is reprinted from The Greensboro Daily News where Mr. Harris is Religious Editor.—**

**BY HARVEY HARRIS**

St. Andrew's Episcopal Church made

a bargain with the Rev. Carl F. Herman before he became the church's rector 30 years ago.

The church's laity agreed to adopt his philosophy of "total involvement" in working for their community and supporting the denomination's state,

national and world missions.

"They kept their bargain," he recalled Sunday.

The occasion for his reminiscences was the observance of the long-time priest's 30th anniversary as rector of the Greensboro church.

Bishops, other priests and the laity joined in tributes to the way he led the local church and the Episcopal Diocese of North Carolina to "look beyond ourselves."

The Rt. Rev. Thomas A. Fraser, the diocese's bishop, said the long-time priest has "served the people of the diocese in a devoted and committed manner" and has been "a source of strength and support to all who have known you."

The diocese's suffragan bishop, the Rt. Rev. W. Moultrie Moore, said he believes the Rev. Mr. Herman's 30 years as rector at St. Andrew's Church "sets some sort of record in the diocese." Bishop Moore spoke of himself as one of the few people who has known the local priest during his "entire 34 years" in the diocese.

The bishops sent their tributes in letters to the priest and his church.

The long-time priest said his ministry was undergirded by a belief that "clergymen have responsibilities for helping not just their congregations, but for working to help the entire community."

His leadership was given the credit for the way St. Andrew's church has paid its "full quota" for the denomination's missions, even when churches across the Carolinas withdrew support during controversies about Episcopal support for Black Panthers and the now defunct Malcolm X Liberation University.

"We didn't approve of all these things, but to stop supporting our denomination would have undercut many things we did support," he said to explain his church's continuing support for the Episcopal Church's state, national and world programs.

He said the denomination's missions are "top priority, coming before everything else" in his church's budget.

And his busy schedule of counseling, visits to homes and hospitals and other duties keeps the rector of St. Andrew's Episcopal Church involved in a grow-

	EPISCOPAL MAINTENANCE		CHURCH'S PROGRAM	
	Assessment	Paid	Quota	Paid
High Point, St. Christophers .....	1,562.00	260.34	1,000.00	166.66
St. Marys .....	3,900.00	975.00	9,684.00	2,421.00
Hillsborough, St. Matthews .....	1,387.00	.00	2,500.00	.00
Huntersville, St. Marks .....	1,363.00	233.00	1,200.00	200.00
Iredell Co., St. James .....	136.00	136.00	337.00	37.00
Jackson, The Saviour .....	302.00	65.75	410.00	102.42
Kittrell, St. James .....	50.00	.00	125.00	.00
Laurinburg, St. Davids .....	948.00	158.00	.00	.00
Lexington, Grace .....	2,185.00	728.00	5,425.00	1,808.00
Littleton, St. Albans .....	131.00	.00	250.00	.00
St. Annas .....	47.00	.00	75.00	.00
Louisburg, St. Matthias .....	52.00	.00	130.00	.00
St. Pauls .....	1,020.00	270.00	1,100.00	270.00
Mayodan, The Messiah .....	487.00	121.75	1,208.00	302.00
Monroe, St. Pauls .....	1,532.00	382.98	3,802.00	950.52
Mount Airy, Trinity .....	1,376.00	.00	3,417.00	.00
Northampton Co., St. Lukes .....	37.00	.00	.00	.00
Oxford, St. Cyprians .....	190.00	.00	471.00	.00
St. Stephens .....	2,336.00	.00	5,801.00	.00
Pittsboro, St. Bartholomews .....	567.00	567.00	1,409.00	1,409.00
Raleigh, Christ Church .....	9,358.00	2,500.00	17,000.00	4,000.00
Good Shepherd .....	7,029.00	1,179.00	17,452.00	2,912.00
St. Ambrose .....	1,392.00	.00	2,310.00	.00
St. Augustines .....	35.00	.00	86.00	.00
St. Marks .....	2,045.00	340.00	5,076.00	846.00
St. Marys .....	51.00	.00	126.00	.00
St. Michaels .....	5,945.00	990.82	14,761.00	1,230.08
St. Timothy .....	2,767.00	691.80	6,871.00	2,200.00
Reidsville, St. Thomas .....	1,610.00	270.00	3,998.00	668.00
Ridgeway, Good Shepherd .....	21.00	21.00	53.00	53.00
Roanoke Rapids, All Saints .....	1,698.00	.00	4,217.00	.00
Rockingham, The Messiah .....	1,356.00	.00	1,000.00	.00
Rocky Mount, Christ Church .....	901.00	150.16	2,236.00	372.66
The Epiphany .....	194.00	.00	482.00	.00
Good Shepherd .....	5,299.00	899.00	11,499.00	1,899.00
St. Andrews .....	2,611.00	.00	6,482.00	.00
Roxboro, St. Marks .....	489.00	81.50	1,214.00	202.34
Salisbury, St. Lukes .....	5,249.00	1,312.31	13,034.00	3,258.56
St. Matthews .....	1,068.00	178.00	2,651.00	.00
St. Pauls .....	186.00	.00	461.00	.00
Sanford, St. Thomas .....	1,358.00	.00	3,372.00	.00
Scotland Neck, Trinity .....	1,597.00	399.28	3,965.00	991.22
Smithfield, St. Pauls .....	1,513.00	379.00	3,756.00	939.00
Southern Pines, Emmanuel .....	5,392.00	1,348.00	13,392.00	3,348.00
Speed, St. Marys .....	94.00	.00	234.00	.00
Statesville, Trinity .....	2,373.00	373.00	5,892.00	982.00
Tarboro, Calvary .....	4,348.00	1,086.99	10,797.00	2,699.25
St. Lukes .....	115.00	.00	286.00	.00
St. Michaels .....	329.00	90.00	817.00	250.00
Thomasville, St. Pauls .....	507.00	126.75	1,258.00	314.60
Townsville, Holy Trinity .....	81.00	.00	200.00	.00
Wadesboro, Calvary .....	1,552.00	.00	3,854.00	.00
Wake Forest, St. Johns .....	386.00	200.00	957.00	200.00
Walnut Cove, Christ Church .....	280.00	.00	694.00	.00
Warrenton, All Saints .....	79.00	13.20	196.00	32.80
Emmanuel .....	1,115.00	.00	1,268.00	.00
Weldon, Grace .....	534.00	.00	.00	.00
Wilson, St. Marks .....	128.00	.00	317.00	.00
St. Timothy .....	4,081.00	681.00	10,133.00	1,633.00
Winston-Salem, St. Annes .....	1,782.00	.00	.00	.00
St. Pauls .....	13,753.00	3,438.75	34,153.00	8,538.75
St. Stephens .....	626.00	.00	1,555.00	.00
St. Timothy .....	3,396.00	849.00	8,432.00	2,108.06
Woodleaf, St. Georges .....	54.00	.00	134.00	.00
Yanceyville, St. Lukes .....	38.00	.00	.00	.00
<b>TOTALS</b>	<b>\$226,500.00</b>	<b>\$43,112.17</b>	<b>\$522,099.00</b>	<b>\$91,442.85</b>



ing number of "people-centered" ministries.

The priest recalled that his church here was "a little wooden building" at 305 W. Sycamore St., where the new Governmental Center is now located, when he became the church's rector in 1945.

His most satisfying ministries include being available to "the sick, the needy and those experiencing emergencies," and the Rev. Mr. Herman doesn't spend too much of his time thinking about the church's buildings.

But there are no debts and "all mortgages were burned" after St. Andrew's Episcopal Church moved in 1949 to West Market Street and South Tremont Drive, where it continued expanding and paying off debts before payments were due.

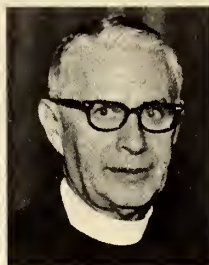
His other leadership posts include numerous civic and service organizations in Greensboro, and he has held a service of Holy Communion each month since 1945 at the Masonic Home here.

Ministries to the community include 28 years on the board of directors of the local American Red Cross chapter, where he continues serving and is the

board's secretary and a member of its executive committee.

Service on the board of directors for the Children's Home Society of North Carolina, uniting Traveler's Aid and Family Services organizations here and now serving as vice president of the

**HERMAN**



Kiwanis Club does "some good" for the community, he believes.

He has been secretary of the Episcopal Diocese of North Carolina since Nov. 1, 1954 and delights in the work of the parish ministry because "it undergirds all of today's other specialized ministries such as college and hospital chaplaincies," he said.

The man who has been special advisor to the bishop for 23 years also believes parishes should maintain close ties with diocesan headquarters. "It's

a two-way street, a matter of giving and receiving, and we can do things better through the diocese than by trying to do it all on our own," he added.

The priest, who was chaplain for Woman's College (now UNC-G) from 1944-45 was born May 19, 1911, near Conover in Catawba County. He graduated from Catawba College and the Theological Seminary of the Reformed Church (now United Church of Christ) in Lancaster, Pa.

He was minister of Zion's Reformed Church in Ashland, Pa., from 1936-43 and St. Stephen's Episcopal Church in Erwin and St. Paul's Episcopal Church at Smithfield from 1943-45. He became rector of St. Andrew's Church here Feb. 5, 1945 and was also priest-in-charge of Good Shepherd Church at Asheboro from 1945-48.

The Episcopal leader has been chosen deputy to his denomination's national convention for 13 years and his other leadership posts include chairmanship of the diocese's Committee on Constitution and Canons and membership on the board of managers for Thompson Orphanage and Child Care Center.

He told the church Sunday that he'd entered into a good business agreement with its laity 30 years ago, but it was more than just a business agreement because of the undergirding of "trust, forgiveness, love and good will" they shared.

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## Gulf Diocese Gives \$40,000 For Hunger

NEW YORK (DPS) — The Episcopal Diocese of Central Gulf Coast has contributed \$40,000 for world hunger through the Presiding Bishop's Fund for World Relief.

The Diocese of Central Gulf Coast has 18,500 baptized members, which is approximately .6 percent of the total membership of three million in the Episcopal Church.

The Rt. Rev. George M. Murray, Mobile, Ala., is the Bishop of Central Gulf Coast.

Contributions designated for world hunger continue to come in to the Presiding Bishop's Fund for World Relief, in response to the special Christmas appeal of Presiding Bishop John M. Allin, and to the appeals issued by many bishops in their own dioceses.





**LAYMEN'S MEETING**—Here are some of the participants in the recent annual gathering diocesan laymen at St. Augustine's College in Raleigh. Left to right, front row: Dr. Prezell R. Robinson, president, Saint Augustine's; the Ven. Robert Davis, archdeacon of the Diocese; the Rt. Rev. W. Moultrie Moore, Jr., suffragan bishop; Henry Craumer of Raleigh, president of the Episcopal Laymen; the Rt. Rev. Thomas A. Fraser, bishop; the Rev. DeWitt Meyers, director of Pastoral Care and Counseling, Duke Medical Center, Durham. Second row: Frank Tate, a sophomore English major, West Palm Beach, Florida; Dwight Johnson, a junior sociology major, Monrovia, Liberia. Newly elected officers of the Episcopal Laymen are: President, Jim Turner of Holy Trinity Church at Greensboro; vice president, Henry Glenn of St. Paul's Church at Winston-Salem; secretary, Purdie Anders of St. Ambrose Church at Raleigh; and treasurer, Sam Tilson of St. Andrew's Church at Charlotte. New directors are: Henry Craumer, St. Mark's, Raleigh; Bill Bryant, Emmanuel, Southern Pines; Keith Goodson, St. Mark's, Raleigh; Dave Michal, St. Paul's, Winston-Salem; Fred Wedler, Holy Trinity, Greensboro; Hunter Ackis, St. Stephen's, Erwin; M. Scott Barber, All Saints, Roanoke Rapids; Charles Keck, St. Ambrose, Raleigh; and Ralph Campbell, St. Ambrose, Raleigh.

## Raleigh Native Is Named Vicar Of English Church

EXMOUTH, England—Of special interest to residents of Raleigh, North Carolina is the recent appointment of a native of Raleigh, Rev. Ben Eaton III, as vicar of Littleham Church, Exmouth, located just a few miles from Hayes Barton, near Budleigh. Salterton Bay, where Sir Walter was born in 1552. Here Raleigh spent his early youth.

Mr. Eaton graduated from Raleigh's Needham Broughton High School in 1955 and attended American Univer-

sity of Beirut while his father was in foreign service at Kabul, Afghanistan. He was at St. David's College, Lampeter, Wales, and later received his Bachelor of Divinity from the Episcopal Seminary of the Caribbean at San Juan, Puerto Rico. He served in the U. S. Marine Corps during the Lebanon Crisis.

Mr. Eaton was ordained at Guayaquil, Ecuador, in 1967 where he served for two years. Following this he was made an assistant vicar of St. Anne's

Church, London. For the past year he was on the staff of Christian Aid of the British Council of Churches with headquarters in London. Mr. Eaton is married to the former Ann Robinson-Todd of London.

Littleham Church of England, Exmouth, on the South English Channel, was built in the twelfth century. Although some changes have taken place, the original Norman Tower and other parts remain. A sun dial dating back to the Norman period stands in the church yard, where the grave of Lady Nelson, wife of Lord Horatio Nelson, and other famous Britishers will be found.

Mr. Eaton is the son of Mr. and Mrs. Ben Eaton of Raleigh, who plan to visit their son in the near future.



# National Church Eyes Funding Gap

GREENWICH, Conn. (DPS) — An Income Development Program, the purpose of which is to fund a 1975 program budget of \$15.1 million, has been adopted by the Executive Council of the Episcopal Church.

The Rev. Dr. John B. Coburn of New York City, chairman of the Council's Development Committee, said that the program is "a process by which the Church can tap additional sources of income."

"Income Development," he said, "is a process for securing funds over and above the apportionment, opening new channels of giving."

Dr. Coburn said that "the underlying purpose of this funding approach is to afford opportunities for contributions from individuals, parishes, dioceses, provinces and foundations directly to the mission of the Church in national and overseas areas."

"The immediate need," Dr. Coburn reported for the committee, "is to fund the minimum program which the General Convention, the Presiding Bishop and the Executive Council have approved from refined askings from agencies and institutions."

The requests last summer for funding this program amounted to \$15.1 million. The Council in December, 1974, adopted a "measuring budget" of \$13.9 million, which meets the balanced budget mandate of the 1973 General Convention. "The gap in funding," Dr. Coburn said, "is therefore \$1.2 million."

He said that "within the \$15.1 million budget requests, are a number of special opportunities which we offer for 'new' financial support by individuals or groups." In the case of undesignated contributions, the Council will specify the projects to be funded. According to the plan, "in the event of an oversubscription of the entire \$15.1 million budget, the Executive Council will decide on the expenditure of excess funds."

Dr. Coburn said that it is expected that the "program will be expanded in subsequent years as we learn and become proficient in its execution."

Dr. Oscar C. Carr, executive for development on the staff, outlined the procedure for presenting the program to the Church.



**JOINT CONCORD OBSERVANCE**—An evening of joint worship and fellowship in observance of Lent was shared recently by the congregations of All Saint's Episcopal and Mt. Calvary Lutheran churches at Concord. Sponsored jointly by the Mt. Calvary Brotherhood and All Saint's Outreach Committee, the Lenten observance included music provided by the choirs of both churches, a brief movie, meditation, scripture and prayer. Pictured from left are: Osborne Strong, president of the Mt. Calvary Lutheran Church Brotherhood; the Rev. Dick Koehneke, pastor of Mt. Calvary; the Rev. Jack Jessup, rector of All Saints Episcopal Church; Bill Biggerstaff and Mrs. Evelyn Roberts, members of the All Saints Outreach Committee. The offering taken will be used to feed the hungry in the community.

He said that the program will work within the existing structure of the Church—through the dioceses and their bishops. A brochure is being prepared to identify the program. Teams will be selected from Council members, staff and other Episcopalians to approach prospective donors. "Plans for a broader based program for 1976 will begin immediately," he said. A progress report will be given to the Council later in the year so that an evaluation can be made before the 1976 budget plans are completed.

Bishop Gray Temple of South Carolina said that the interpretation of

the program should emphasize not what had to be cut from the "goal budget," but rather "what can be done with more money."

George Guernsey of St. Louis, Mo., said that it was his understanding that "there would be additions and subtractions" to the list of projects suggested by agencies and institutions which could not be included in the \$13.9 million balanced budget. For instance, he said, he thought it was understood that *The Episcopalian* publication would be added to the list. "The committee obviously has recommended that this not be done," he said.



# Church News Capsules

**WASHINGTON**—Episcopal Bishop William F. Creighton of Washington says he will not ordain men to the priesthood until the church's General Convention considers again in 17 months whether women should also be admitted to the priesthood. Local advocates of ordination for women generally welcomed Bishop Creighton's decision, announced in a letter to his fellow bishops. But they said it did not go far enough and that Bishop Creighton should ordain women now.

**GREENWHICH, Conn.**—The Executive Council of the Episcopal Church has voted to support a stockholder resolution asking for "a full written report" on the "strip mining activities in Appalachia" by the Pittston Company. The resolution, filed by the Sisters of St. Dominic and the Sisters of Charity of Nazareth, asks the company to provide specific information concerning its policy in order that it might be determined whether there is an adverse effect on the health and welfare of the Appalachian people and their environment.

**SALINA, Kan.**—Parishes looking for interesting programs for church organizations may borrow a 21-minute motion-picture film depicting the work of the St. Francis Homes for Boys and Girls in Kansas and New York by writing to Box 1348, Salina, Kan. 67401. The only cost is the return postage. The film is a professionally-made documentary. Filmed on location at the Homes, its single purpose is bringing the viewer an inside picture of the life and work of this Christian rehabilitation center, according to Kenneth Yates, assistant director.

**MEXICO CITY**—Three Episcopal priests were deposed here by the Rt. Rev. José G. Saucedo, Bishop of the Diocese of Central and South Mexico, on the grounds of "conduct unbecoming a priest" and "violation of ordination vows." The action came after a long and exhaustive process that took place over the past two years. Last summer, the bishop, with the unanimous consent of the standing committee of the diocese, suspended the three



**LETTER**—Presiding Bishop John M. Allin of the Episcopal Church reads the outsized letter addressed to him by "your friends at St. Mark's Church" (Washington, D. C.). The youngsters held a bake sale for the benefit of the Presiding Bishop's Fund for World Relief. The letter states that the youngsters will sell cookies "to hungry people to raise money for the hungry people." The youths raised \$47.82.

clergymen and forbade them to exercise their priestly functions. However, they celebrated church services on several occasions and disrupted the bishop's visitation several times. The bishop charged them with disobedience. The three priests deposed are the Revs. Samuel Ramírez, 41, Jorge Martínez, 37, and Martiniano García, 42. All of them have been in the ministry for more than 10 years each and at one time or another they had served on the staff of St. Andrew's Seminary in Mexico City.

**DENVER, Colo.**—The first of two inter-provincial training conferences on world hunger has been held in Denver. This event brought together 71 representatives, appointed by their respective diocesan bishops, from Provinces 5, 6, 7, 8, all in the western,

southwestern, and midwestern sections of the U. S., and from Province 9, in the Latin American areas, and from Liberia and The Philippines.

The conferees heard presentations by Art Simon, speaking for BREAD FOR THE WORLD; the Rev. Norman Faramelli, on international dimensions; Steve Brooks, representative for Food Research and Action Center on domestic hunger; the Rev. George Chauncey, trade-aid; Dr. Pat Kutzner, printed and projected resources; the Rev. Edmondo Desueza and the Rev. Tito Mora, representatives for the third world; Ms. Lillian Valley and Ms. Ruth Mitchell for the American Indian communities; Howard Quander, for the Committee for Human Development; and the Rev. Winston Ching, speaking on behalf of the concerns for Asia Ministry.



# Tar Heel PARISHscene

By MARGARET S. KNIGHT  
Churchman Editorial Board

**Hunger Report**—Further report on actions taken by parishes in the Diocese in response to the plea for help with the problem of world hunger:

In a unique approach, the combined Senior High EYCs of St. Peter's and St. Martin's, both of Charlotte, held "an enormously and painfully successful" *Starvation*, on a week-end in mid-March. Some \$500 was pledged by members and friends of both congregations for specified amounts of "hunger time," the proceeds going to the Presiding Bishop's Fund and to Planned Parenthood of Greater Charlotte. This was a part of the hunger program of both parishes.

From "Cross Roads," the newsletter of Chapel of the Cross, Chapel Hill, comes this note from the rector, the Rev. Peter Lee. "The Vestry considered a gift to some agency; it reviewed the possibility of a dollar goal. Instead, the vestry recognizes that we cannot relieve obligation by a token gift. We cannot separate our need to



**ST. TITUS CHURCHWOMEN INVOLVED IN OUTREACH**—A young, destitute Durham family had a brighter-than-hoped-for Christmas, thanks to the generosity of St. Titus' Churchwomen. Contributions of money, household furnishings and toys were given by the women as part of their special Christmas Outreach Program. The program included a morning worship service with the Rector, the Rev. E. S. Brightman, conducting a special blessing of the gifts. The family was chosen from among those verified by the Social Services Department as needing special assistance. Financial contributions received were used to purchase large items such as beds and mattresses and clothing for the children. Mary E. Hawkins is president of the St. Titus Churchwomen. Other officers include: Mrs. Charles King, treasurer; Mrs. James Exum, secretary of Christian education; Mrs. Booker Spaulding, UTO treasurer; and Mrs. Leonard Davis, secretary of devotional life.

give to others from our need to learn in depth about others' needs. The vestry has set aside \$5,000 and asks the entire congregation to begin a year-long process of education and giving through which our parish can build a significant fund—not to be spent until we have learned a great deal about a variety of programs and needs, but building the fund as we go."

St. Mary's, High Point, doubled its normal Lenten-Easter offering—it received \$2,002.25. This will be spent to aid the hungry and needy of High Point. The Rev. William P. Price is rector.

All Saints', Greensboro, has set up a C.R.A.S.H. program (Committee on Christian Relief Against Starvation and Hunger). Each member of the parish is asked to make weekly sacrifices and place the money saved in special CRASH containers. Of the money raised  $\frac{2}{3}$  will be used in Guilford County, and the remaining  $\frac{1}{3}$  in other areas. The Rev. Gary Garnett is rector.

At St. Barnabas', Greensboro, has established a \$2,400 goal for 1975, to be divided between the Presiding Bishop's Fund and the Greensboro Urban Ministry. The Rev. Jim Prevatt is rector.

As a part of their "hunger" program, St. Paul's, Monroe, began with a "Feed-the-Hungry" Soup and Cornbread Dinner following the Palm Sunday service. The Rev. P. B. Huntley is rector.

Further news of the Matthew 25 Task force at Christ Church, Charlotte, tells of Matthews' Green Thumbers—who will sell fresh vegetables, seedlings, plants and flowers from spring 'till fall each Sunday to raise money for Matthew. Parishioners are asked to share their plants, vegetables and fruits. Even garden space and free plowing are offered.

And as a final note (we guess this had to do with this situation)—Church of the Holy Comforter, Charlotte, notes that they spend \$600 a year on coffee, sugar and cream.

**To Weldon**—The Rev. Edward B. Jordan has been named priest-in-charge of Grace Church, Weldon, and The Savior, Jackson. Mr. Jordan, who makes his home in Scotland Neck, is a former rector of Trinity Church in that city, and has also served Christ Church, Walnut Cove.



**CHAIRMAN**—The Rev. John C. Mott, rector of the Church of the Holy Family at Chapel Hill, heads the Diocese's Committee on Renewal. The Committee was appointed by Bishop Thomas A. Fraser following this year's Diocesan Convention. Serving with Chairman Mott are the Rev. John R. Campbell, the Rev. Gary A. Garnett, the Rev. John H. McLeester, the Rev. Louis C. Melcher, Mrs. Mary Coleman, Mrs. Marguerite Joyner, Mrs. Mary Windley Tillman, R. R. Bastian, Jr., Gene Davant, William F. Gilliam and John Markham.





**President Breaks Tie Vote; Prayer Book Revisions Defeated:**

**BISHOP FRASER**  
... Takes Floor Mike

# ECW Supports Ordination Of Women



**Next Event Scheduled In October:**

## Hunger Theme Of Youth Meet

STATESVILLE — The theme "hunger" was combined with elections of young people to the Diocesan Youth Committee as 65 young people and five adults spent the weekend of April 11-13 at the Penn Conference Center experiencing various aspects of hunger.

The world hunger crisis was made more real through a simulation game called Baldicor. In Baldicor, each player is responsible for feeding 150 million people in his "country." This seems pretty simple—until the game director announces "Natural Forces Period," and a hurricane wipes out your crops! Inflation and increased cost of living added to the challenge of being food director for a country.

Bishop and Mrs. W. Moultrie Moore arrived for lunch on Saturday and found themselves all tied up . . . to the person sitting on each side of them. In fact, the wrists of everyone at each table were tied to their neighbor to provide an opportunity to experience cooperation in feeding others. Although everyone got enough to eat, eventually, many young people and adults were more sensitive to the needs of others after the meal. The \$20.00 offering collected at the Sunday worship service was a reflection of the concern and awareness for the hungry that grew out of the conference theme.

Election of new young people to the Diocesan Youth Committee was exciting and competitive.

### New Look Here To Stay!

RALEIGH—"The Churchman's" new look is permanent!

That's the word from Diocesan House at Raleigh where the Editorial Board of "The Churchman," responding to reader reaction, has decided to switch from a magazine to a newspaper format (and you're looking at it!)

A majority of readers responding to a survey conducted in connection with the recent post-convention trial tabloid issue endorsed the new concept and encouraged the Board to move ahead full speed with the new look. Few adverse reactions have come to Board members or to Diocesan House staffers.

The Editorial Board is most grateful to those readers who responded to the recent clip-out questionnaire.

Posters were made and put up in the recreation hall where convocation meetings were held. Voting was held Saturday after "campaigning" was over. The results, by convocation were:

Edward McKeon of New London (Southwest);

Donna Bynum of Wilson (Northeast);

Ricki Gliarmis of Wilson (Northeast);

Wayne Darby of Eden (Northwest);

Lee Morton of Greensboro (Northwest);

Michael Reinecke of Burlington (Northwest);

Keith Roman of Greensboro (Northwest);

Elizabeth Reeve of Raleigh (Central);

Norman George, III of Raleigh (Central); and

Jane Tillman of Chapel Hill (Central).

These new young people will begin to serve immediately and met with the adult members of the Committee May 16 and 17 in Greensboro. On the lighter side, the Kirnoodles from Greensboro called a square dance on Saturday night which kept everybody do-see-doing and bump-seedaising till late in the evening. Apparently too tired to move after square dancing, many young people were seen "bumping" into each other when the stereo took over once again.

Reflections on the weekend were offered as intercessory prayers at the contemporary worship service on Sunday. Rev. John Broome of Greensboro celebrated with the tired but happy group.

CHARLOTTE — The Episcopal Churchwomen of the Diocese of North Carolina in a close vote supported the ordination of women during their recent annual meeting here.

In fact, the vote was so close that the president, Mrs. Rose Flannagan of Henderson, had to break a tie. Also adopted were resolutions on world hunger and renewal. A motion to endorse "any responsible revision" of the Prayer Book was defeated.

Elected delegates to the triennial were Mrs. J. H. Evans, Mrs. M. L. Finch, Jr., and Mrs. Tyn-dal Harris. Named alternates were Mrs. D. J. Coleman, Mrs. Almond Powell and Miss Mary Hawkins.



**MRS. FLANNAGAN**  
... Casts Tie-Breaker

### RESOLUTION I

Whereas, the Committee on Evangelism of the House of Bishops met in Dallas, Texas, last December, to discuss and emphasize renewal within the church, and

Whereas, our Bishop in his Convention address in January expressed his own deep interest in renewal within our Diocese and appointed a committee to help lead in this work, and

Whereas, the Episcopal Churchwomen have a sphere of interest and influence that enables them to witness to the power of God's Holy Spirit as living and viable,

THEREFORE, BE IT RESOLVED that we, the Episcopal Churchwomen of this Diocese, commit ourselves to renewal by personal rededication of our lives to Jesus Christ, and by seeking the guidance and the power of the Holy Spirit, that renewal may be both a present reality and a continuing priority in our own lives, and in the whole church. (Resolution Adopted.)

### RESOLUTION II

Whereas, one half of the world's 3.7 billion people are hungry, and 14 to 15 thousand people are dying of hunger every single day, and

Whereas, Woodrow Carter, The Episcopal Church Center Officer for Social Welfare, has called hunger the "most urgent problem of the 70's," and

Whereas, Bishop Fraser in his opening address at the 159th Diocesan Convention challenged us "to a life style that will save others by sharing" and

Whereas, the mandate from our Lord to all Christians is clear that we are our "brothers' keeper" and we are His hands and feet on this earth, and

Whereas, but NOBODY can outdo the Episcopal Churchwomen of the Diocese of North Carolina when they set their minds to raising money thru bazaars, bridge benefits, house and garden shows, ABC sales, carnivals, thrift shops, or any other method they might seize upon for making money, and

Whereas, the Episcopal Churchwomen of the Diocese of North Carolina should become inspired to sacrifice for world hunger.

THEREFORE, BE IT RESOLVED, that this 93rd Annual Meeting go on record as strongly encouraging each individual branch of Episcopal Churchwomen to make a definite commitment for the relief of world hunger locally, nationally, internationally, or any combination thereof, over and beyond their regular budgets. (Resolution Adopted.)

### RESOLUTION III

Whereas, the General Convention of the Episcopal Church will meet in 1975; and

(Continued on page 8)



**RT. REV. THOMAS A. FRASER, D.D.**  
Bishop

**RT. REV. W. MOULTRIE MOORE**  
Suffragan Bishop

**BEN F. PARK**  
Editor and Chairman  
Division of Information

THE REV. KEITH J. REEVE, THE VEN. ROBERT N. DAVIS, MRS. MARGARET S. KNIGHT, WILLIAM B. WRIGHT, GEORGE E. LONDON and MRS. MARGARET DARST SMITH.

Editorial Board

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## A Reader Writes

### LIKES NEW SERVICES

Editor, *The Churchman*:

In the past year every church publication I have seen has contained at least one article or letter regarding the new services now being used in the Episcopal Church. Only rarely have the writers said anything positive about the proposed new services. I want to say that I like the new services very much. I am looking forward to the day when they will be the services of the Episcopal Church. I find them to be a source of joy and hope for the on-going good health of the Episcopal Church.

I openly admit that all that is new is not necessarily good, nor is all change necessarily healthy. However, an open mind to new expressions of the timeless action between God and his people is necessary for the continued good health of the Christian Community. Liturgies are expressions of God's redemptive action and man's response to this action within historic religious communities.

In order to be an authentic expression of our response to God's action our liturgy should reflect our condition as existing in a particular time and place. I believe that the proposed services now being used speak positively to our present historical situation.

They are services which express joy in creation and give us hope for the future.

MRS. ALAN W. JENKS  
Morgantown, W. Va.  
(Formerly of Durham)

### Bishop's Letter:

## Prayer Book Revision

Dear Brethren:

One of the questions being asked in our Diocese is, "Where are we now with regard to Prayer Book revision?" The purpose of this letter is to try to respond to this question.

Meeting in January in Dallas, Texas, the Standing Liturgical Commission approved a draft of the service of Holy Communion which is almost identical to the 1928 Prayer Book service. It was decided to print intact the 1928 Prayer Book "canon" in the First Service of the Proposed New Book. There will also be a shorter prayer of Consecration which may be used as an option for the First Service.

The Gloria in Excelsis will be printed after the Kyrie, but a rubric will make it permissible to be used just before the Blessing.

The sermon is called for after the Gospel rather than after the creed. The creed will be printed in the "we believe" version, but the "I believe" will appear as an option.

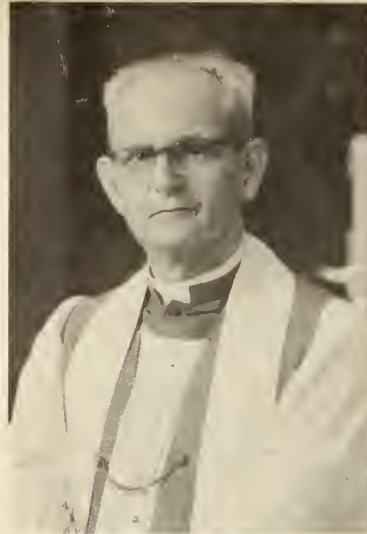
There is recognition on the part of the Commission that there are a large number of people in the Church who still prefer the 1928 service of Holy Communion. It is, I think, an undeniable fact that there are some occasions where the 1928 service speaks with an authority which nothing else does. To deprive our people of this would be a tragic loss.

A committee headed by the Rt. Rev. James Montgomery, bishop of Chicago, is now studying and reviewing Rites Two and Three in the light of many comments and suggestions, but no final texts have yet been decided upon. It is anticipated, however, that there will be at least two services of Eucharist for Public Worship, Service One and Two, and a Third Service, less formal and more flexible, to be used for

those occasions other than the principal service on Sundays and other major Feasts of Our Lord.

A new draft of the Psalter is now being prepared in response to many critical comments and suggestions made by the clergy, laity, and the working committees of the Commission.

A revised draft of *The Celebration and Blessing of a Marriage* has been considered and approved. Included are some new



**BISHOP MOORE**

... Gives Liturgical Overview

texts and prayers, and the traditional "giving away of the bride" is omitted as a regular part of the service. The presiding officer will be referred to as the officiant or some other title rather than minister. The ministers are the people who are marrying each other. In the giving of the rings, the Commission has returned to the Trinitarian formula which will read:

"With all that I am and all that I have, I honor you in the name of the Father and the Son and the Holy Spirit."

One of the new prayers written for the proposed new service is this:

"O gracious and everliving God, you have created us male and female in your image. Look mercifully upon this man and this woman who come to you seeking your blessing and assist them with your grace, that with true fidelity and steadfast love they may honor and keep the promises and vows they make, through Jesus Christ our Savior."

In the opinion of many, the most significant changes in the Proposed New Book are those made in the new service of Holy Baptism and A Form for Confirmation, for Reception, and for the Reaffirmation of Baptismal Vows. This service was carefully studied at the last meeting of the House of Bishops in Mexico, and some of the changes reflect the comments and suggestions made there. It has just been approved for Trial Use by the Presiding Bishop and the President of the House of Deputies.

The new service makes it crystal clear that Holy Baptism is full initiation by water and the Holy Spirit into Christ's body the Church. Nothing more is needed to complete what God does in Holy Baptism. Gone is the old concept that Confirmation is a completion of Baptism. Although Confirmation is strongly encouraged as a normal component of Christian nurture, it is not required for full membership in the Church.

The statement of purpose which the new rite includes at the beginning reads:

"In the course of their Christian development, those baptized at an early age are expected, when they are ready and have been duly prepared, to make a mature public affirmation of their faith and commitment to the responsibilities of their Baptism; and to receive the laying-on of hands by a Bishop."

As the Bishop lays hands upon each person, he may use one of two prayers. The first is:

"Strengthen, O Lord, your servant NAME with your Holy Spirit; empower HIM for your service and sustain HIM all the days of HIS life."

OR

"Defend, O Lord, your servant NAME with your heavenly grace, that HE may con-

## St. Aug. Drive On Its Way

**RALEIGH** — St. Augustine's College has \$447,000 committed to its \$1 million fund drive for a new music and fine arts building.

Co-chairmen Richard K. Helmold and Joseph J. Sansom, Jr. announced the pledges following the campaign organization's first report meeting.

"Foundations have pledged the largest portion of this total," Helmold said. "The Z. Smith Reynolds Foundation has pledged \$100,000, with the Crystal Trust and the Glenmede Trust each pledging \$25,000, and the Mary Duke Biddle Foundation \$10,000."

tinue yours for ever; and daily increase in your Holy Spirit more and more, until HE comes to your everlasting kingdom."

The People respond Amen.

Since there has been considerable disagreement over the repeatability of Confirmation, the new service provides a form both for those being Received and those who wish to make a public Reaffirmation of their Baptismal Vows. No mention is made of what the Bishop is to do with his hands. He may lay hands on their heads, shake hands, or do whatever he thinks appropriate.

The new forms are as follows:

### FOR RECEPTION

"NAME, we recognize you as a member of the One Holy Catholic Church, and we receive you into the fellowship of this Communion. God, the Father, Son, and Holy Spirit, bless, preserve, and keep you."

### FOR REAFFIRMATION

"NAME, may the Holy Spirit, who has begun a good work in you, direct and uphold you in the service of Christ and his kingdom."

The People respond Amen.

The insertion of the "name" in the Laying-on of Hands, Reception, and Reaffirmation is significant. Although we are part of the community of faith, still each of us has a unique and special relationship to Christ as Lord and Savior. Each makes his own decision and commitment, and this fact is emphasized by the use of the "name."

The new services continue the practice of admitting baptized persons to Holy Communion. I have noticed in this Diocese that increasingly large numbers of unconfirmed persons are now receiving the Sacrament. This underscores the fact that no longer do we teach that Confirmation is a prerequisite for receiving Holy Communion.

Louis Weil, in a recent article published in *The Saint Luke's Journal of Theology*, makes the following comments:

"Although the local discipline varies from diocese to diocese through-

out the Church in regard to the normal age at which a child should begin to receive the Sacrament, the action of the Bishops at the Houston Convention of 1970 has restored in principle the ancient and long-standing practice of giving the Eucharist by virtue of Baptism and not by virtue of some ambiguous norm based on age or reason. The Sacraments are, after all, God's action toward us; if in our stewardship of the Sacraments we hold to the validity of Infant Baptism on the basis of our understanding of the responsibility of the believing community for the care and nurture of the child, it is difficult to understand the basis on which we should then withhold Communion which is the great sign of spiritual nourishment for the whole Church. Once there is adequate ground for Baptism, it would seem to follow that the Eucharist is the Christian's by right. Our hesitancy in this is perhaps a sign of an abiding uneasiness in regard to Infant Baptism itself. Yet our deepened understanding of the Sacraments as signs of Christ's active Presence in the life of the believing community should calm those fears and permit us to recognize that God's gift does not depend in any essential way upon our rational understanding but rather upon our willingness to receive that gift in faith and to grow together toward Him in Christ."

One of the chief values of the new services of Baptism and Confirmation is that they make much clearer the role of the Bishop as the chief Sacramental Officer of the Diocese. Until now, unfortunately the Bishop has been associated chiefly with the rite of Confirmation. Now the service prescribes the Presidency of the Bishop over the entire liturgical action. He presides at the Baptism, preaches the Word, and is the principal celebrant of the Eucharist.

Other changes which we may expect to see in the Proposed New Prayer Book include the Church Year and the Burial Office. The Committee on the Church Year, of which the Reverend H. Boone Porter is the Chairman, recommends amending the Ash Wednesday rite, especially with regard to an optional provision for the imposition of ashes, together with a

Continued on page 8)

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# Calvary Church, Tarboro



**CHOIR IN REHEARSAL**  
... They Sing For Calvary And Are Proud Of It!



**'HOLY HOOPSKIRT'**  
... Name Given To Girls' Basketball Program

BY ROGERS HALL  
Calvary Church, Tarboro

TARBORO — Between the old white section of Tarboro and the old black section of town, only a few short blocks from the bustling business district, is wedged a small, lush forest. Aging trees and shrubs look over a brick wall, enticing passers-by with a peaceful shade. Above the green canopy rises a church steeple; beneath stand the markers of over a century of burying.

Calvary's churchyard is the church's hallmark and pride. It echoes the heritage and tradition that surround this gathering of 400 communicants; it recalls ancestors, past rectors, and bits of local history. Beneath the ivy and azaleas lie buried one of the youngest generals of the Confederate Army, the daughter and wife of a Revolutionary War hero, a governor, a state representative, and two young girls who drowned together in 1875. The church building itself, designed by an English architect, was completed in 1867. Its parish house, connected by a Gothic arch arcade, was built in 1922.

Across the street from this stately church and its hauntingly beautiful yard stands a two-story brick building of utilitarian design. It boasts no churchyard, only a small playground in the back. Its only adornment are the cheers of a basketball crowd, the songs of preschoolers, the smile of a retarded child. Memorial Hall, built in the late 1950's, not only provides Sunday school rooms, but also serves as a base for most of Calvary's work in the community.

The churchyard and the hall are equally vital parts of Calvary Church. They share the spotlight at the heart of this parish and represent the congregation's dual concern with its heritage and its responsibilities to its community today.

"Certainly we're aware of our heritage," declares one member. "We were raised to be aware of it. But, well, it doesn't hamstring us. I mean, innovations take place!"

While the fund for upkeep of the historic churchyard will never want for money, neither has the church denied support to the center for retarded children

which it instigated. While services remain primarily traditional, the trial prayerbook is in use and the choir occasionally adds a little spice, as in its recent Godspell service with a rock band and slide presentation.

At its best, Calvary has a unique way of standing firm on the past to face the future. The church has devised its own mix of tradition and innovation, a mix which keeps its communicants involved.

The church's heritage functions in the present as a source of strength and continuity. "When I came to Calvary in 1972 I sensed the importance of Calvary's heritage. I had the feeling that the Episcopal Church, this Episcopal Church had been a part of the community for a long time, that whoever comes or leaves, Calvary will still be here," the rector, the Rev. Mayo Little says.

The congregation of Calvary first incorporated, formed a vestry, and called a minister in 1833. Early Anglican endeavors date back to 1749 in the county but were undone during the Revolutionary period. After the war, three conventions for the purpose of forming a diocese met in Tarboro, but three years later the communicants had dwindled from ten to four.

The incorporation of Calvary and the church's growth thereafter is testimony to those who maintained a deep devotion to the Church during these leaderless years. Their bond to the Anglican church was to be tried no more. In 1840 a small frame church was built on the present churchyard site, and its congregation thrived.

In 1842 Calvary welcomed the Rev. Joseph Blount Cheshire as its new rector, little thinking what a profound mark this man would leave on the young church. Mr. Cheshire, who ministered to the congregation in Tarboro until his retirement in 1889, not only inspired a devoted congregation but also gave the church its churchyard and directed the construction of the present church building.

The churchyard is indeed Dr. Cheshire's arboretum, for in it stand the trees of foreign as well as native stock which he planted himself. Alongside live oaks grow English yews, Japanese magnolias, Chinese fir trees, incense cedars, and Chinese hawthorne. A favorite is the gnarly old cork tree, grown from a Spanish seed.

The new brick church building



**VIEW OF CALVARY CHURCHYARD**  
... Reminder Of Rich Heritage



**SUNDAY SCHOOL CLASS**  
... Education Gets Emphasis

was started in 1859 but was not completed until after the Civil War in 1868. It was built entirely from funds raised within the congregation. Begun by Calvary's 33 communicants with a subscription of \$9,000, it saw completion with an additional \$10,000 also raised from among the parishioners.

For some time around the turn of the century, Calvary was noted throughout the Diocese for its mission program. This active outreach to the people of the county was especially encouraged and extended by the Rev. Bertram Brown, a man beloved throughout the County. Arriving

in Tarboro in 1909, Mr. Brown found four missions already in existence due to the efforts of previous rectors and enthusiastic lay people. Mr. Brown added nine missions in the County, some of which flourished and some of which lasted only a few years. The missions brought church life to the people of the country as they stirred Calvary laymen with an exciting purpose. The missions served the parent church by sending it many active members when farming families moved to town. For many years Calvary maintained a strong, mutually beneficial relationship (Continued on page 4)





**LARGE CROWD TURNS OUT FOR ST. MICHAEL'S BIRTHDAY**  
... Photos By Margaret Darst Smith

RALEIGH — Former Presiding Bishop John E. Hines was on hand here recently to help St. Michael's Church celebrate its 25th anniversary. The occasion was also marked with the return of communicants who have entered the ministry ... and a picnic.

The parish's only rector, the Rev. James D. Beckwith, was honored with the dedication on the parish house in his name. A brass plate calls attention to the dedication with these words: "The Beckwith Building—To the glory of God and in appreciation of the life and ministry of the Rev. James Dunbar Beckwith, first rector of Saint Michael's Church, October, 1950."

The history of St. Michael's began a quarter of a century ago this spring.

In May 1947, Bishop Edwin A. Penick urged establishment of missions in growing residential areas. The Rev. James Dick, rector of Good Shepherd Church, pointed out that Raleigh had added 27,000 inhabitants since the last mission, St. Saviour's

### Raleigh Parish Has Anniversary:

# St. Michael's Celebrates 25th

(now St. Timothy's), was established at the turn of the century.

On April 16, 1950, 118 people met in the chapel of St. Mary's College to sign the charter of the new mission. The first service was held May 6 in the college chapel. Two charter members, Mrs. Mary Smedes Poyner York and J. Willie York, gave the 4.5-acre lot on Canterbury Road.

A temporary building housed the first service Sept. 10, 1950, and in May of the following year, the church was granted full parish status.

The church broke ground Dec. 26 on its present building and held its first services Christmas eve 1956.

The church broke ground for its most recent expansion Dec. 3, 1967, and completed the parish house May 3, 1970.



**ANNIVERSARY HEADTABLE**  
... Mrs. Hines (Center Facing Camera) Makes Point

## Parish Portrait

(Continued from page 3)

with its various missions. Under Mr. Brown's leadership Calvary built its parish house. For many years this brick building, styled after the church, housed Sunday school classes and a kitchen. At various times it provided living quarters for assistant rectors, a stage for an active drama group, and projection facilities for film showing. Today it is used primarily for choir rehearsals, occasional recitals, and the rector's offices. Its chapel, which is currently being refurbished, is beloved by those who regularly attend Wednesday morning services there. Mrs. Jaquelin Nash, author of *A Goodly Heritage: The Story of Calvary Parish*, has begun collecting all the church's historical documents and creating a "research room" in the church. Here the history of the parish will receive the scholarly attention it warrants.

An historical perspective might note the erection of Memorial Hall as the event through which Calvary hurled itself into the modern, secular life of the community. Built with activity in mind, it includes a basketball court, a large kitchen, and many classrooms. Laughter, a lesson in progress, the noise of

play can be heard in Memorial Hall on any day of the week.

One of the first community programs to be set up in Memorial Hall was a basketball program. Two leagues were established, one open to any interested boys, the other open to girls. The program filled a great void in a town that, at the time, had no recreational programs. The rules of the leagues were that no one was turned away and that everyone played in every game. The continued popularity of the program verifies its value to the community.

"The purpose is to teach basketball and sportsmanship, not just to teach basketball," declares Joe Pitt, a participant in the first league and now one of the co-ordinators.

"At the end of the season, after the champs have been decided, a very prestigious team is selected. It's the All Sportsmanship Team, and it's not necessarily the number one players; it's the number one sports," he adds.

Up over the basketball court are a couple of rooms specially equipped for retarded children. During the week Memorial Hall is the home of the Edgecombe-Nash Developmental Disability Center. This center for retarded children was started by the church and has been recently in-

corporated into the local mental health center program. Peggy Taylor, Calvary member and director of the Disability Center, says the center has been broadening for church members and good for the church's image.

"I hope the center says that we care about those less fortunate," Peggy says of the center's relationship with the church. "I've found a good deal of support for the center within Calvary, more than I expected. Some support us with their pocketbooks, some with their presence, some with their actual labor."

Just down the hall from a room where the retarded children are having lunch, boisterous three and four-year-olds are having a snack. The Calvary Church Nursery School, in its sixth year, includes about 50 children from all over town. The school encourages pre-schoolers to develop skills in art, verbal communication, and reading readiness. At the same time, its brochure declares that its first aim is "to create a climate of affection and protection for the children."

"What we do mostly is kiss and love the children," says the School's director, Haffye Cox with her infectious laugh. On any school day Haffye can be found teaching her four-year-olds about rhyming sounds in the same jo-



**ANNIVERSARY PRINCIPALS**  
... Bishop Hines, Mr. Beckwith

vial spirit.

A number of other activities find their way into Memorial Hall on occasion. A girl scout troop meets there each week; the Red Cross Bloodmobile is often set up on the basketball court, and on Sundays there are Sunday school classes. Memorial Hall is, in large part, a gift from Calvary to the community. As one church member puts it, "it's hard to justify this much building if you're only going to use it once a week."

Memorial Hall also serves to bring Calvary's congregation together. Church suppers bring the church family together for memorable meals. The Layman's Annual Pancake Supper, a fund raising event, was another rollicking success this year.

The informal setting of Memo-

(Continued on page 6)

## Oxford Church OK's Hunger Resolution

OXFORD — The vestry of St. Stephen's Church has approved the resolution on World Hunger presented at the 1975 Diocesan Convention.

The Mission Committee was instructed to implement that resolution and make specific recommendations at future meetings. It approved an immediate gift of \$50.00 to the local nutrition program for the elderly.

The Churchwomen of St. Stephen's held a special "Shrub and Plant Sale" last month with proceeds to be shared for hunger needs.

Dermont Hedrick is chairman of Mission Committee. The Rev. Harrison T. Simons is rector.



# Church News Capsules

## PRESIDING BISHOP IN CONTEMPT

NEW YORK — Presiding Bishop John M. Allin of the Episcopal Church, who was cited for contempt May 2 by a diocesan ecclesiastical court in Washington, D. C., said he did not appear to testify because of his decision to "honor" certain "long-standing commitments." The court was considering charges against the Rev. William A. Wendt, a Washington priest who was charged with disobeying his bishop by allowing the Rev. Miss Alison Cheek to act as an ordained priest in his parish by celebrating the eucharist last November. Bishop Allin said he recognizes "that along with all members of the church" he is "fully subject to its constitutions and canons," which includes the duty to testify in person or by deposition when summoned. He said no reference is made in the citation to his "willingness to testify by deposition, as authorized by canon."

## EPISCOPALIANS GAIN IN CONGRESS

WASHINGTON — A congressional census by "Christianity Today" shows that Episcopalians claim 12% of its members although Episcopalians comprise only 1½% of the nation's population. The new Congress includes a proportion of Roman Catholic legislators almost exactly equal to the 23% of the population counted as Roman Catholic. The number of Methodists and Presbyterians went down, and the number of Jewish congressmen increased.

## COUNCIL HEADS WEST

DENVER — The Executive Council of the Episcopal Church broke recent precedents and met "out west" as guests of Bishop Frey and the Diocese of Colorado May 14, 15 and 16. This will be the first time in many years that the body which governs the Episcopal Church between General Conventions met anywhere but at the Episcopal Center, New York City or in the Church's Council residence in Greenwich, Conn.

## BICENTENNIAL BIBLE ON WAY

NEW YORK — "Good News, America!" The American Bible Society has entered the nation's bicentennial era with the announcement of this new slogan—"Good News, America!"—a theme designed to relate the Scriptures to the nation's 200th birthday celebration. "The best news is that the entire Bible in the Today's English Version will be published in 1976," asserted the Rev. Dr. Laton E. Holmgren, general secretary. "This bicentennial Bible will be the Society's gift to America on its 200th anniversary and may well be the publication event of the decade."

## \$50,000 FOR HUNGER

CINCINNATI — Ohio's diocesan convention, after four hours of workshops and films on world hunger, voted to send \$50,000 to the Presiding Bishop's Fund for World Relief. The money, sent immediately after the convention, will be replaced by July 1 through parish contributions to the diocesan budget.

## WOMAN DEACON FINANCED

ALEXANDRIA — Parishioners of Immanuel-on-the-Hill, Alexandria, are more than half-way toward their goal of collecting \$9,000 to help their woman deacon, the Rev. Patricia Park, spend half her time between now and the end of 1976 as co-chairman of the policy board of the National Coalition for Women's Ordination to the Priesthood. Project W, as it is called, was launched by the vestry of Immanuel-on-the-Hill and rector William L. Dols. Mrs. Park is already hired part-time by the parish. The additional money is being collected outside the parish budget because the "vestry is aware that there are members of our parish who do not find themselves in

sympathy with these attempts," a letter from the senior warden (male) and junior warden (female) said.

## WOMAN PRIEST HIRINGS ENDORSED

ALBUQUERQUE — The Rt. Rev. Richard M. Trelease, Episcopal bishop of the Diocese of the Rio Grande, has endorsed the hiring of two ordained women priests by the Episcopal Divinity School, Cambridge, Mass. In a letter to school deans, Bishop Trelease said, "You have my support and my respect for your willingness to take this stand." The two women were among those ordained last year in Philadelphia in violation of Episcopal Canon Law. In his letter, Bishop Trelease recognized the seminaries as independent institutions of the church and as having responsibility for leadership and prophecy.

## CONTROVERSIAL ISSUES FACED

SANTA FE — Episcopal delegates to the 23rd Annual Convention for the Diocese of the Rio Grande meeting in Santa Fe recently, were able to pass, but perhaps not reconcile, three controversial issues that have plagued them for at least three years. A conservative, but vocal diocese, it has been split almost equally over the issue of ordination of women and the changing of the Prayer Book. The legality of abortion has been of great concern to the people but has not been as radicalized as the other two issues. Women to the priesthood, while volatile in debate, resulted in an affirmative vote by a narrow margin. Priests voted 34 to 32 in favor of women priests and bishops while the lay delegates, voting as parishes, were in favor by a 20 to 16 majority. Prayer Book revision received stronger support, requiring only an affirmative voice count. The resolution on the Prayer Book change asked that a revised Second Trial Service be included in the Prayer Book. The Third Service and an order for celebrating the Holy Eucharist, which may be used on occasions other than the Sunday service, should also be included in the Prayer Book. The resolution proposed the First Trial Service be abandoned and the present 1928 Rite be retained with textural and rubrical changes. The statement on abortion recognized that life is the most divine gift of God, that various groups have sincere and humanitarian motives toward the issue but in the final analysis, abortion is a matter of individual conscience. The resolution said, "abortion must be approached within the context of the relationship of priest to parishioner and of God over man."

## SEWANEE GETS \$125,000 GIFT

SEWANEE — A pledge of \$125,000 to the Million Dollar Program for the University of the South, from Mr. and Mrs. John J. Moran of Houston, Texas, was announced at the annual meeting of the university's board of trustees recently. The election of four regents and an address by the Presiding Bishop John M. Allin, who is also chancellor of the University of the South, were other highlights of the three-day meeting.

## WOMAN PRIEST DRAWS FIRE

PELHAM MANOR, N. Y. — With the announcement by the Rt. Rev. John Krumm, bishop of the Episcopal Diocese of Southern Ohio, that he has invited the Rev. Jane Hwang Hsien Yuen to exercise priestly functions in that Diocese, "Additional coals have been heaped on the fire of divisiveness and unlawfulness," the Rev. Canon Charles H. Osborn, executive director of the American Church Union said at Pelham Manor, N. Y. Miss Hwang is one of two women ordained as priests in 1971 by the Bishop of Hong Kong. "This action," said Canon Osborn, "is most unfortunate and unnecessary at this time and can only create more strife and tension when the Presiding Bishop, and others, have called for a cessation of such acts."

## 135 There:

## EYC Groups

## Of Parishes Hear Talk By Sister Susan

BY THE REV. BLAIR JENKINS  
Holy Trinity, Greensboro

GREENSBORO — The St. Andrew's EYC recently hosted other EYC groups from Greensboro and High Point for a special program. Sister Susan Vada, All Saint's Sisters of the Poor, from All Saints Convent in Catonsville, Maryland visited Greensboro for the weekend and spoke to 135 young people after dinner at St. Andrews.

Sister Susan showed slides of a day in the life of a sister at All Saints, and provided a unique insight and learning into the life of an Anglican Religious. Many of the young people attending had never met an Anglican Religious before — in fact many did not even know there is such an order.

She spoke of the prayer life aspect of the Order, as well as the work which these sisters do with those who have needs which this order can fill. All Saints has gradually turned in the direction of a retreat and spiritual guidance place where people may go for quiet, contemplation, guidance and prayer—an intensification of our relationship with our Lord.

The 135 young people, possibly one of the largest groups of Episcopal Young Churchmen assembled in Greensboro in several years, representing seven parishes, were enthusiastic as Sister fielded the many questions which they had. The only shortage was time—for 45 minutes was not enough to satisfy the hunger for more knowledge. Several young people expressed an interest in going to All Saints in Catonsville for a first hand experience, and were encouraged.

All Saints is open to visitors year-round (though the capacity is limited and reservations should be cleared with the guest mistress).

## St. Stephens Invites Music Program Support

DURHAM — The Episcopal Mission in Port-au-Prince, Haiti, is sponsoring its fifth annual music camp for the Ecole Ste. Trinite Philharmonique, the student orchestra which came to the General Convention in 1973 and which is made up of children from the Episcopal School in Port-au-Prince.

Instruments, study and solo music, and orchestral literature are needed. Some volunteers are accepted in various areas.

Those willing to share with the Haitian mission are invited to contact Mrs. David St.P. DuBose, Jr., president of the Episcopal Churchwomen of St. Stephen's Church, 82 Kimberly Drive, Durham, N. C. 27707 or Mrs. Joseph Kitchen, Jr., choir director and director of the Duke University String School.

Mrs. Kitchen will be returning to Haiti this summer and can arrange for the transportation of many items.

Mrs. DuBose or Mrs. Kitchen will supply further information upon request.

# Tar Heel PARISHscene

## BY MARGARET S. KNIGHT Churchman Editorial Board

**To Smithfield** — The Rev. Charles M. Hawes has come to Smithfield as rector of St. Paul's. He comes to Smithfield from the Diocese of Western Michigan.

**To Roanoke** — The Rev. William S. Wells, Jr., who has been serving as chaplain to the Episcopal students at N. C. State University, is going to Roanoke, Va. where he will serve as associate rector of St. John's. The Rev. Clay Turner formerly of Trinity Church, Statesville, is now rector of St. John's. Mr. Wells, his wife Marion, and their three sons, Stephen, 6, Joshua, 4, and Gregory, 3, will go to Roanoke in June. Mr. Wells was ordained a deacon in this Diocese in 1968, and to the priesthood in 1969. He served as assistant at St. Philip's and St. Titus', Durham, and attended graduate school at UNC Chapel Hill prior to coming to N. C. State.

**At Conference** — The Rev. Uly Gooch, rector of St. Luke's, Salisbury, attended a conference on corporate worship as spiritual formation in Washington, D. C., in April. He represented the Diocesan Liturgical Commission.

**In Jerusalem** — The Rev. Nicholas White, associate rector of Christ Church, Charlotte, recently spent several weeks at St. George's College, Jerusalem. He joined a group of British teachers and students of the New Testament for a study of important archaeological sites as well as Biblical literature and theology.

**New Wrinkle** — St. John's, Charlotte, added a new element to one of its recent fund raising drives. Following a usual barbecue lunch, they held an unusual auction of talents and services donated by church members. For example, a lawyer in

the parish volunteered to draw up a will for the highest bidder, two mothers offered to keep children for a week-end; and another parishoner sold his services as guide for a fishing trip to the coast. The Rev. Robert Haden is rector.

**Christmas Plan** — The Rev. Bartine Sherman, rector of St. Martin's, Charlotte, described in the parish "Herald" an idea called "The Alternate Christmas Catalogue," stemming from the custom of gifts to such organizations as the Presiding Bishop's Fund for World relief in lieu of customary remembrances. He describes it like this: "One sends money to the organization which publishes this catalogue, which in turn sends a gift certificate to the person one designates, along with a copy of the catalogue. The recipient then chooses from a number of worthy organizations, to which the gift certificate may be sent as a contribution, or has

the choice of using it to order handcrafted items from various self-help cooperate craft groups. . . . This is the answer to the question," he says, "of what to give the person who has—maybe not everything, but more than some, and a compassionate heart."

**Singles** — At least two diocesan parishes have organized groups for the "single" persons attending their churches. At Holy Comforter, Charlotte, the singles got off to a merry start with a wine and cheese party. Future plans include tennis lessons and tournaments, softball, picnic, trips to the mountains and beaches, bowling and square dancing. The Rev. Alwin Reiners is rector of Holy Comforter. At Christ Church, Raleigh, the singles group has begun with a series of dinners, and is making future plans for fun and study. The Rev. B. Daniel Sapp is rector.



# 'Prayer Book Service' Is Held

BY JANE MORRISON MOORE  
And HANNAH WITHERS  
CRAIGHILL  
Special to the Churchman

CHARLOTTE—Interesting to many persons throughout the Diocese might be the outcome of a request by some Charlotte women for a specific 11:15 a.m. Sunday service of prayer concerning the Book of Common Prayer: "... that God's will be done in this matter and nothing else; that the Prayer Book be preserved to the extent God wishes and that His guidance overrule all else. . . . If the people can only sincerely ask God's help publicly, humble themselves to ask for His sovereignty and His alone, an irresistible force will have been set in motion."

The Rev. Frank Vest's response was satisfying. In the weekly letter in "Christ Church Report," he wrote:

"There are two matters which are very much on my mind this week. The first concerns a special intention of our 11:15 a.m. service this Sunday, March 16th. At that time, we shall offer special prayers and intercessions for God's guidance as the Church makes some critical decisions concerning liturgy and worship. There are a variety of feelings and opinions concerning the 1928 Prayer Book, and Authorized Services for Trial Use. Indeed these opinions and feelings run very deep, and understandably so. The worship of God in our corporate nature is a most significant

and critical matter for those who take worship seriously. Therefore, we have set aside the 11:15 service on March 16th as a time when all of us can publically and corporately ask God's guidance for us and for those who shall be making the decisions about Prayer Book revision at the 1976 General Convention in Minneapolis. Two further words about this—in the first place, we need to recall that it is God's will, purpose and guidance which we are seeking, not "my" will or "your" will. In the second place, prayer without action is finally empty and without meaning. To seek God's will without appropriate and exhaustive study and work on our part is contrary to the essential nature of the New Testament concept of prayer," Mr. Vest wrote.

Though March 16 was a rainy

Sunday, Christ Church was crowded even to the last seat in the choir stalls. Mr. Vest delivered a powerful sermon, "Teach us to pray." (Authorized Service No. 1 had long been scheduled for eleven o'clock during March.) Later, he led a reverent and serious congregation in the following prayers:

"Almighty and everlasting God, who by thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with thy Church to the end of the world; We beseech thee to be with the Council of thy Church to assemble in Minneapolis, and to be present with the Deputies as they enter into significant decisions. Save them from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe, we beseech

thee, so to direct, sanctify, and govern them in their work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death; till at length the whole of thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life; through the merits and death of Jesus Christ our Saviour. Amen," the first prayer concluded. Another follows:

"O God, help us to understand the conditions and the place in which we find ourselves, and to see clearly the possibilities, the great dangers, the glorious opportunities, that confront thy Church today. Give us the grace to lose ourselves, with all our hopes and plans, in thy wise and good purposes, and to think only of the advancement of thy kingdom. By the power of thy Spirit lift us above ourselves, and use us as thou wilt; so that in the end our lives may really count and our efforts succeed; but only as we are one with thee—through Christ who is our Life. Amen." Here is a third prayer:

"O Gracious Father, we humbly beseech thee for thy holy Catholic Church, especially as it engages in decisions about Liturgy and Worship; that thou wouldest be pleased to fill it with all truth, in all peace. Where it is corrupt, purify it; where it is in error, direct it; where in any thing it is amiss, reform it. Where it is

right, establish it; where it is in want, provide for it; where it is divided, reunite it; for the sake of him who died and rose again, and ever liveth to make intercession for us, Jesus Christ, thy Son, our Lord. Amen."

A number of persons, including some who came from other churches for this service, have said they have since felt a sense of peace about the subject, that this was a service that continues to bear the fruit of hope and openness to God's will rather than a determination to have their own way in the matter. Because of this, several Charlotte women suggest such a service, or any variation of it, as a non-controversial approach to an inflammatory subject.

## Parish Portrait

(Continued from page 4)

rial Hall was the right background for a series of Holy Week seminars this Spring. The Rev. Jack Spong, former Calvary rector and author, held several stimulating and controversial discussion sessions on a new theology for the modern age. The sessions were lively and well-attended.

The Holy Week seminars climaxed a Lenten program designed to draw church members together. Throughout the period service groups had been meeting to sew vestments, to paint classrooms, to visit shut-ins, to raise money for world hunger relief. Calvary's by-word for Lent was teamwork.

Many parishioners are still talking about the moving Tenebrae Service held on Good Friday. Innovative and dramatic, the service was new to Calvary, and it left its impression. In many ways it revealed the work of the choir, an active group of younger church members, who have worked to give Calvary an enthusiastic approach to worship, be the style traditional or modern. While the choir has worked to improve its musical skills, it has developed its own merry sense of community. Neither choir rehearsals nor choir parties are to be missed!

The party-making spirit is extended to the whole parish during the popular "Camp Leach Weekends" of the spring. These events are playtime for the whole family. Just recently an eager invitation from a Calvary youngster was overheard: "Come stay with us in the girls' bunkhouse! The boys always come over and throw water balloons the first night. Camp Leach is just super. Are you coming?"

Again and again Calvary members describe their church as strongly traditional but with the ability to be innovative. Some members may stress Calvary's active participation in the diocese through the years, citing the several diocesan conventions that have met here and the numerous laymen and women from Calvary that have figured prominently in diocesan work. Others will emphasize new projects, such as a back-up program for local social workers or a food pantry for needy families, now under consideration.

"Well, Calvary has always had a good mix in the governing body of the church. Out of that comes the uniqueness," explains a young member of the vestry. Calvary Church seeks to keep its staunchly conservative members as well as those eager for change. It may not keep them all happy all the time, but it hopes to keep them. Out of their dialogue, Calvary Church finds its direction for continued service.

## 'Baptist Style' Homecoming

CHAPEL HILL — The Chapel of the Cross in Chapel Hill is having a "Baptist Style Homecoming" September 6 and 7 for all who have been associated with the church in the past.

Arrangements have been made for them to obtain tickets for the William and Mary-Carolina football game that week-end. Several social events have been planned to allow an opportunity to renew old friendships.

(An interesting note is that more than 75 Episcopal clergymen are listed on the alumni rolls as having attended U.N.C.)

The final date for all reservations is August 1. For information and reservation forms contact: Dr. Tyndall P. Harris, Chapel of the Cross, 304 E. Franklin St., Chapel Hill, N. C. 27514.

## For '76 Minneapolis Convention:

# Special Representation Is Provided

MINNEAPOLIS (DPS)—In addition to regularly elected deputies to the 1976 General Convention of the Episcopal Church in Minneapolis/St. Paul, there will be opportunity for dioceses to send representatives of "the diversity of interests and viewpoints" which may not be reflected in the official diocesan deputations.

This action was taken by the Joint Committee on Agenda and Arrangements at a recent meeting in Minneapolis as it continues to plan for the triennial meeting of the highest legislative body in the Episcopal Church. The triennial meeting of the Convention will be held in the Twin Cities September 11-23, 1976.

Each diocese in the Church may choose up to three Special Diocesan Representatives if it feels its elected deputation does not adequately represent all of its "viewpoints and interests," the committee said. These representatives may participate in all of the non-legislative sessions of the Convention and may purchase Convention material.

The Rev. John B. Coburn, president of the House of Deputies and also chairman of the Executive Council's Committee on the Observance of the Nation's Bicentennial, presented a proposal for the observance of the bicentennial during the meeting of General Convention. The proposal, as approved by the Agenda and Arrangements Committee, calls for displays of historical material at the Walker Art Center and enlarged fac-

similes of some of the documents at the Convention site.

The Agenda and Arrangements Committee also approved the recommendation that a Bicentennial Evening be held during Convention, on Friday, September 17, which will possibly include music, drama, and dance. The evening will also be in honor of Presiding Bishop John M. Allin.

The bicentennial celebration in the Church in 1976 will focus on three themes: penitence, celebration, and reaffirmation.

Assisting Dr. Coburn in making the presentation to the committee were the Rev. Everett Francis, public affairs officer; the Rev. Page Bigelow, bicentennial resource coordinator; and Mrs. Talbot Dewey, a member of the bicentennial committee, Millis, Mass.

Mrs. Carter C. Chinnis of the Diocese of Washington, presiding officer of the Triennial Meeting of the Women of the Church, an ex officio member of the committee, spoke about the program plans of the women's meeting, which will be held in Minneapolis, September 11-22, 1976, concurrently with the General Convention, with adjournment 24 hours earlier than Convention.

Each diocese may send up to five delegates, she said, and the sessions will be issue-oriented rather than legislative.

Mrs. Carl Hann of the Diocese of Indianapolis, assistant presiding officer, was also present, as well as Miss Olive Mae Mulica, coordinator of

women's ministries and staff to the Triennial Meeting.

The Agenda Committee decided to continue the daytime Common Ground and the evening Gathering Place during the 1976 Convention. Both of these facilities will be planned and staffed by the Diocese of Minnesota. The Common Ground, an informal lounge area, will be located in the Lobby Lounge, adjacent to the House of Deputies, and the Gathering Place, where evening entertainment will be provided, will be at the Leamington Hotel, the official headquarters of the Convention, two blocks away.

The Rt. Rev. Philip F. McNairy, bishop of Minnesota, conferred with the committee about areas where the diocese and the committee are cooperating in making arrangements.

The committee designated the Plaza room, a first-floor facility near both Houses of Convention, as the press room, the working space for the church and secular press.

With the exception of the opening service, which will be held at the St. Paul Coliseum on Saturday afternoon, September 11, 1976, all sessions of the Convention will be in the Minneapolis Auditorium and Convention Hall.

In addition to Dr. Coburn, president of the House of Deputies, the Rt. Rev. John M. Allin, presiding bishop and president of the House of Bishops, was present for the meeting of the committee. The chairman of the committee is the Rt. Rev. Willis R. Henton, Bishop of Northwest Texas.





#### PARTICIPANTS IN DEDICATION OF TOWERS GREENHOUSE

... From Left: Christine Updyke, Bessie Widenhouse, Frances Urdahl, Connie Troutman, Anna Whitener, The Rev. Keith Reeve, Elaine Callas, Cliff Hardy



CHRISTINE UPDYKE (LEFT)  
... With Corrie Mabrey In Greenhouse



RILEY CAUDLE  
... Diagnoses Resident's Problem

Funded By Grant From Diocese Of N. C.:

## Senior Citizens Get Greenhouse

BY ELLIE IDE  
St. Mark's, Raleigh

RALEIGH — The dedication of the Glenwood Towers Greenhouse brought sunshine to an overcast Friday morning. Raleigh government officials, Raleigh garden club members, the senior citizen residents of Glenwood Towers, and members of St. Mark's Episcopal Church gathered recently to celebrate the results of two years of cooperative effort.

Fred Fletcher, head of the Raleigh Department of Parks and Recreation, conducted the ceremony. In the invocation, the Rev. Keith Reeve asked for guidance "that this place may be a haven of peace, mutual support, encouragement, and loveliness."

Riley Caudill and Leon Allen of the Department of Parks spoke of the excitement and the cheerful cooperation they met as they built the greenhouse and taught classes. Parks foreman Jeff Al-Muhja suggested that land be obtained so that the garden vegeta-

bles now in the greenhouse can be transplanted.

Betty Ann Knudsen of St. Mark's recalled how the greenhouse idea had come from a meeting of the Goals For Raleigh Recreation Study Group, of which she was the chairman. She said that at the time her husband Pete was the senior warden at the Church and the two of them had talked over the possibility of having this be sponsored by St. Mark's. In June, 1973, Betty Ann and Ellie Ide, along with the Rev. Keith Reeve presented the opportunity to the Mission Committee who in turn sent the proposal to the Parish Grant Committee of the Diocese. Because of the Church's own involvement in the enterprise a grant of \$3,000 was awarded, to be administered by the Mission Committee.

Anna Whitener spoke of the flower arranging classes held under her leadership by the Raleigh Garden Club over the past three years. These classes took place under two presidents, Frances Urdahl and Connie

Troutman. Bessie Widenhouse has been in charge of the Garden Club's efforts in the greenhouse this year.

Cliff Hardy of the Raleigh Housing Authority said that the volunteer support of city government evidenced by this project is found in no other city.

Mayor Clarence Lightner praised this joint effort as an example of the cooperative and progressive spirit of the City of Raleigh, the city chosen as First Green Survival City and as an All America City.

Frank Evans, head of Parks, joined Cliff Hardy, Keith Reeve, Mayor Lightner, Anna Whitener, and Fred Fletcher as Mayor Lightner cut the red velvet ribbon to officially open the plant-crowded greenhouse. He then urged the onlookers to "get in the greenhouse so the TV cameras will have something to shoot." The minimal aisles of the greenhouse were soon crowded with admirers who cheerfully exchanged gardening tips.

(Continued on page 8)



BETTY ANN KNUDSEN  
... Dedication Speaker



DOROTHY L. JOHNSON  
... Waters 4 Layers Of Green





# episcopal home for the ageing

## ECW Supports

(Continued from page 1)

Whereas, the question of the ordination of women to the priesthood is still unresolved; and

Whereas, women are responding to a call to serve a community of faith in faith as a vocation; NOW THEREFORE

BE IT RESOLVED that the 1975 Annual Convention of the Episcopal Churchwomen of the Diocese of North Carolina, assembled in Charlotte, affirm the right of women to be ordained to the priesthood; and

BE IT FURTHER RESOLVED that the delegates from the Diocese of North Carolina to the 1976 General Convention be duly sent a copy of this resolution. (Resolution Adopted.)

## RESOLUTION IV

Resolved that the 1975 Annual Convention of the Episcopal Churchwomen endorse any responsible revision of the liturgy proposed by the Standing Liturgical Commission. (Resolution Defeated.)

## Bishop's Letter

(Continued from page 2)

number of other changes designed to highlight the specific themes of the seasons of the Church Year. A redraft of rite I of the Burial Office has been submitted, and rite II is being given further study.

The complete Draft Proposed Prayer Book is expected to be ready for printing by September 1975 and will be available by Easter of 1976 for the Bishops and Deputies to the 1976 General Convention. The Convention which meets at Minneapolis/St. Paul in September 1976, will consider the Draft in detail and may make any changes it desires before taking the first constitutional action on its adoption or rejection.

If the Bishops and Deputies make extensive changes in the Draft, and if it is passed by Convention, it will be re-issued and will then become the "Proposed Book of Common Prayer." The Proposed Book may be authorized for trial use in congregations during 1976-79. If the General Convention of 1979 gives the Proposed Book a second positive vote, it will then become the official Prayer Book of the Episcopal Church.

Faithfully yours,  
W. MOULTRIE MOORE, JR.

## Penick Home Residents Are Teacher Volunteers

Volunteering their time, experience and training a group of residents of the Penick Memorial Home are making a valuable contribution to the Southern Pines community.

No idle retirement for them, they're involved in teaching youngsters in neighborhood schools everything from reading to knitting to storytelling. And the children, according to Southern Pines Elementary Principal Larry Marker, just love it. "I don't know who enjoys this experience the most — the volunteers from Penick Home or the children," he says.

Retired from teaching music in Greensboro, Mrs. Maude Anderson, 83, enjoyed her teaching duties so much she decided she wanted to continue in some way. Now she helps as a reading tutor.

But another resident, Mrs. Rebecca Hinsdale, 90, never has taught a day in her life but she's been around children all her life. Now she teaches knitting to four fourth graders at Southern Pines Elementary.

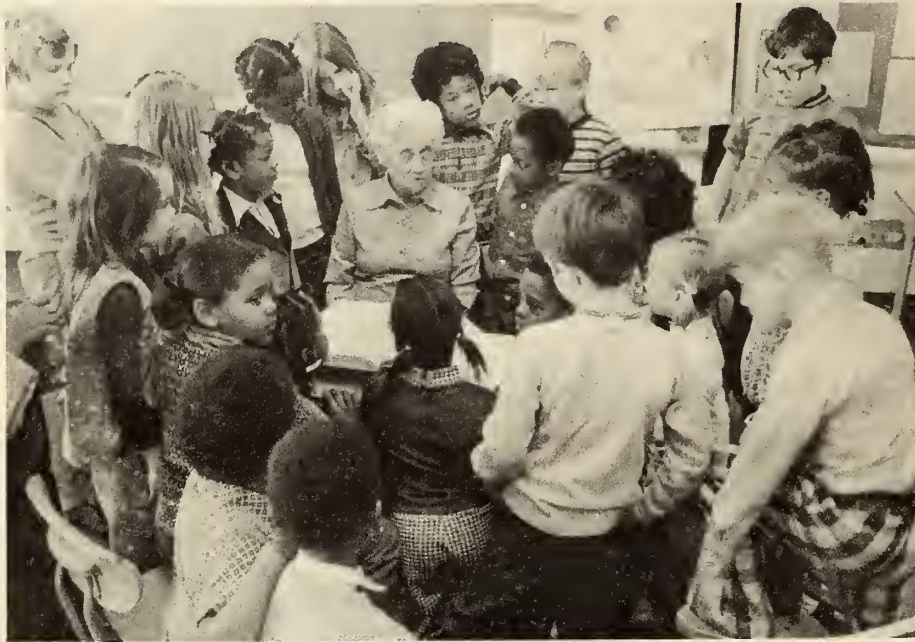
For the major part of her 91 years, Mrs. Sylvia Latshaw worked as a reading specialist at Johns Hopkins University. Now retired and a resident at the Southern Pines Episcopal retirement home, she's still energetic and enthusiastic about helping the young to read. "I wanted to see what's new in reading 'helps' — and it's a good chance to be out with other ladies who are sharing this experience," she says.

Another Penick Home resident, Miss Irene Pierson, a retired librarian, spends her Friday mornings in the media center of the neighboring Southern Pines Middle School.

Being blind from birth has not deterred 79-year-old Delia Adams from being as free and spirited as the children grouped around her when she's telling stories. The students recently had studied the biography of Louis Braille, but Delia Adams' account of her experiences as a blind person brought Braille's

story into a sharper perspective. She enjoys the telling and the children enjoy the listening; it's a mutually rewarding experience for everyone. Now, she's a "regular" at the school.

The program carries retired persons back into the community's mainstream, making them an integral part in the process of educating the young. The children benefit from the older's experiences and cast a strong vote for more senior citizens in the volunteer program.



Delia Adams, 79, blind since birth, a VIP visitor from the Penick Home to the Southern Pines 3rd Grade Class of Mrs. Edith Moore . . . Ashley Assad, Dawn Dillon, Tara Frazier, Yvonne Graham, Pam Lawrence, Darlene Lewis, Kim Lloyd, Evelyn McCrimmon, Jennifer Palmer, Gwen Sealy, Wendy Worrell, Chris Adams, Odell Brazille, Allen Cole, Dan McCollum, Hugh McNeil, Greg Morris, Bryan Saunders, Burnie Smith, Neil Stanback, Norris Spencer, Richard Tackaberry, Arenthia Johnson, Kristy Weathers.

## Admission Policy Is Restated

The policy on admissions to the Episcopal Home for the Ageing is restated herewith, as information. Prepared and initiated when the Home was opened, with 100 percent approval of the Home's board of directors, the stated policy on admissions is as follows:

"The Episcopal Home for the Ageing, an agency of the Diocese of North Carolina, provides services of care for people 60 and above, regardless of the race, color, creed or national origin of the individual. The Home seeks to meet the needs of older people in such a way as to make their lives truly human and wholly sacred. Living in the Home offers opportunities of creativity, fulfillment and security to all folks."

"Financial assistance is made available to residents of the Home — regardless of race, color, creed or national origin of the person — as contributions are received."

"The skilled nursing facility shall accept persons who are at least 60 years of age; who are not psychiatric patients; who do not require intravenous fluids or blood transfusions; who have no contagious or communicable disease; who are not so mentally confused to be of a danger to themselves or endanger the safety of the other residents of the facility; who have a rehabilitative potential; and who need 24-hour skilled nursing care."

## Senior Citizens

(Continued from page 7)

Glenwood Towers, a senior citizen high-rise in Raleigh, has grown a greenhouse from a Diocesan seed grant of \$3,000.

Two city departments and two volunteer groups have worked closely together to fertilize this seed. The Raleigh Housing Authority donates land, electricity, and water. The Raleigh Department of Parks and Recreation erected the greenhouse and is holding weekly classes and providing soil and other supplies. The Raleigh Garden Club has been holding classes in Glenwood Towers since early 1973, and is continuing to give instruction, bulbs, and cuttings. St. Mark's Episcopal Church obtained the grant, and helps coordinate the city and volunteer efforts.

The greenhouse began to blossom early this February with weekly classes held by Riley Caudill of the Department of Parks and Recreation, and Bessie Widenhouse of the Raleigh Garden Club. Now the project is growing like a weed. Fifty Glen-

wood Towers residents have filled the benches and floor with plants, and about thirty baskets hang from the ceiling. Large garden plants such as tomatoes, cucumbers, and corn threaten to crowd out the lettuce, violets, and coleus.

The Glenwood Towers Garden Project is a vigorous, growing, springtime plant, yet it is already bearing fruit. Christine Opdycke, Glenwood Towers recreation director, says the enthusiasm is keeping her busy. Like sword-plant, the project has spread to others. Residents without greenhouse space often attend the classes and use the soil to grow house plants. Neighbors in nearby houses come to the classes and get infant plants from the generous gardeners.

The application for the seed grant suggested that knowledgeable Glenwood Towers residents would eventually displace their outside instructors. "Eventually" may be sooner than we thought. J. C. Henderson, a resident, has built shelves above the benches. Floor, benches, shelves, and baskets provide four

layers of growth in places. Pat Allen, who represents the Towers on the Greenhouse Coordinating Committee, has worked

in the Raleigh Garden Club for 20 years. The seed planted in this fertile ground will bear good fruit for generations.



ECW IN SESSION, CHRIST CHURCH, CHARLOTTE  
... Photos By Margaret Darst Smith



# NORTH CAROLINA The Churchman

JUNE 1975

san Debate:

## Prayer Book Revision



MR. WALL  
... For Revision

Editor's Note: In last month's issue the Rt. Rev. W. Moultrie Moore, suffragan bishop of the Diocese of North Carolina, provided an overview on proposed revision of the Prayer Book. His report covered steps to date . . . plus anticipated developments to come. In this issue The Editorial Board presents some of the arguments for revision and some against. Mr. Guerry is a native of Charleston, S. C. where his father served as an Episcopal bishop. He has a brother who currently serves as an Episcopal clergyman. Mr. Guerry served as chaplain at Sewanee for nine years, as a rector of St. Paul's, Norfolk for 20 years and as chaplain at St. Mary's for eight years before retiring in 1965. Mr. Wall is assistant professor of English at North Carolina State University at Raleigh. His special field of interest is 16th and 17th century religious literature. He is currently working on a book-length study of Thomas Cranmer's reform program of 1547-49.



MR. GUERRY  
... Against Revision

### Some Arguments For

BY THE REV.  
JOHN WALL

In the continuing debate over Prayer Book revision, one point which advocates of the contemporary-language trial services yield far too readily to proponents of traditional-language services is that of style. The argument has been made over and over that the language of the Prayer Book of 1928 is the work of Thomas Cranmer's literary genius, a centuries-old standard for excellence in English usage, and a masterpiece of English literature. In contrast, the contemporary-language trial services are dismissed in cavalier fashion as betrayals of that tradition and standard, and unworthy companions of the traditional-language services in a revised Book of Common Prayer.

I believe that these arguments are based on false premises and ill serve the tradition which they purport to defend. I stand second to none in my admiration for the excellence of the style of Thomas Cranmer's Prayer Books. They are, indeed, masterpieces of sixteenth-century English literature which helped pave the way for the glories of Sidney, Spenser, Shakespeare, and other writers of the reign of Elizabeth I. But the Prayer Book of 1928 is not Thomas Cranmer's Prayer Book. A cursory examination of the Prayer Books of 1549 and 1552 will reveal that while the Prayer Book of 1928 owes much to Cranmer, it varies in its language and wording at many, many significant points. In fact, many of the stylistic excellencies of the Prayer Book of 1928 are "modernizations," if I may use the word, of Cranmer's style. Modernization is thus not new; from its creation, the Book of Common Prayer has been updated in spelling, word-order, and word-choice over and over again.

The language of the Book of  
(Continued on page 2)

### Season Open:

### St. John's, Williamsboro Ready For Visitations

WILLIAMSBORO — Historic St. John's Church, Williamsboro, will be open for visitors each Sunday afternoon during the 1975 season which begins June 1 and continues through October.

Vespers will also be held each fourth Sunday at 5 p.m., according to the schedule announced by the St. John's Committee which met recently at the colonial church near Henderson.

St. John's Church, Williamsboro, is the oldest frame church in North Carolina and the third

(Continued on page 2)



NEW PRIEST — The Rev. David Hendren Wright, ordained last year as a deacon in the Diocese of North Carolina, was ordained as a priest in services conducted June 15 at St. Francis Church, Greensboro. A non-stipendiary clergyman, Mr. Wright is on the staff at Western Electric in Greensboro. He is being assigned clergy duties at Christ Church in Walnut Cove. Ordination service participants included the Rt. Rev. Thomas A. Fraser, the Rt. Rev. W. Moultrie Moore, Jr. and the Ven. Robert N. Davis.

### Some Arguments Against

BY THE REV.  
MOULTRIE GUERRY

It is not *Revision* that many of us dislike—but *REPLACEMENT*.

I was highly interested in William Buckley's interview on TV of Father Malania and Professor Weatherby on February 2. They were gracious and specific, but there was not time for dealing at all adequately with issues such as the displacement or replacement of the Book of Common Prayer by a confusing mass of new services that have been on trial use.

For instance, there is the replacement of the King James Version (KJV or Authorized Version, AV) by a proliferation of new translations. I use these translations for commentary, and even for accuracy, in Bible classes, and occasionally in worship, but when I want to inform my memory or lift the hearts of people in worship, nothing takes the place of the AV. The 13th chapter of 1st Corinthians has many translations, without much change of meaning, but when the memory looks for worthy words to dwell on, it is the AV (changing *charity* to *love*) that satisfies. When Jesus was a boy in the Temple, his mother said: "Thy father and I have sought thee sorrowing," words which have feeling and depth and beauty beyond any modern translation of St. Luke 2:48.

This proliferation obtains in the Services for Trial Use, with distracting alternatives, directions, and versions that boggle the mind. On the other hand, the words of the AV and the Book of Common Prayer are woven into the literature and language of the English speaking world, absorbed into the *memory* of the race, conveying beauty, deep feeling, and reverence that call the soul to worship.

For example, "dearly beloved" has been replaced with "Good People" and "Dear  
(Continued on page 2)

THE CHURCH OF  
THE  
GOOD SHEPHERD  
ORGANIZED DECEMBER 19, 1873  
FIRST SERVICE HELD IN THIS,  
THE ORIGINAL CHURCH BUILDING.  
MARCH 28, 1875

CORNERSTONE MARKS HISTORIC EVENT  
... More Pictures on Page 3

### Good Shepherd In Second Century

## Raleigh Parish Observes 100th

BY LOUIS M. CONNOR, JR.  
Special To The Churchman

RALEIGH — The Church of the Good Shepherd, located here on the corner of Hillsborough and McDowell streets, recently launched its second century of service. The occasion also marked the 100th anniversary of the first service held in All Saint's Chapel, the original building now located in the rear of the present church.

Conducting the special commemorative services was the Rt. Rev. Thomas A. Fraser, bishop of the Diocese; the Rev. Louis C. Melcher, Jr., rector of the Good Shepherd, and the Rev. Stephen D. Harris, associate rector.

Bishop Fraser preached at both the 9:15 a.m. and 11 a.m. services. He also administered confirmation at the 9:15 a.m. service and celebrated Holy Communion at 11 a.m.

The senior choir, directed by Eric Ennis, presented special music at the 11 a.m. service, and the youth and junior choir, di-

rected by Ray Luther, sang at the 9:15 a.m. service.

Following the 11 a.m. service, the congregation, led by the acolytes and flag bearers, clergy and choir, moved to the rear of the church property for the formal installation of a new granite tablet in the old brick wall of All Saint's Chapel. This ceremony marked the first service held in the frame church building on Easter Sunday, March 28, 1875.

Installed with the tablet was a metal box containing several present church publications, along with a copy of the history of the Good Shepherd.

A coffee hour, given by St. Anne's Chapter of the Episcopal Churchwomen, followed in the dining room beneath All Saint's Chapel.

The Good Shepherd celebrated its 100th anniversary with many special programs and projects throughout 1974.

A 241-page history of the church (1874-1974), "Therefore with Angels and Archangels,"  
(Continued on page 3)

### Involvement A Must:

## Congregation Participation Essential In Parish Grant

BY MRS. W. CLARY HOLT  
Chairman, Parish Grant Committee

Of several recent applications for parish grants, only two could be funded. In all other cases guidelines were not adequately met.

Holy Trinity, Greensboro, was awarded \$3,000 to help fund a summer program for learning-disabled children. In their application they spoke of "establishing a format which can be expanded in the future."

St. Philip's, Durham, also received \$3,000 to help begin their "Human Services Outreach and Enabling Project." They plan to bring together programs such as food stamps with those who need these programs but are not receiving them.

"The Parish Grant Program, established by the 1972 Convention is not a Diocesan G.C.S.P. The enabling resolution intended that congregations should involve themselves in reaching out to their communities," the Grant Committee explains.

"In several recent instances," the Committee states, "participation by members of the congregation making application was so minimal that even though the proposal was excellent in terms of meeting real needs in the community, it seemed to the Committee that the basic intention of the Parish Grant Program was not being met. We want to know how many church members will be working with the program, how the church is participating with space or funds of its own, what provisions are being made for expending the funds wisely and evaluating the effectiveness of the program by the vestry."

In order to facilitate applications for Parish Grants the Committee has now published a simplified form. Copies of this application form can be requested from:

Parish Grant Committee  
509 Country Club Drive  
Burlington, N. C. 27215



Official Publication  
Diocese of North Carolina  
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Bishop

RT. REV. W. MOULTRIE MOORE  
Suffragan Bishop

BEN F. PARK  
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Editorial Board

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## For

(Continued from page 1)

Common Prayer of 1928 is actually a highly artificial language, used only when liturgists try to imitate sixteenth-century English. In places, it is actually more archaic than Cranmer—the inevitable result of trying to sound old-fashioned. For example, the 1928 Prayer Book's invitation to confession in the Communion service begins, "Ye who do truly," while Cranmer's form of this invitation begins, "You that do truly." Many of the liturgists' attempts to write sixteenth-century English have been unsuccessful. Others have not, as any one who has stumbled over some of the wordings in the Prayer Book of 1928 can readily testify.

The tradition of liturgical language which Cranmer began with his two Prayer Books can be stated simply, in Cranmer's own words: "All things shall be read and sung in the church, in the English tongue, to the end that the congregation may be thereby edified" (here, I have modernized Cranmer's spelling). The goal of the modern liturgist, therefore, must be to write services in a style of English which will edify the congregation. I believe that the contemporary-language trial services meet this goal admirably. A moment's reflection on the state of contemporary English, as it is used in conversation, in advertising, and in both formal and informal writing will reveal in contrast the high standards set by the authors of the contemporary-language services. Without exception, the style of these services is formal, rich, balanced, and dignified. It is among the best writing in general use in America today. It is simply

not colloquial, slangy, or informal. One can surely find awkward phrases; one can also find them in Cranmer's Prayer Books or in the Prayer Book of 1928.

What the whole argument comes down to is an issue of taste. In our diverse culture, many will find services written in imitation of sixteenth-century English more edifying. At the same time, however, many will find and are finding services written in contemporary English of high quality to be far more edifying and far more expressive of their worship of God than the traditional-language services. That services of both sorts have been proposed for trial use is a tribute to the Standing Liturgical Commission's recognition of our cultural diversity.

What I suspect will happen is that the proposed contemporary-language services will set the same kind of high standard for English usage in our time that Cranmer's Prayer Books did for sixteenth-century England.

## Visitations

(Continued from page 1)

oldest church standing today in the State.

Mr. Thomas T. Waterman, a well-known authority on colonial architecture had this to say following his examination of the church prior to its restoration in the 1950s:

"This building dates from the middle of the 18th century and is a remarkable survival of a colonial church of its period. While simple in form, the woodwork, both exterior and interior, is extensive and well preserved. It constitutes the best exemplar of colonial church woodwork in North Carolina, as other churches of the period have lost

their alterations through alteration or fire. . . . Both as an example of colonial church building in North Carolina and as a historic monument, the value of St. John's cannot be overestimated."

Visiting hours are from 1:30 to 5 p.m. each Sunday. A member of the St. John's Committee will be on hand to show interested visitors around this unique landmark of religious heritage.

The building and its spacious grounds are available for use by congregations throughout the Diocese, who are requested to make arrangements with the Rev. Harrison T. Simons, Oxford, chairman of the St. John's Committee.

## Against

(Continued from page 1)

Friends" and the like. Jesus said, "Why callest thou me good? There is none good but one, that is God." (St. Mark 10:17) So "Good People" is a come-down theologically and verbally. In a wedding service, after the commotion of the processional and the hushing of the organ, the minister looks at the people and says quite simply: "Dearly Beloved . . . we are gathered together here in the sight of God . . ." Something happens; a quiet and tender feeling envelops the congregation. They may not be especially "good," but they are *beloved* of God and they are there presumably because of love. And "dearly beloved" runs like a refrain through the Prayer Book from the exhortations in Baptism and Holy Communion to the Ordinal.

I dwell on these two words for they illustrate the problem that comes to many who do not hear words that fall upon the ear of the heart as well as the mind. Many words in the new versions and new "Uses" are not likely to "replace" the old in the heart and soul of the Church for a long time—a long, long time.

Why is the collect for the Second Sunday in Advent displaced? Isn't it responsible for a worldwide celebration of Bible Sunday in December?

I am troubled over the replacement of confirmation with a kind of service of dedication and rededication that *may* be used, but hardly like an unrepeatable *ordination of the laity*. It seems to me that the one continuing function that belongs to a bishop is ordaining (by the laying on of hands) the clergy and, by the self-same token, the lay persons in their vocations and ministry, with due responsibility. For youth we have the precedent of Christ's kind of bar mitzvah where independence ("How is it that ye sought me?") was more than matched with responsibility ("Wist ye not that I must be about my Father's business?"). This AV version is a far better translation and more dynamic than the pious static one: "In my father's house."

## Plan Fall Seminar

DURHAM — "A Theology For Renewal" is the theme of the September 29-October 1 Episcopal Churchwomen Seminar at nearby Quail Roost Conference Center.

The Rev. Frank Vest of Charlotte will lead the conference. The Rev. James Abbott of Greensboro will serve as chaplain. Mrs. M. L. Finch, Jr. of Raleigh who is in charge of registration for the gathering, says this about the fall event:

"This is a wonderful opportunity for all women of the Church to learn and grow together. It will be a time for intellectual, spiritual and physical growth. Besides the intellectual and spiritual stimulation guaranteed by our fine leaders, there is a heated swimming pool and there are tennis courts and nature trails. The accommodations are great and the fellowship is the best anywhere. Quail Roost is 11 miles from Durham (take highway No. 501 toward Roxboro off I-85)," Mrs. Finch says.

The below form may be used in making reservations.

Registration	Total Cost: \$53.00
Name _____	Date _____
Address _____	Church _____
	Amount _____
	Enclosed \$ _____

Send registration fee of \$5.00 for each overnight guest to Mrs. M. L. Finch, Jr., 2110 St. Mary's Street, Raleigh 27604, no later than September 15, 1975. Remainder to be paid upon arrival.

Will Commute Daily ( ) Staying Overnight ( )

Daily rate: \$6.00 Only 44 beds available.

(includes lunch only; Date of application

dinner—\$9.00)

will determine priority.

Roommate Preference: \_\_\_\_\_

And the commandments have almost been displaced, which should include not only the two great commandments from the O.T. but Christ's *new commandment* of loving as He has loved us. We have seen too clearly how insensitive people can become to moral law. St. Paul's conscience was honed on the whetstone of the commandments. I doubt if those who have not been sensitized to law to some extent, as he was, can be truly sensible of the grace and freedom in which St. Paul gloried. It is good to have the Decalogue permitted with communion, but there could be other ways of using it without lengthening the services.

"Thee" and "thou" are being replaced with the familiar "you" although the commission admits that the former are in the language of poetry and religion. Are we to put "you" into all our hymns? Why not follow the use in the RSV? Wherever I go I find a mixing of "thee" and "you" that is confusing. I hear the pastoral prayers in other denominations in which the minister passes from "you" to "thee" unconsciously. I have refrained from expressing myself on the "Green Book" because I had no parish for experimentation; but I do have the advantage of "a minister's view from the pew" in many churches, and am disturbed by the *effects* of what I see.

One thing I see that is a kind of companion to the Trial Uses is a breakdown of "decently and in order," a replacing of dignity and reverence with a circus-kind of worship. Of course; there is little direct connection, but something in the trial Ordinal indicates a crack in the door. "Is he worthy?" And the people re-

spond with a loud voice saying these or other words, *several times*: "He is worthy." In the first place, this sort of thing is an invitation to awkward and confused mixture of sound and, in the second place, this ego-boost is not in keeping with an awesome moment of ordination or the prayer for modesty and humility. Moreover, a congregation is not in a position to make a judgment based on examination and personal knowledge such as has been presented. What is being asked of the people is a willing "assent." The question should be simply, "Do you consent (to this ordination)?" (WE DO.) Or—"Are you willing (for this ordination)?" "WE ARE WILLING." At the "peace" Why the *applause*? Another door to irreverence.

From the above samples and my view from the pew of the effect which some of the new services have on people, my conclusions are that:

1. The BCP is our accepted basic form of worship with a wide appeal and is a sure foundation for liturgy, a foundation so deeply laid that, without it, the superstructure of our Church could well *fall apart*; indeed, seems to be falling apart.

2. It can stand changes and adaptations as in 1928 when revision did not destroy the 'traditional treasure' but allowed enrichment and additions (as in the burial offices for adults and children), simplifications and choices. I wish that something like the private communion service might be allowed on occasions, especially in combinations with other rites, when the frequency and length of the services are *excommunicating* children and youth, and some elderly, even though the young can receive (another story!).

3. *Some* supplementary expressions of worship may be added fairly soon if thoroughly proven, like the Office of Instruction in 1928.

4. *Some* long-term permissive uses of *some* material, not too much for reading, marking, learning, and inwardly digesting, until the Church is sure that it is accepted and has found a place in the hearts and minds of a *vast majority*. Actually our concern is for the organic nurture and growth of a great tree, with deep roots, not the prefabricated material of a modern house.

## Rites At Sewanee Honor Ex Southern Pines Rector

SEWANEE, Tenn. — The School of Theology of the University of the South dedicated processional torches and cross recently in memory of the Very Rev. F. Craighill Brown, dean of the seminary from 1949 to 1953.

Donated by the school's alumni association, the articles were specially cast of aluminum by Rollin Tyrell of Lafayette, La., a railroad engineer who does the casting as a hobby. The shafts were made by Dr. Frederick Whitesell, professor of German at the university. The Rt. Rev. Duncan M.

Gray, Jr., bishop of Mississippi, officiated at the dedication.

Craighill Brown graduated from the college of the University of the South in 1922 as salutatorian of his class, having earned his degree in three years, and received his B.D. from Virginia Theological Seminary. He went from there to China, where he taught at St. John's University in Shanghai and Central Theological School in Nanking. He returned to the United States in 1930 and was rector of Emmanuel Church in Southern Pines, N. C. for 20

years before becoming dean of St. Luke's, as the seminary in Sewanee is called.

He helped organize the Sewanee chapter of Phi Beta Kappa, which was established in 1926, and was elected to its membership while dean of the seminary. He was awarded the honorary D.D. by Virginia Theological Seminary in 1950. After leaving Sewanee he joined the faculty of Berkeley Divinity School as professor of pastoral theology, and retired in 1966. He died in 1968.



## Birthday

(Continued from page 1)  
(the title from the Holy Communion Service in the Episcopal Prayer Book) compiled and edited by Mrs. W. Clyde Ward, active member of the Good Shepherd, was published last year as a part of the anniversary celebration.

The Raleigh parish began its yearlong centennial celebration by hosting the 158th Diocesan Convention on January 25 and 26, 1974. In June it hosted an Ordination Service for the Diocese of North Carolina.

The Episcopal Churchwomen presented a centennial fashion show in October, 1974. The vestry conducted a special Sunday service in November honoring all former vestrymen over the past 100 years, entitled "A Litany of Thanksgiving," written by Paul D. Emerson, 1974 senior warden.

The large senior choir known for many years as one of the most outstanding in Raleigh, played a major role in the centennial year celebration.

Neil Hester, retired member of the news staff of *The News and Observer*, has been a member of the choir for 61 years. Miss Elsa Hilker sang in the choir for over 50 years.

The Rev. James McDowell Dick, popular Raleigh minister, was rector from 1935 until his death in 1964. He was succeeded by the Rev. Mr. Melcher who was then serving as associate rector.

The arrangements committee for the special 1975 celebration



**BISHOP FRASER (left) PARTICIPATES IN SERVICE**  
... Mr. Melcher, Rector, Stands At Right

was admitted to the diocese at the annual convention held in Wilmington in May, 1874.

Services were often held in the Hall of the House of Representa-

church has sent 15 young people into the ministry or mission fields.

As a "downtown" Church, it draws parishioners from all areas of the city and surrounding communities, and today has over 1,300 members. People of many denominations who work in the "downtown area" attend Holy Week services at The Good Shepherd.

The altar, the beautifully carved reredos depicting the Last Supper, the wainscoting and the paving in the Sanctuary are of Italian marble, and are typical of the churches of northern Italy. Memorial stain glass windows depicting the life of Christ are an outstanding feature of the church building.



**PROCESSION LEAVES CHURCH**  
... On Way To Cornerstone Site

was composed of Louis M. Connor, Jr., chairman; W. Oliver Smith, vice chairman, and Simmons Andrews, William W. Dodge, III, and Dr. David W. Seifert, Jr.

The history of The Church of The Good Shepherd began December 19, 1873 when several members of Christ Church called a meeting to establish a "free" Episcopal Church in Raleigh. At that time, Christ Church rented its pews, a practice followed then by many other Episcopal churches.

In January of 1874, the Rev. Edward R. Rich was called as rector of the new church. He conducted the first service on February 15, 1874, in Tucker Hall, formerly on Fayetteville Street.

The 31 original members elected a vestry and formed a building committee. In the spring, the site of the present church building at the corner of Hillsborough and McDowell streets was purchased and construction begun. The new parish

tives of the Capitol while the church, the present frame structure, was being built. The first service in the church itself was held on Easter Sunday, March 28, 1875.

In 1896, the Rev. Isaac McKendree Pittenger, fourth rector of the church, made a pilgrimage to the Holy Land. While there, he chose a block of marble quarried near Jerusalem and shipped it to Raleigh as the cornerstone for a new and larger church building.

The original church then became the Parish House, and is still in use as All Saints Chapel and classrooms, with the dining room downstairs. A large addition in 1954 added more classrooms, parlors, offices, and a modern kitchen adjacent to the dining room.

The Good Shepherd was also active in the founding of St. Michael's Church, which recently celebrated its 25th anniversary, and St. Mark's, both in Raleigh and St. Christopher's, Garner and St. Paul's, Cary. The



**MR. MELCHER (right), MR. HARRIS**  
... View Impressive Altar, Window





## Parish Portrait

# St. Timothy's Church, Wilson

**WILSON** — The origin of St. Timothy's Church, Wilson, is closely interwoven with that of the county in which it is situated. Indeed, there is no record of any Episcopalian residing in the sparsely settled portion of what was then Western Edgecombe County before 1850. In 1853, Bishop Atkinson visited the village of Wilson, then populated by only 250 persons. Holding services in the second floor of a store, he confirmed two people.

In 1855, Wilson became a county, and a year later, St. Timothy's was organized when the Rev. William Murphy was sent there by the Bishop. The Church was admitted to the Diocese as a parish in 1859. Services not only continued through the War, but new members were added as people relocated due to the hostilities. In 1863 all debts were paid, thanks to gifts from other parishes, and on April 23 the Church was consecrated.

The Church stayed in its original building from 1861 until 1906 when the current structure replaced it. Three parish buildings have been added in succeeding years as need demanded.

The current Bishop of the Armed Forces, The Rt. Rev.

Clarence E. Hobgood, was rector from 1948-51.

A number of programs at St. Timothy's are of possible interest to others.

The ECW is under the leadership of Mrs. Lenox D. Rawlings,

major fund raising activity is the annual Thanksgiving Bake Sale and Luncheon. The baked goods are so famous throughout the community that to give outsiders a chance, members of St. Timothy's may not buy during the first half-hour of the sale. People line up well before the doors open, and the food is soon sold out. Of the over \$2,000 raised, none is used for ECW expenses, but at least over 50 percent is always given outside the Parish.

The acolyte program is noteworthy due to the number of youngsters involved. Over 50 boys and, since last January, two girls are acolytes. About 13 are used each Sunday at the three services . . . doing everything from ushering to leading with the reading of the Psalm and a Lesson. The acolytes are divided into three teams, each responsible for an entire Sunday. Team performance is evaluated, compared and rated. Eighteen adult lay readers assist the clergy in conducting worship.

The Altar Guild, under Mrs. R. H. Fulghum, Jr., is divided into monthly sections, over 60 women serving. Then there also is a Junior Altar Guild, performing all phases of the work, under the direction of Mrs. H. W. Lyon.

The Training Choir begins in the second grade from which they move up into the Junior Choir through the eighth grade. These young people sing at the 9:30 a.m. Family Service, with the Senior Choir singing at the 11 a.m. Service. Charles Rakow, of the Music Department at Atlantic Christian College, and a member of the Diocesan Commission on Music, is organist and choir director.

The Junior and Senior Episcopal Young Churchmen involves up to 40 youths each Sunday from 6:30 to 8 p.m. Their activities range from skating to studying Transactional Analysis under the Rector. Meetings begin with devotions and a meal prepared by parents. Each group

designates a portion of the group's time and money each year to help someone in need. For example, last year the Senior EYC sent \$100 to help fund a special ministry to youth at the beach—particularly runaways

and those on drugs. The year ends with a trip to Atlantic Beach. The senior advisors are John King and Miss Anne Skinner. Bernard Henkel and Mrs. Susan Martin serve the Junior EYC.



**GARDEN COMMITTEE**  
... Mrs. Clark, Aides

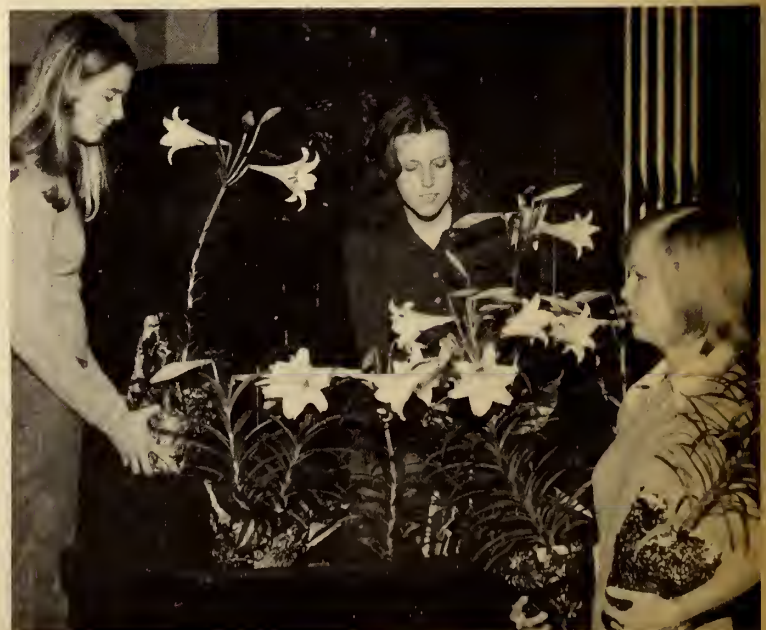
president, and Mrs. William B. Grine, vice president. It is divided into five chapters. Their



**PARISH LEADER W. H. HOLDFORD**  
... With Mrs. Causs, Mrs. Holdford, Mrs. Barnes



**RECTOR JACK GRAY (right)**  
... Works With "Hunger Committee"



**JUNIOR ALTAR GUILD MEMBERS**  
... Arrange Easter Lilies





#### CHURCH SCHOOL CHOIR OF ST. TIMOTHY'S CHURCH

... From Left Are Janet Cozart, Sinclair Griffin, Troy Furr, Tommy Ellis, Gregg Lund, Andrea Holdford, Stephanie Batten, Joy Blankenship, Julia Holdford, Betsy Rakow,

Robina Morris, Mr. Gray, Lee Gliarmis, Layreader Robert H. Williams and Crucifer "Soc" Gliarmis.

St. Timothy's has an active Boy Scout Troop of 32 boys under Scoutmaster Paul Bissette, Jr. The Associate Rector conducts a God and Country Program for interested Scouts. Six boys have received this high honor recently and six others are in the process of completing the requirements for the award.

Approximately a year ago a Recreation Committee was formed. It promotes bridge, adult basketball and softball teams and it has taken charge of the annual May Church Picnic for 200. They use recreation to promote fellowship and they have found it a very good way to bring together members of the Church that otherwise might not know each other. Donn Holt is chairman.

A current project of intense interest is the construction of a Memorial Garden to replace a former eyesore. Under the skilled guidance of Mrs. Wade Anderson's Committee the garden has moved from drawing board almost to full planting. It will provide not only a place for church functions but also a haven for those downtown who simply want to stop, rest and meditate.

St. Timothy's sponsors a Canterbury Club at Atlantic Christian College. This small, but active, group meets monthly for

varied activities ranging from a Christmas party, to discussing a tape by Keith Miller, and to planning a special on-campus worship service.

Other activities include a weekday four-year old Nursery School; a group studying the

Epistle to the Romans each Friday after a 10 a.m. Holy Communion Service and another Bible Class is studying St. John's Gospel. Both are led by the Rector. There is a fully graded Church School. In the spring a Confirmation Class for adults

and older teen-agers is conducted. Another assists parents of second graders to prepare their children to receive Holy Communion.

The staff of St. Timothy's includes the Rev. John A. Gray, rector; the Rev. John G. Steed,

associate rector; Charles W. Rakow, organist and choir director; Mrs. Susan M. Ange, secretary; Mrs. S. P. Morrill, church hostess; and Ben Mincey, sexton. The senior and junior wardens are Haywood Edmundson, IV, and T. J. Hackney, Jr.

### COCU Sets 1976 Meeting On 9-Church Unity Move

ATLANTA — The Executive Committee of the Consultation on Church Union (COCU) has confirmed November 3-6, 1976, as the dates for the 13th plenary meeting of the movement which is seeking to unite nine U.S. churches.

The committee tentatively chose Bergamo Conference Center, Dayton, Ohio, as the site for the session.

Dr. Gerald F. Moede of Princeton, N. J., COCU general secretary, said the 1976 plenary will be expected to focus on a revision of the first seven chapters of the draft plan of union which was adopted in 1970 and referred to the participating churches for study.

The Commission on Theological Revision of a Plan of Union is expected to have its report ready by late spring of 1976. The plenary will be asked to decide whether or not to accept the draft as a theological basis around

which the participating churches can unite.

The Executive Committee at its mid-March meeting here also gave the go-ahead for selecting writers for an ecumenical marriage rite.

At the invitation of the Roman Catholic Church, a COCU Worship Commission has been collaborating in the writing of guidelines for the marriage rite. With the guidelines completed, a COCU team now will join with a Catholic team in drafting the document.

Approval also was given here for the establishment of a Commission on Middle Judicatories. In COCU affairs, middle judicatories are regional governing units such as dioceses, annual conferences, presbyteries, etc.

Initially, a regional group of middle judicatory people will be constituted in the Ohio, Pennsylvania, New York region. Objectives will be to enable these

leaders to meet together and become acquainted with one another and the Consultation, examine issues that emerged in an earlier study, and suggest and develop common projects in the region.

In other action, the Executive Committee began a thorough discussion on next steps for the Consultation. Members began exploring such issues as where do we go after 1976 if the 13th plenary agrees on a theological basis, or where do we go if it fails to reach such agreement?

The nine participating churches in the Consultation, with a combined membership of some 23,000,000, are the African Methodist Episcopal Church, African Methodist Episcopal Zion Church, Christian Church (Disciples of Christ), Christian Methodist Episcopal Church, the Episcopal Church, Presbyterian Church in the U.S., United Church of Christ, United Methodist Church, and United Presbyterian Church in the U.S.A.



A SERVICE OF HOLY CONFIRMATION was held recently in Laurinburg at St. David's Episcopal church with the Rt. Rev. W. Moultrie Moore Jr., suffragan bishop of North Carolina, making an extra visit for the occasion. His visit was made possible because this was the largest adult confirmation class in St. David's history. At left above

are the Rev. A. F. Scogin Jr., vicar of St. David's, and Bishop Moore. Those confirmed and received from other communions are: (left to right) Mrs. Melvin W. Fogg Jr., Mr. Fogg, Robert E. Schwertfeger, Mrs. Michael Fedak, Mr. Fedak, Mark A. Fulcher, Mrs. J. Rodney Fulcher, Mrs. William F. Stroud, and Dr. Stroud.



# Elkin Grant Working With Children



MRS. DALLAS NANCE, ELKIN HIGH TEACHER  
... Shown Working With Students



MRS. CARRIE KIRKMAN, PROGRAM DIRECTOR  
... With Mrs. Tom Roth, Jr., (right)



PRINCIPAL ROBERT EDWARDS  
... Supervises Testing Of Student

ELKIN — "The work of a few church members helping a few children—to a school district wide source of continuing help for many children."

That is the way Mrs. Thomas Roth Jr. described the results of a \$3,000 grant given to Galloway Memorial Episcopal Chapel in Elkin. The grant was to provide for a course in learning disabilities and books and screening tests to be used by the public schools.

The congregation of Galloway Memorial Church became interested in language learning disabilities in May, 1970, when Mrs. Roth first used the Church building for tutoring two children with severe specific language learning disabilities.

A learning disabled child is one who exhibits a dysfunction in one or more of the basic psychological processes involved in understanding or using the spoken language. This may show up in disorders of listening, thinking, talking, reading, writing, spelling or arithmetic.

Despite normal or above normal IQ's, these children may fail to grasp language skills in the conventional classroom, no matter how hard they work. Failure to understand his problem multiplies the child's difficulties. He may be accused of being stupid or inattentive. His parents may blame themselves or his teachers. He probably will be given extra work with the same materials that already have proved ineffectual for him. As the pressure on him increases, the child becomes confused, discouraged, nervous and sometimes even physically ill. Early recognition and professional help with the right teaching methods can do a great deal to prevent both the academic failures and resulting emotional problems.

The only alternative for learning disabled children in Elkin (a small system of about 12,000 children) was commuting to Winston-Salem three days a week, a round trip of 76 miles, or sending the child to a boarding school. The closest boarding schools are in Pennsylvania and Connecticut. The cheapest are \$5,000 a year and the most expensive \$10,000.

By 1972 general interest in Mrs. Roth's tutoring had so increased that she moved her tutoring to Elkin Elementary School and in 1973 began tutoring also at North Elkin School (fifth and sixth grades.) During this time another churchwoman, Mrs. Joe Hiers, joined her as a volunteer at North Elkin and the Churchwomen voted \$50 for material for teaching these children and for classroom teachers who had become interested.

Because of the availability of materials and the success of the students helped on a volunteer basis, the teachers of both schools became interested in how they could help learning disabled children. In a school system the size of Elkin, it was estimated 120 children might have a specific language learning disability. At this time 40 children had been diagnosed as having one. The sooner the disability is diagnosed, the easier it is for the condition to be remedied.

When approached by Mrs. Roth with the idea of training for classroom teachers and volunteers, the incoming superinten-



DR. LUCIA R. KARNES  
... Lectures On Disabilities

dent, David Thrift, was enthusiastic. With the grant from the Parish Grant Committee, members of Galloway Chapel arranged for a 16 hour "Introduction to Learning Disabilities" course to be given by Dr. Lucia R. Karnes, Professor of Psychology-Education and Director, Center for Special Education with the Orton Reading Center, Salem College, Winston-Salem. The grant was also for materials for use by

teachers employed by the Elkin City School system who successfully completed the course.

Forty teachers from the community and surrounding area completed the course. Fourteen of them are currently employed by the school district. Mr. Thrift arranged for one hour of certificate renewal credit for those who completed the course.

Galloway Memorial Chapel is a small church, with just 20 families. A large part of the congregation was involved in arranging for the course—six persons administratively and four who completed the course.

The Elkin City School system has followed up this project by increasing its remedial reading program, hiring a full time resource teacher with experience in learning disabilities and using such special teaching methods as giving oral tests and making typewriters available in the middle school.

One woman, and then two women with \$50 from a small church used parish grant money to bring special education to a school system of 12,000.

## From Diocesan Committee:

## Teaching Aides Listed For Overseas Mission Studies

BY JOHN R. DAVIS  
Chairman, Diocesan Committee  
On Overseas Missions

The Overseas Mission Committee of the Diocese recommends the following for personal and group use in developing keener awareness of the mission and work of the Church overseas:

### PERSONAL DEVOTION:

*Response:* A daily devotional booklet published every other month. It includes daily Bible meditations and intercessory needs for each diocese within the world-wide Anglican Communion. If you don't find it in your church tract rack, ask for it; or order from *Forward Movement Publications* 412 Sycamore Street, Cincinnati, Ohio 45202.

### BOOKS FOR INFORMATION OR STUDY:

*Christian Responsibility in One World* by A. Theodore Eastman, Seabury Press, N. Y.; and

*Perspective in Mission* by Max Warren, Seabury Press, N. Y. In the change of world culture, the authors propose new directions and insights into the place and future of both mission and missions.

*Validity of the Christian Mission* by Elton Trueblood, Harper and Row, N. Y. This author believes that mission is still the most vital concern of the Church today.

*Mankind At The Turning Point* by the Club of Rome is now being published in this country. This institutional organization concerns itself with environmental changes and problems. This, its second report, stresses the urgency of a coordinated thrust of concern and work if we are not to experience an "apocalyptic" famine by 2010 A.D.

### AUDIO-VISUALS:

ROA Films, 1696 North Astor St., Milwaukee, Wis., 53202 handles most film rentals for the Episcopal Church. If your parish is not on their mailing list, write for a catalogue which lists 40 recent films on missions with a synopsis of each. Rental rates run from \$10.00 - \$26.50, average is \$12.00. Of the best, we are familiar with:

*To All People:* a 27 minute film by CBS on the History of the Domestic and Foreign Missionary Secretary of the Episcopal Church. (\$12.00 rental).

*One in the Spirit:* a 35 minute film on the Diocese of Alaska and its new style of ministry. (\$20.00 rental).

*The Cross in the Lotus:* a 23 minute film on the history of Christianity in India. (\$10.00 rental).

*A Time for Risk:* a 32 minute film by the Episcopal Church relating the problems and work of the Church in Latin America today. (\$12.00 rental).

*The Long March:* a 38 minute film produced by the British Council of Churches on world relief programs. (\$12.00 rental).

Films on World Hunger and Poverty are produced by several agencies, not only to promote these urgent needs, but to make us consciously aware of the concerns of the world affected by poverty, famine, drought, typhoons. These films deal with not only the problems but some of the answers the Church can provide. Such films can be rented at minimal cost (\$3.00-\$5.00 for 10-30 minute films). Catalogues can be received from the following:

CROP, Box 968, Elkhart, Ind. 46514;

Church World Services, 475 Riverside Drive, N. Y., N. Y. 10027.



The Rev. Carlton Morales, Church of the Redeemer, Box 20311, Greensboro, N. C. 27420, is the audio visual representative on the Overseas Mission Committee and will be glad to advise you on other such resources.

#### SPECIAL RESOURCES:

*The Anglican Theological Review* published a special supplementary edition in Sept. 1974 on "The Theology of Mission." This consultation offers interesting reading on the meaning and scope of mission, ministry and missions today. \$2.25 per copy from 600 Haven St., Evanston, Ill. 60201.

*The CMS Newsletter* is a monthly publication of the Church Missionary Society and is one of the most respected resources in this field as is its editor, John V. Taylor. Subscriptions are \$4.00/year from Church Missionary Society, 157 Waterloo Rd., London SE1 8UU.

The Committee on Overseas Mission would be glad to know what resources you are using that we might share them with other communicants and congregations. Send your recommendation to John R. Davis, chairman, Royall Rd., Oxford, N. C. 27565.

#### Yukon Archdeacon:

## Mr. Drane Named Rector Emeritus Of St. Paul's

MONROE—The Rev. Frederick B. Drane, former missionary to Alaska and long-term rector of St. Paul's, Monroe, has been honored by his former parish. At its May meeting the St. Paul's Vestry adopted the following resolution in appreciation and in recognition:

*Whereas*, Frederick Blount Drane, presbyter, was born August 1, 1890, in Edenton, North Carolina; and was educated at the Edenton Academy, Trinity School, the University of North Carolina, Chapel Hill, and the General Theological Seminary;

*Whereas*, he did serve as a missionary in Alaska from 1915 to 1926, during which time he served as the superintendent of several mission churches in the Tanana Valley and later as the archdeacon of the Yukon;

*Whereas*, he became the rector of St. Paul's Episcopal Church, Monroe, in the Diocese of North Carolina, in 1929, following a serious illness, and did serve this congregation for twenty-nine years, until his retirement in 1958, with great devotion and zeal and drawing upon his many interests and talents;

*Whereas*, by precept and example, he did lead this church family to love and serve our Lord Jesus Christ, made a strong witness to our Lord in this community of Monroe, in Union County, and in the Diocese of North Carolina, and endeared himself and his family to so many in this congregation through such programs as the Boy Scouts of America;

NOW, THEREFORE, BE IT RESOLVED that the Vestry of St. Paul's Church, Monroe, meeting on the 14th day of May in the year of our Lord 1975, in an effort to recognize this Priest of the Church and his work for our Lord in this Parish, does bestow upon Frederick Blount Drane the title of Rector Emeritus of St. Paul's Episcopal Church, Monroe, North Carolina.

AND, BE IT FURTHER RESOLVED, that a copy of this resolution be forwarded to the Rev. and Mrs. Frederick B. Drane, the Bishop of the Diocese of North Carolina, and THE NORTH CAROLINA CHURCHMAN; and that this resolution be attached to the vestry minutes and published in the parish newsletter.

#### By Oxford Churchwomen:

## Plant And Shrubbery Sale Staged For Hunger Program

OXFORD — The Episcopal Churchwomen of St. Stephen's at Oxford tried a new approach to meeting the needs of world hunger. Under the co-chairmanship of Mrs. Anne Evins and Mrs. Cissy Bryan, they recently held a two-day plant and shrubbery sale.

With volunteer help from men and women, they prepared for the sale by visiting wholesalers, potting plants, making macrame hangers for potted plants, and stands to display the plants and shrubbery. The first day of the sale, a luncheon committee, chaired by Mrs. Virginia Davis, served a hot lunch which cleared \$200.00. Other women sold plants, shrubs and flower arrangements for a profit of \$1,600.00.

Later, the Churchwomen held a program to decide on use of the money received. John Davis, chairman of the Diocese's Overseas Mission Committee, spoke on world needs. I. W. Murfree of

the Agricultural Extension Service and senior warden of St. Cyprian's, Oxford, spoke on local hunger needs. The Churchwomen then voted to send \$750.00 to CROP and \$750.00 to the Episcopal Inter-Parish Council of Oxford.

CROP is the Christian Rural Overseas Program that provides self-help Programs which sends workers, seeds, tools and other needs to help people overseas help themselves. The Inter-Parish Council was jointly established in 1974 by the vestries of St. Stephen's and St. Cyprian's Churches to establish better communication and support of each other's ministry and witness to the community. It will assume the responsibility for determining local hunger needs and providing for such from the money given by the Women of St. Stephen's.

Mrs. Sarah Johnson is president of St. Stephen's Churchwomen and The Rev. Harrison T. Simons is rector.

## 'Operation Shepherd'

RALEIGH—The Model Project: Ministries With the Aging, through an additional grant from the Governor's Coordinating Council on Aging and in cooperation with the Social Security Administration announces the beginning of "Operation Shepherd."

Significantly, Operation Shepherd began in May, nationally designated Senior Citizens' Month.

Operation Shepherd is a statewide effort reaching out through the 11,000 churches of North Carolina to bring word of assistance programs for the elderly to older persons who may not yet know of the help that is available to them. Clergy and church lay persons are in a unique position to know who and where the elderly are and will be called upon to implement Operation Shepherd at the local level, according to the Rev. Richard F. McCleary, coordinator of the project.

The following information will be provided monthly for the next four months in the Model Project Newsletter for the pastors and lay persons to share with the elderly: A special self-screening leaflet for the SSI program, a list providing the addresses of local Social Security Offices, and instructions for local pastors who may not know the names of local councils on aging and area agencies on aging to become acquainted with the locations of these programs, Mr. McCleary reports.

#### To Aid Senior Citizen Agencies:

## St. Aug's Given Grant To Push Work With Aged

RALEIGH — Saint Augustine's College has received a matching federal grant of \$12,182.00 to conduct a workshop to upgrade the training of geriatric professionals, administrators and paraprofessionals.

The objectives of the program will be: 1. To increase the professional knowledge of those working with the aged; 2. To foster a program of professionalism in working with the aged; 3. To acquaint administrators, professionals and paraprofessionals with the processes of aging dealing with the social behavioral and biological areas and the application of these techniques in everyday practice; and 4. To acquaint the workshop participants with the psychological concepts dealing with the aged.

The College will utilize cooperative assistance from North Carolina State University and Duke University. Visiting lecturers will be invited from both institutions to participate in the workshop as well as experts in the field from other institutions. In addition, the College will seek support and advisory assistance from the Wake County Council on Aging.

The center will include professional and paraprofessional personnel who work with senior citizen agencies. The target areas will include four counties of Wake, Johnson, Franklin, and

Durham. However, individuals of other areas may be invited to participate, if space is available.

The program will begin during the fall semester of the 1975-76 academic year and will end on or before December 30, 1975. It will be held one day per week for a period of five weeks.

Dr. Wiley M. Davis, vice president for administration at Saint Augustine's College, will direct the program, which is the first such program to be conducted at the Raleigh institution.



PENICK HOME FASHION SHOW—Penick Home at Southern Pines is never a dull place, the Rev. Phil Brown, director, reports. Typical of an endless variety of activities is a recent fashion show which presented the above participants. They include both residents of the Home and of the Southern Pines community.

#### 'Renewing Through Holy Spirit':

## Spiritual Renewal Meeting Set At Kanuga August 23-29

HENDERSONVILLE — "Renewing of the Church by the Holy Spirit" is the theme of Kanuga's Conference on Spiritual Renewal in the Church the week of August 23-29, 1975. Kanuga is an Episcopal Conference Center in western North Carolina near Hendersonville.

The Rev. Moultrie H. McIntosh of Christ Church at Lexington, Ky. serves as coordinator for the conference. A principal keynoter is the Rev. Robert B. Hall of the Episcopal Center for Evangelism. His topic is "Witnessing to the Faith—A Coward's Guide to Witness." Mrs. Virginia Lively of Waynesville and Belle Glade, Fla. explores "Healing in the Family." Mrs. Lively has an extensive ministry in healing and the healing of the memories. Worship and music leader for the week is the Rev. Harold K. Haugan of All Saints Church of Jacksonville, Fla. As chaplain for the week the Rev. James G. Radebaugh of St. Luke's Church of Lincoln will

aid conferees in meeting personal needs through recognition of available resources.

In addition to these and other program leaders wide ranging participation is anticipated by the representatives of various charismatic groups. The desire is to bring together many expressions of church renewal through the work of the Holy Spirit.

Participants will be encouraged to identify their goals for the week and find support in small groups who reflect, pray and worship together. Each day's Bible study will fix the theme upon which conferees may reflect together at day's end. Leading daily themes are: "Spiritual Renewal of the Self," "Spiritual Renewal of the Family and Other Relationships," "Spiritual Renewal of the Parish," and "Spiritual Renewal of the Society in Which We Live."

## On Campus

CHAPEL HILL—The Rev. Thomas B. Woodward, Episcopal chaplain at the University of North Carolina in Chapel Hill, has published an article in the current Church Society for College Work Report.

The article, "If the Medium is the Message, This May Be the Last Bastion of Humanistic Education," deals with a broad range of questions about higher education. Using the application form of Ringling Bros. and Barnum & Bailey Circus Clown College, which asks such questions as "When was the last time you cried?" . . . "If you could be someone else, who would you be and why?" the article reflects upon the human expectations and goals which are reflected in university application procedures. It also focuses on the role of the church as clown in academic settings.



# Tar Heel PARISHscene

BY MARGARET S. KNIGHT  
Churchman Editorial Board

**Back Home** — The Rev. John W. S. Davis was installed as rector of Holy Innocents Church in Henderson early in June. He comes back to his hometown and home parish after serving for the past two years as chaplain and as a teacher in the religion department at St. Mary's College in Raleigh. Prior to that Mr. Davis served as rector of St. Stephen's, Durham, and Christ Church, Rocky Mount.

**Daughter** — The Rev. William

S. Wells, Jr., and his wife Marion, announce the arrival of a daughter, Hannah Marion, on May 8. The Wells, their new daughter and their three sons were to leave in mid-June for St. John's, Roanoke, where he will serve as associate rector. He has been chaplain to the Episcopal students at NCSU in Raleigh for the past several years.

**Paintings** — St. Paul's Church, Monroe, has two pictures painted by Elliott Daingerfield, given as memorials to him and his wife Anna, by their daughters,

Gwendoline Daingerfield Plyler and Marjorie Daingerfield Howlett. The pictures are studies for Mr. Daingerfield's large murals in the Lady Chapel of St. Mary the Virgin in New York City. Mr. Daingerfield was born in 1859 and died in 1932. Members of his family belong to St. Paul's, where the pictures will hang in the Guild Room. The Rev. Preston B. Huntley, Jr., is rector.

**To Salisbury** — The Rev. Harold W. Payne has gone to Salisbury as priest-in-charge of St. Paul's Church.

**Grant** — The Parish Grant Committee of the Diocese has approved a maximum grant of \$3000, through St. Philip's, Durham, to the City Council for a survey of the Durham community to locate people eligible for food stamps and other services. It is described as an attempt to strengthen the community's role in alleviating hunger. The Rev. Gene Bollinger is rector of St. Philip's.

**T.V. Guide** — "The Messenger," newsletter of Church of the Holy Comforter, Charlotte,



MR. DAVIS  
... Goes To Henderson

serves from time to time as a guide to watching TV in which the church's two priests "Share some programs coming up which might be interesting to us as Christians." Included in a recent issue were such programs as O'Neill's "Moon for the Misbegotten"; a documentary of Stalin's career; an ABC news closeup of the CIA; and another ABC program entitled "My Father's House," which explored the meaning of fatherhood, values, family cohesiveness, and the desirability of open communication. The Rev. Alwin Reiniers is rector and the rev. John Lane is associate.

**In Greensboro** — The Rev. Edwin H. Voorhees went to St. Francis', Greensboro, early in June to serve as assistant to the rector, the Rev. Roland M. Jones. Mr. Voorhees received his B.S. degree from Methodist College, Fayetteville, and his M.A. from DePaw University. Prior to entering Virginia Theological Seminary in Alexandria, from which he recently received his Master of Divinity Degree, he was instructor in mathematics at the University of Chattanooga. He is married to the former Linda Oliver of Lumberton and they are the parents of two boys.

## Princeton, Rider Sponsoring Study

TRENTON, N. J. — Princeton Theological Seminary and Rider College are co-sponsoring an institute on "Religion and the American Revolution" from June 16 through June 27.

Focusing on the important religious influences of the period, noted scholars will discuss topics such as the role of the church in the community, Loyalist religious bases and the American educational system.

## Photo Display

NEW YORK — The Executive Council of the Episcopal Church is exploring the possibility of developing a slide presentation on colonial churches, utilizing the work of a Winston-Salem, N. C. photographer, for the Bicentennial Celebration.

Aaron W. Cornwall, Jr., a communicant of St. Paul's Church in the twin city, has done extensive photography on exteriors and interiors of colonial churches. A display of his work has been shown at the University of the South. Seabury Press is thought to be considering the possibility of publishing some of the photographs along with historical notes on the churches involved.

# Church News Capsules

## 900,000 FROM HUNGER APPEAL

NEW YORK — The Presiding Bishop's Fund for World Relief of the Episcopal Church has received \$898,487.36 designated for world hunger. This figure represents a response to local appeals and to the special Christmas-Epiphany appeal sent out last December by the Presiding Bishop, the Rt. Rev. John M. Allin, to all bishops and parish clergy. Mrs. Howard O. Bingley, executive director of the Fund, emphasized that 100 percent of receipts designated for hunger will be allocated to hunger relief and development projects, with no portion of gifts taken out for administrative overhead.

## PRESIDING BISHOP QUOTED ON POLITICAL INVOLVEMENT

ELY, Nev. — "The Church is being more rhetorical than it is being missionary in relationship to the way it handles social concerns," said Presiding Bishop John M. Allin, at the recent convention of the Diocese of Nevada. Asked if the Church shouldn't just forget about involvement in political issues, Bishop Allin said that the Church does a lot of talking to relieve a sense of frustration about social concerns. "The Church would be better served if it stopped standing up to piously let the world know it's on the side of right. I think it would be better to assume that we want to be on the side of right, and instead of debating about whether or not we should be doing something, try to use more energy working on our strategies and logistics," he said.

## BISHOPS SPEAK ON ORDINATION OF WOMEN

GARDEN CITY, N. Y. — Leaders of the Episcopal House of Bishops, disturbed by "recent events involving questions of order and discipline," have joined today in a statement which recorded their earlier resolutions on the ordination of women as priests and reminded the Church that they are committed to "due constitutional and canonical process." The statement was made by the Rt. Rev. Jonathan G. Sherman of the Diocese of Long Island, vice-chairman of the House of Bishops. Joining him were eight of the nine bishops elected to serve as Province Presidents. Although the House of Bishops has twice gone on record in support of women priests, the House of Deputies narrowly defeated such a move at the last General Convention of the church in Louisville, Kentucky in October, 1973. The action of both houses is needed for approval.

## COUNCIL ADOPTS ORDINATION RESOLUTION

DENVER — The 41-member Executive Council of the Episcopal Church, meeting here recently, adopted a resolution expressing its "conviction and hope that this issue of women's ordination can be resolved by action of the General Convention which next meets in Minnesota in September 1976." Members of the Episcopal Church were urged by the Council's statement "to abide by General Convention decisions" to date and "to wait until the next Convention for further clarification of this issue." The Executive Council is the elected body responsible for the program of the national Episcopal Church between the triennial meetings of the General Convention.

## BISHOP OF MISSOURI ORDAINED

ST. LOUIS — To the swirl of bagpipes, the Rt. Rev. William A. Jones Jr., crozier in hand, led his new flock in a festive procession from Christ Church Cathedral through the streets of downtown St. Louis after his recent ordination as the eighth Bishop of Missouri.

Less than an hour before, Presiding Bishop John Maury Allin, along with former diocesan Bishop George L. Cadigan and the Rt. Rev. John Vander Horst of Tennessee, consecrated Bishop Jones.

Former Presiding Bishop John Hines' sermon and charge was greeted by a standing ovation. He said Bishop Jones is being "catapulted into a flaming succession of superior bishops, practically all of whom will be honored when the comprehensive history of this Episcopal Church is written."

## VIDEOTAPE PRAISED AS TEACHING TOOL

NEW YORK — "Videotape should be regarded as a tool for education and communication, rather than a luxury for a local congregation," advises the Rev. William B. Gray, director of the Office of Communication of Trinity Parish, Manhattan. For less than \$2,000, a congregation can have videotaping potential—including a camera, tape deck, and monitor or viewing screen) and an opportunity to develop important programs of Christian education, community building and involvement. "Community building is one of the most important uses of videotape," Mr. Gray said. "Television is a magnifi-



**YOUNG AND OLD FLEE** — A young girl carries her grandmother as they flee a Communist advance near Dau Tieng, 35 miles north of Saigon. Tens of thousands of residents recently had to leave their homes. Aid for these and other refugees is provided through the Episcopal Church's Presiding Bishop's Fund for World Relief, which works with agencies such as Church World Service, the Fund for Reconciliation and Reconstruction, and Vietnam Christian Service. (Religious News Service Photo.)

cent mirror-medium permitting people to see themselves in all sorts of situations. Group work can be greatly expanded as more people are brought into involvement and decision making.

## YOUTHS STAGE 'HUNGERTHON'

SAVANNAH — Young people at Christ Church, Savannah, responded to the hunger issue by staging a 24-hour "hungerthon." Some 25 of them locked themselves inside the parish house, to insure against breaking their fast, and went without food or drink other than water until the following evening when they concluded their vigil with a celebration of the Eucharist. Prior to beginning the "hungerthon" the young people had secured hourly pledges from a large number of adults totalling over \$1,500.00. One young person had \$526.00 pledged if she completed the full 24 hours.

## WOMEN EXCLUDED; EX WARDEN RESIGNS

RICHMOND — Former Senior Warden Alan McLeod of Emmanuel, Richmond, resigned from the vestry recently after a congregational meeting declined to elect any women to the vestry. Two weeks before the nominating committee had presented a slate of six women (including several wives of vestrymen) and four men for five vestry vacancies, provoking the nomination of four additional male candidates. The voters elected five men. "Surely there must have been at least one woman as well qualified to serve on the vestry as any of the men," McLeod said in an open letter to the congregation explaining his decision. The vestry deadlocked in a special election to fill McLeod's seat, and rector Frederick Goodwin III cast the tie-breaking vote: for Susan Utley, a female college student.



# NORTH CAROLINA The Churchman

OCTOBER 1975

1975 Chairmen, Assistants Invited To Attend:

## Every Member Canvass Clinic Is Set Sunday, September 14



FRASER



SCHENCK



DAVIS



GRAHAM



MOORE



HOLT

RALEIGH — Sunday, September 14, is Every Member Canvass Workshop Day in the Diocese of North Carolina. Raleigh's Angus Barn will again headquarter the annual training session.

Invited to attend the 1975 workshop are canvass chairmen from parishes and missions throughout the 39-county Diocese. Invited too are vice chairmen for this fall's canvasses.

Included on the program are discussions on the theology of giving, a preview of the Diocese's 1976 budget needs plus reports on a number of diocesan operations.

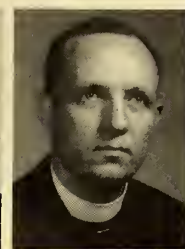
A highlight of the workshop will be a panel of 1974 chairmen who will discuss details of their respective canvasses conducted last fall. The panelists are: John W. Red, Jr., of Holy Trinity Church, Greensboro; Mrs. Edith King of St. Titus Church, Durham; Robert D. Herford of Holy Innocents Church, Henderson; and Reynold Tucker, Emanuel Church, Southern Pines.

Bishop Thomas A. Fraser will be the workshop keynote speaker following the 9:15 registration. Other speakers from the Diocesan House staff here in Raleigh will be: The Rt. Rev. W. Moultrie Moore, suffragan bishop; the Ven. Robert N. Davis, archdeacon; Michael Schenck, Jr., business manager; and the Rev. Lex Mathews, director of Christian Social Ministries.

Other speakers will be John W. Graham of Raleigh's Christ Church and Mrs. W. Clary Holt of Burlington, chairman of the Diocesan Grant Committee.

The Sunday, September 14 program is designed to provide canvass ideas and techniques . . . in addition to information on diocesan affairs. Printed materials will be distributed.

The annual workshop is arranged by the Diocesan Division of Information under chairman Ben F. Park of Raleigh who will preside on September 14.



RED



KING



HERFORD



TUCKER

### EVERY MEMBER CANVASS WORKSHOP Sunday, September 14, 1975

- 9:15 a.m. Registration
- 9:40 a.m. Invocation
- 9:41 a.m. Call To Order, Introductions By Ben F. Park, Chairman, Division of Information
- 9:45 a.m. Morning Session Begins  
*Speakers:*  
The Rt. Rev. Thomas A. Fraser, Bishop, Diocese of North Carolina . . .  
"An Overview of Diocesan Operations"  
Mr. Michael Schenck, Jr., Business Manager, Diocese of North Carolina . . .  
"Diocesan Budget Needs For 1976"  
The Ven. Robert N. Davis, Archdeacon, Diocese of North Carolina . . .  
"Giving As An Act of Worship"
- 10:45 a.m. Break
- 11:00 a.m. Morning Session Resumes  
*Speakers:*  
Mr. John W. Graham, Christ Church, Raleigh . . .  
"The Use Of Slide Presentations In the Every Member Canvass"  
The Rt. Rev. W. Moultrie Moore, Suffragan Bishop, Diocese of North Carolina . . .  
"A View of Our Work With Missions and Colleges"  
Mrs. W. Clary Holt, Chairman, Diocesan Grant Committee . . .  
"Reach Out To Your Community!"
- 12:00 p.m. Questions and Answers
- 12:30 p.m. Luncheon
- 1:30 p.m. Panel On "How To Conduct A Successful Every Member Canvass"  
*Panelists:*  
Mr. John W. Red, Jr., Holy Trinity Church, Greensboro  
Mrs. Edith King, St. Titus' Church, Durham  
Mr. Robert D. Herford, Holy Innocents Church, Henderson  
Mr. Reynold Tucker, Emanuel Church, Southern Pines
- 2:30 p.m. Questions and Answers
- 3:00 p.m. Adjournment

Prayer Book, Ordination Of Women On Agenda:

## Bishops To Meet Sept. 19-26

PORTLAND, Me. (DPS) — The House of Bishops of the Episcopal Church will hold its 1975 meeting here, September 19-26. The week-long sessions

will be at the Red Coach Grille/Convention Center on Riverside Street, at exit 8 of the Maine Turnpike.

Approximately 175 bishops of

the Episcopal Church, from the 93 domestic and 20 overseas dioceses, are expected to be in attendance. There are about 225

(Continued on page 2)



**BAZAAR TIME NEAR**—With the approach of fall, Church Bazaar time is near at hand in parishes and missions throughout the Diocese . . . and Christ Church, Raleigh, is no exception. Here Mrs. Timothy Nicholls is doing her bit. And speaking of Raleigh, Christ Church is spearheading a food program that not only has the support of other Episcopal Churches in the area but that of other denominations as well. See "Parish Portrait" on Page 3.

### Final Approval In 1979:

## Proposed New Prayer Book To Be Ready In Feb., '76

NEW YORK (DPS) — After eight years of trial use and revision, the Draft Proposed Book of Common Prayer will be published for study in the parishes of the Episcopal Church on the Feast of the Presentation of Christ in the Temple, February 2, 1976.

The Draft Proposed Book is the text to be submitted by the Standing Liturgical Commission (SLC) to the General Convention of the Episcopal Church in 1976. The book will include all the services, rites, prayers, and other materials recommended by the SLC for inclusion in a revised Book of Common Prayer. Published by the Church Hymnal Corporation at \$3.50 per copy, this quality paperbound book in a newly designed Prayer Book format will be available through the Church Hymnal Corporation and through The Seabury Press.

The Draft Proposed Book is subject to change by bishops and deputies to the General Convention before a first constitutional vote on its adoption or rejection. If the Draft Book receives a positive vote in 1976, any changes made in the text will be incorpo-

rated before it is published as the Proposed Book of Common Prayer. The Proposed Book must then be approved by the General Convention of 1979 before it becomes the new Standard Book of Common Prayer of the Episcopal Church.

During the eight-month period between February 2 and the meeting of the Minnesota General Convention in September 1976, clergy and laity in Episcopal parishes will have an opportunity to acquaint themselves with the Draft Book, study its contents, and review the history which brought the Church to this revision.

Comprehensive study resources on liturgical change have been prepared in recent years, including the Standing Liturgical Commission's *Prayer Book Studies*, *The Celebration of Life* by David Babin, *The Future Present* by Marianne Micks, and *Language in Worship* by Daniel Stevick. The most current and highly recommended *Liturgical Change: How Much Do We Need?* by Leonel Mitchell offers a concise study course for parish

(Continued on page 2)



Official Publication  
Diocese of North Carolina  
RT. REV. THOMAS A. FRASER, D.D.  
Bishop

RT. REV. W. MOULTRIE MOORE  
Suffragan Bishop

BEN F. PARK  
Editor and Chairman  
Division of Information

THE REV. KEITH J. REEVE, THE VEN. ROBERT N. DAVIS, MRS.  
MARGARET S. KNIGHT, WILLIAM B. WRIGHT, GEORGE E. LONDON  
and MRS. MARGARET DARST SMITH.

Editorial Board

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Change of Address: The Post Office will not forward copies; please give at least one month's notice. Send old address clipped from back copy with new address. Parishes are asked to send names and addresses of new members each month. Address all correspondence to P. O. Box 17025, Raleigh, N. C., 27609.

## Bishop's Letter:

# A Story Worth Living

There is a renewed interest in Christian Education. What is Christian Education?

Christianity is a story. Christian Education is the art of telling the story. The story needs to be told because people do not know the story. Those of us who claim to know the story and do not tell it do not do so because we do not truly know the story or believe in it enough to tell it.

Everything else we do in education in the church is an apology for the story and comes second to telling the story. An apologia does not create a need for a story; rather it explains, interprets, and makes responsible the story.

You cannot create a need for the story. You may help someone recognize a need for something, but you cannot truly create a need for the Christian story. People only feel the need for the Christian story when they have a basic need and see the story work in meeting that need in somebody else's life. That validates the story and the story teller. Therefore, Christian Education is telling the story, and everything else is apologetics.

Counseling, behavioral science and all the rest are other disciplines. They may be helpful in encouraging a person to look at the story if he feels the need for something more than counseling.

The Eucharist acts out the story. Prayer is taking part in the story. Church history is the record of the telling and the acting out of the story.

In my opinion people are less and less interested in being members of a particular organization, even if that organization calls itself a church. But they are more and more interested in being part of the people who tell, who act out, and who live the Christian story.

—THOMAS A. FRASER

## Our Readers Write

### 'SAVE PRAYER BOOK'

Editor, The Churchman:

Reference is made here to the article in the June issue by Dr. Wall concerning his promotion of the abolition of the Book of Common Prayer. It is indeed a pity that Dr. Wall is so unlearned that he "stumbles" in the Book of Common Prayer! That would appear to be his problem.

Why should he strive to destroy for the rest of us, a thing of lustrous beauty that has stood the test of time for over 400 years? It is a service of worship that is true to the finest tenets of our doctrine; why should it be abolished?

Rest assured that if the so-called "Trial Liturgies" are adopted for the Church, it will cause such a cleavage as has never been seen before. The fact is that these new services are not doctrinal and if not outright heretical, border it very closely.

Let us gird up our loins, defend the Faith delivered to us from so long ago, and send to the next General Convention delegates who will vote to retain the present Book of Common Prayer.

—RICHARD SHAW, Sanford

### SUGGESTS MISUNDERSTANDING

Editor, The Churchman:

I would like to correct a possible misunderstanding that might arise from Dr. Wall's recent article favoring prayer book revision. His repeated references to "the Prayer Book of 1928" might give the unfortunate impression that the "modernizations" and "artificial

language" of which he speaks are products of the twentieth century.

So let me comment upon the one specific example which he gives of a change in liturgical language, his quotation from the invitation to confession purporting to illustrate the contention that the BCP of 1928 is written in "a highly artificial language."

The phrase, "Ye who do truly . . .," is not, as might be inferred from his article, a creation of the 1928 revisers; it is to be found in the communion service of the 1789 prayer book.

The modernization is that of the eighteenth century or before, not the twentieth; the invitation to confession that he quotes has been used by the Episcopal Church for nearly 200 years.

—MICHAEL MCVAUGH, Chapel Hill

### STATEMENTS MISLEADING

Editor, The Churchman:

Several statements in the Rev. John Wall's article favoring Prayer Book revision (June 1975) are apt to mislead those who have not read much of the history of the Book of Common Prayer; and I therefore ask that you publish the following information as clarification.

The major changes in the American Prayer Book came about in 1789 because of our political separation from England. Before 1789 the Prayer Book used in the colonies was the Prayer Book of 1662, which is still the version authorized for use in the Church of England. To cite only one of Mr. Wall's examples, the use of "ye" in "Ye who do truly and earnestly repent," it occurs in the 1662 book as "Ye that do truly and earnestly repent." I have heard it used in this form recently both at St. Giles-in-the-Fields and at St. Paul's Cathedral.

Many of the verbal changes in 1789 resulted from the over-preciseness of the eighteenth century, "them which" becoming "those who" and the Son in the Te Deum becoming "adorable" instead of "honourable." Others were taken over from the Scottish Prayer Book of 1764.

Those interested in the actual wording of earlier Prayer Books may conveniently see the first two in *The First and Second Prayer Books of Edward VI* (Everyman Library). A concise history of the American Prayer Book appears on pp. 234-252 of *A New History of the Book of Common Prayer with a Rationale of Its Office*, by Francis Procter and Walter Howard Frere (London, Macmillan, latest edition 1965). Copies of these books and of the 1662 Prayer Book are readily available from English booksellers, including the various branches of Mowbray's and the S.P.C.K.

In its major features the 1928 American Prayer Book did not differ much from its predecessors. It still differs very little from the 1662 Prayer Book. And the 1662 Prayer Book, because of the Prayer Book Measure introduced in Parliament by Michael Ramsey as Archbishop of Canterbury, may continue to be used by any parish that wants to use it. In fact, the measure provides that no parish may be forced to use forms other than the 1662 Prayer Book.

—MS. AMY M. CHARLES, Greensboro

### CHURCH PERIODICAL CLUB

Editor, The Churchman:

Free printed materials have been handled through the Church Periodical Club since 1888. It is the ONLY organization in the Episcopal Church devoted solely to providing free printed material to people all over the world who need and request it.

This past year 9,000 books and great amounts of other printed materials were dispatched around the world. To mention a few of the recent grants: to Bishop Pong in Taiwan for a library for the southeast Asia Theological College, to updating libraries—St. Augustine's College in North Carolina and St. John's School in Guam.

National Books Fund has gone into almost all parts of the world. From Alaska to Texas, from California to New York, most of our states received direct aid for mission work in their dioceses. Overseas dioceses were recipients of grants ranging from a few books for teachers, priests and scholars (too far removed from libraries or too poor to buy their own) to establishing new libraries or keeping others up-to-date.

Trends are for larger and larger grants. Textbooks have skyrocketed in price, while funds for church supported missions have decreased. As budgets have been cut, more of those working in the Church's program turn to the CPC for books. In a world that is still largely illiterate, education is vital—almost as important as food and clothing. But education is virtually impossible without the most important tool . . . BOOKS!

In 1974 the Diocese of North Carolina Episcopal Churchwomen contributed \$1,365.49 to the National Books Fund for CPC. (This was a \$330.56 increase over 1973.) Was your parish represented in this? Forty-three parishes did make contributions, but a large number of the 123 parishes and missions gave nothing to CPC. Our offerings for 1975 thus far have decreased, but with many parishes including CPC in their missionary efforts we may be able to continue to send the CPC office as much as we did in 1974.

All parishioners should be involved in this fine missionary effort on the first Sunday in October (October 5, 1975). All gifts—no matter how small—keep CPC involved in all the world—to Share The Word!

Remember CPC on Sunday, October 5, 1975! !

—MRS. CAROLYN S. HALE, Raleigh

### SUPPORT HARDLY OVERWHELMING

Editor, The Churchman:

Recently the May issue of the CHURCHMAN arrived at my desk. I am sorry to have to find somewhat objectionable the banner "ECW Supports Ordination Of Women," and then later to read on that a tie-vote was broken (in favor of ordination—Ed.) by the lady president of the ECW.

I cannot in my mind say that the ECW supported the resolution, rather, they were sharply divided on this issue. It most certainly cannot be said that the mind of the ECW of the Diocese of North

(Continued on page 6)

## Prayer Book

(Continued from page 1)

use; and *Laity and Liturgy: A Handbook for Parish Worship* by William S. Pregall will be published by The Seabury Press in early autumn.

Also in preparation for fall are several resources planned by an Education and Communication Subcommittee of the Standing Liturgical Commission, working in cooperation with the Church Center staff.

Two brief printed pieces, aimed at answering the most frequently asked questions of the laity and clergy about liturgical revision, will be available to parishes in quantities and free of charge.

A "liturgy education packet," which will include audio-visual aids and extensive study and resource guides, will also be available at moderate cost. The packet will review the history of Christian liturgical worship and music in the West, and will establish guidelines for "doing" the new services in a variety of liturgical and musical settings.

The materials are being prepared by the Executive Council's Communication and Program offices, in cooperation with the Episcopal Radio-TV Foundation, for publication by The Seabury Press.

## Bishops Meet

(Continued from page 1)

members of the House of Bishops.

It is expected that several issues will call for major discussion. Some of the issues which will come before the bishops, and their tentatively proposed schedule for report and debate, are: Prayer Book revision, Saturday morning, Sept. 20; matters relating to the ordination of women to the priesthood and the board of inquiry issue, Monday morning, Sept. 22; overview of the 1976 General Convention, and the Theology Committee, Wednesday morning, Sept. 24; Committee on Ministry, Thursday morning, Sept. 25; and Ecumenical Committee, including matters relating to "cross-ordination" in certain community situations where it seems warranted, the time for presentation to be set.

There will also be time set aside for discussion in small sections.

This agenda is tentative, subject to change in recommendation by the committee prior to the meeting and by the House through amendment when presented at the opening session, at 7 p.m., September 19.

The House of Bishops is one of the two houses which form the General Convention, the bicameral legislature governing the Episcopal Church. The other body, the 912-member House of Deputies, composed of an equal number of clerical and lay representatives, normally meets every three years at General Convention in conjunction with the House of Bishops to enact legislation, to approve church programs, and to adopt a budget for the next triennial period.

The House of Bishops meets oftener than the House of Deputies, usually once a year, and when meeting alone limits itself to matters of general concern affecting the state of the church and its effectiveness in meeting the needs of contemporary society. It does not have legislative power alone to initiate programs or

(Continued on page 4)





**NORTH CAROLINA STATE SYMPHONY AND CHORUS**  
... Presenting Annual Concert During 11 A.M. Sunday Service

## Parish Portrait

# Christ Church, Raleigh



**YOUNG CHURCHMEN SHOWN AT ANNUAL BEACH RETREAT**  
... Communion Service At Surf Side



**MONTHLY VESTRY, CLERGY SUPPER**  
... Prelude To Every Vestry Meeting



**'LADIES OF THE KITCHEN' ON THE JOB**  
... Preparing Watermelon Pickles For Annual Bazaar



**VIEW OF SUNDAY SCHOOL ACTIVITY**  
... Active Church School Program Involves Many Young Members

**RALEIGH** — For over 150 years Christ Church parish has been a part of the Raleigh and Wake County community. The original vestry minutes dated 1821 contain the names of men, several of whose descendants are still active members of the parish.

In 1823, the Rt. Rev. John Starke Ravenscroft, first bishop of North Carolina, became the first rector of Christ Church, a position in which he served until 1828. In 1848 the cornerstone was laid for a Gothic Revival Church designed by Richard Upjohn, founder of the American Institute of Architects and the designer of Trinity Church in New York and many other distinguished churches of that era.

The tower with its brass Weather Cock was completed in 1860 and marked the end of building until 1913 when a stone Parish House was built after plans which were contributed to and approved by the grandson of Richard Upjohn. The chapel, located in the Parish House, contains a 16th Century painting over the altar which depicts the Annunciation, and on a wall hangs a stone relief head of Jesus which also dates from the 16th Century.

In 1970 the cornerstone was laid for a new parish house addition which, while conforming outwardly to the church's architecture, is completely modern. This building has been described as a Raleigh Community building by a former mayor in recognition of the many community organizations which use it for their meetings and activities.

In 1875 a group of disaffected parishioners formed the Church of the Good Shepherd which became the first of a number of churches which have grown directly or indirectly out of Christ Church. Resisting their relegation to the pews which had been left free when pews were sold in 1851, these Episcopalians called their church the Free Church of the Good Shepherd. Christ



**MRS. HENRY (ALICE) HAYWOOD OF VESTRY**  
... Distributes Wake County Relief Program Food Packages

Church established St. Saviour's Church in 1927 as a parochial mission. In 1958 St. Saviour's sold the property back to Christ Church and relocated under the name of St. Timothy's, now a thriving parish on Six Forks Road.

In 1950 members of Christ Church and the Church of the Good Shepherd combined to form St. Michael's Church on Canterbury Road, and it was through the efforts of an inter-parish organization that St. Christopher's in Garner and St.

Mark's in Raleigh were established.

Ravenscroft School was founded and supported by Christ Church until 1966 when it became independently operated. St. Luke's Home for the Ageing was established through efforts and support of Christ Church and the first cerebral palsy center of Raleigh was housed initially in the Old Rectory now restored by NCNB and occupied by the State Bicentennial Commission. The New Bern Avenue Day Care Center was begun and supported



with able leadership and financial gifts from Christ Church until it became self supporting. Five members of Christ Church continue to serve on the Board of this center.

In April 1975 Christ Church opened its doors to the needy of Wake County with establishment of the Wake County Relief Program. In response to concerns for hunger expressed by Bishop Fraser at his visitation in 1974, the program was launched with private gifts, gifts from the Women of the Church, a monthly offering from the congregation and a Parish Grant of \$3,000 received from the Diocesan Parish Grant Committee.

Persons authorized for emergency aid by the Wake County Social Services department are provided with basic food requirements and clothing during the waiting period between authorization by the Social Services and the actual receiving of help. This period often lasts up to three weeks.

Aiming toward a community program, other churches have been invited to participate. Full participation is now being received from the Church of the Good Shepherd. St. Mark's has made contributions and St. Michael's has pledged its support. Two Presbyterian churches are participating and other denominations have demonstrated an interest. A city wide food collection is being taken by the Raleigh Area Ministries and the food will be distributed at Christ Church. At this date, over 800 persons have been given food adequate for a week and many others have received clothing. Under the able leadership of Mrs. Henry D. Haywood, a member of the Christ Church Vestry, the program is evidently filling a grave need of the Wake County community.

For years Christ Church has offered the community outstanding speakers and leaders in various areas. Among those sponsored by Christ Church are The Rev. Charles Price, Mrs. Gertrude Behanna, Bishop Pardue, Helen Shoemaker and most recently The Trees, a witnessing community from St. John the Divine of New York City whose meditations are accompanied by exotic instruments and "motion in the air."

As part of the parish program, special events are presented on a monthly basis. Among these are the North Carolina State Symphony and Chorus, the Meredith Madrigal Singers and an annual Folk Mass. These events are offered at regular Sunday Services as special offerings of talent. Others include instrumental and vocal solos, as well as poetry reading. Drama and liturgical dance are under consideration for the coming year. Christ Church introduced Chancel Drama to Raleigh in 1958 with a production of T. S. Eliot's "Murder in The Cathedral."

An active year-round program for young people is maintained at Christ Church. Under the overall coordination of John Cannon, Junior and Senior young Churchmen retain a creative relationship to the Church and offer leadership in a number of areas including the worship of the church as well as service projects.

Young couples meet monthly for a combination of social study programs and have conducted special service projects and training events. Currently the Rev. Robert Sessum, associate rector, is offering a course in Parent Effectiveness Training.

# Tar Heel PARISHscene



**ORDINATION SCENE** — The Rev. David Hendren Wright (center), ordained last year as a priest in the Diocese of North Carolina, was ordained as a priest in summer services at St. Francis Church, Greensboro. A non-stipendiary clergyman, Mr. Wright is on the staff at Western Electric in Greensboro. He has clergy duties at Christ Church in Walnut Cove. Ordination service participants included the Rt. Rev. Thomas A. Fraser (left) and the Rt. Rev. W. Moultrie Moore, Jr.

BY MARGARET S. KNIGHT  
Churchman Editorial Board

**To Durham**—The Rev. John G. Steed has accepted a call to become rector of St. Joseph's Church in Durham, beginning September 1. He has been serving as assistant to the rector of St. Timothy's, Wilson, the Rev. John Gray. Mr. Steed came to Wilson from the Diocese of Virginia in 1972.

**In Statesville** — The Rev. Kenneth G. Henry has come to Statesville where he is serving as rector of Trinity Church. He comes from the Diocese of South Carolina.

**Supply Priest** — The Rev. Robert E. Hamilton, a graduate student at Duke University, Durham, is serving as supply priest at St. Mark's, Roxboro.

**Helps Family** — St. Paul's Church, Winston-Salem, is sponsoring a Vietnamese family of 12. The Luong family, mother, father and 10 children, arrived

at Friendship Airport in Greensboro late in June. They have been living in five homes until a permanent home could be located for the large family. According to a note from the Rev. Charles L. Taylor, Jr., associate rector, "they came out of Saigon with the clothes on their backs and three suitcases of belongings—nothing else."

**Daughter Wed**—The Rev. and Mrs. William Barrett of Scotland Neck, have announced the marriage of their daughter, Ann, to Mr. Ezzedine Hasni, Sultanate of Oman, on June 10. In the newsletter of Trinity Church, where Mr. Barrett is rector, they tell about their daughter's wedding: "Rings were exchanged and Mrs. Hasni wore a traditional white wedding gown which she had made. They were married in accordance with the laws of the United States, Tunisia, and the Sultanate of Oman by the Qadhi of Nizwa. Ann, a registered nurse and an American National Red Cross Nurse, . . . for the past year has been a member of the

Church each year.

The Daughters of the King offer their services of prayer and study. They assume the responsibility of regularly visiting the sick and shut in, as well as the bereaved.

The Singles group meets each month for food and conversation.

In June 1970 Christ Church was entered in the rolls of Buildings of Historic Significance by the U. S. Department of the Interior. In a recent publication for tourists by *Readers Digest*, Christ Church is listed as one of three Raleigh buildings of special interest. The number of tourists visiting the church has necessitated the formation of a group of trained guides who can show visitors about the church and answer their questions.

Adult Education at Christ Church is offered in units, primarily on Sunday mornings with special week day events presented at intervals. Visiting lecturers from Duke, Southeastern Seminary, St. Mary's College and Peace College present six to

American Peace Corps, serving as a Public Health Nurse in Nizwa. Ezzedine is from Tunis and is on contract to the Government of Oman as a teacher in the newly formed public school system. . . . They will spend July in Iran and then return to Oman where they will continue to live for the next several years working in their respective professions."

**In Spain** — The Rev. William P. Price, rector of St. Mary's, High Point, has spent a month in Spain and Portugal this summer. After touring the two countries for two weeks, he spent the rest of his time at the Marist College, University of Salamanca attending a summer institute, featuring lectures by the Bishop of Leicester, a Britisher, and one American, the Rev. John Campbell, rector of St. Timothy's, Winston-Salem, who lectured on church administration.

**Cookbook** — The Hunger Task Force of St. Anne's, Winston-Salem, has decided to delay pub-

lication of a parish cookbook "until a sufficient number of recipes have been gathered which are oriented toward nutrition, economy and ecology rather than succulence. The cookbook is intended to be an alternative to the American way of feasting." Quotes are from *St. Ann-Ec-Dotes*, the parish newsletter. The Rev. David Fargo is vicar.

**To Israel**—Christ Church, Charlotte, has made reservations for a group from that church to study at St. George's College in Jerusalem for two weeks in February. Topic of the study-tour, according to the parish newsletter, "will be 'The Palestine of Jesus,' and will use Israel itself as a classroom. Our purpose will be the experience the Holy Land in such a way that our understanding of ourselves as God's people will be deeper and clearer." Another international note in the newsletter tells of a summer trip to Elbow Cay in the Bahamas, led by the Rev. and Mrs. Nick White (he's an associate rector), with 23 of the Christ Church young people who conducted a day camp for 30 of the island's children. The Milton Gees and the Joe Riddicks helped with the leadership. The Rev. Frank Vest is rector.

**At Conference** — The Rev. Harrison Simons, rector of St. Stephen's, Oxford, spent a week this summer in Nashville, Tenn., attending a conference on Continuing Education for the Ministry. There were some 60 conferees, he notes in his newsletter, of several denominations, with 16 Episcopalians or Anglicans from Canada. "We had 40 classes, to choose from he noted," and I was able to attend 15, to help us discover what's new in continuing education for clergy, from silent retreats, to leadership training skills; correspondence courses, simulation games, course planning, to two and three week seminars of specialized and intensive study."

## Bishops Meet

(Continued from page 2)

amend programs approved by the General Convention.

The Executive Council of the Episcopal Church, which usually meets quarterly, is assigned by the canons of the church, the duty of carrying out the program and policies adopted by the Convention, and between sessions of Convention, it may initiate and develop such new work as it may deem necessary. The next meeting of the 41-member Council is September 16-18, 1975, at Seabury House, Greenwich, Conn.

The next meeting of the General Convention will be at Minneapolis/St. Paul, Minn., September 11-23, 1976.

The Rt. Rev. John M. Allin, presiding bishop of the Episcopal Church, is president of the House of Bishops. The Bishop of Long Island, the Rt. Rev. Jonathan G. Sherman, is vice president, and the Rt. Rev. Scott Field Bailey, suffragan bishop of the Diocese of Texas, is secretary. Host bishop for the meeting is the Rt. Rev. Frederick B. Wolf of the Diocese of Maine.

eight week courses of study on specific areas of Biblical books. Along with these guests, courses are taught by the rector and lay persons of the parish.

In the Fall of 1975, the Rev. B. Daniel Sapp, Rector, will teach a Lay Theology from the Work of the Scottish Theologian, John McQuarrie. Brian Howell will teach a course on Issues for Faith and a special Advent unit on the correlation of Music, Art and Theology will be presented.

With its roots deep in the History of the the Community and State, Christ Church strives for a balance of tradition and contemporary participation. With the construction of the new Parish House and a revitalized program, there is an upsurge of membership among the young people, many of whom admit that they are attracted by the beauty and continuity of the Church and who are held by opportunities to participate in programs which have relevance and meaning. Present membership is approximately 1,300.



# Diocese Supports Home For Handicapped

BY  
THE REV. PHILIP E. BYRUM  
Rector, Christ Church,  
Albemarle

ALBEMARLE — "I believe it's better than heaven!"

That is how one resident describes Chivington House, his home for the past 11 months. Chivington House is a group home facility for retarded adults located in Albemarle, providing presently a home for four men, ranging in age from 20 to 50.

The House is the recipient of a \$3,000 grant from the Diocesan Grant Program, requested by Christ Church in Albemarle. The House is a large, spacious private dwelling, located in the center of the city. Considerable renovation has taken place to bring the structure into compliance with state codes, and the House will soon be licensed for two additional residents. The diocesan grant has played a large role in providing addition of a utility room and bath, and consequently, the expansion of the facility.

The Stanly County Association for Retarded Citizens has long been active in the area, conducting many programs on behalf of mentally and physically handicapped persons, including a pre-school for children, summer day camps, year-round recreational programs, first trainable classes in public school, and a Vocational Workshop. Plans are almost finalized for an infant-oriented program which will come close to completing an over-all plan for providing care for all ages.

In addition to serving Stanly County, handicapped persons in Anson, Cabarrus and Montgomery counties are also served. Recognizing the need of many handicapped persons in state institutions who qualify to be discharged but have no home to which they can return, the ARC moved in late 1973 to establish a group home in Stanly County.

Chivington House opened in the autumn of 1974, with two residents. It is named for Marie and Jack Chivington, who have long been active in the Stanly County ARC, and who are communicants of Christ Church. Marie is president of the ARC at the present time.

Managers of the House are Eula and Raeford Dennis, who reside full-time in the House, and who make it a real home situation for the four men. After retirement, Mr. and Mrs. Dennis have begun a new phase of their life, and are very much "Papa" and "Mama" to the residents. They have grown children of their own living in the area. Frequent visits are made by the household to the Dennis farm, located near New London.

The men take great pride in their own rooms, and are responsible for maintaining them. It is important to note that the House is their home, a residence, and not a rest home or a training center. They have their chores, run errands, and live near enough the downtown area to go to the movies and shopping on their own. Chivington House gives them the opportunity to function in society with dignity.

Each resident is employed at



HERE'S 'THE FAMILY' TOGETHER FOR GROUP PICTURE  
... Includes "Mama," "Papa," "Grandson," and "The Boys"



HERE'S CHIVINGTON HOUSE, RECIPIENT OF DIOCESAN GRANT  
... The Front Porch Is Enjoyed By 'The Family'

\*  
BYRUM  
\*



the Stanly County Vocational Workshop, which is unique in

that it provides jobs and training for more than 70 physically and mentally handicapped persons in the area. Workshop clients perform many different kinds of jobs, and receive extensive supervision and evaluation. More than 100 clients have been permanently placed in jobs outside the Workshop. The income earned by Chivington House residents at the Workshop may be used by them for spending money. Room and board at the

House is covered by the Social Security Administration through the Supplemental Security Income program.

Christ Church has been involved in the activities of the ARC since its organization in 1956. The parish has hosted an annual Thanksgiving dinner and service for the past six years, a special event for the clients of the Workshop, and the only one of its kind during the year. Parishioners have provided transportation

of retarded persons to special events, participated in Saturday recreational programs, sponsored vacation Bible School, and led a girl Scout troop for educable girls.

A visit to Chivington House leaves no doubt as to the value of such a home. The men have found a place which accepts them as they are, and offers them the chance to live in the community. It is not hard to see why "... it's better than heaven!"

## Church News Capsules

### COBURN NAMED MASSACHUSETTS BISHOP

BOSTON — The Rev. Dr. John B. Coburn, president of the Episcopal Church's House of Deputies, and rector of New York City's St. James' Church, has been elected to succeed the Rt. Rev. John M. Burgess as bishop of the Diocese of Massachusetts.

Dr. Coburn has indicated his acceptance of the election, subject to the consents of the bishops with jurisdiction and the standing committees of the dioceses, which are expected to be forthcoming. However, Dr. Coburn will not be consecrated until after the September, 1976, meeting of the Episcopal Church's bi-cameral General Convention because of his commitment as president of the House of Deputies.

### RECTOR CONVICTED OF DISOBEYING BISHOP

WASHINGTON — The Rev. William A. Wendt, rector of the Episcopal Church of St. Stephen and the Incarnation in Washington, D. C. has been found guilty of disobeying a "godly admonition" of Bishop William F. Creighton in permitting the Rev. Alison Cheek to celebrate the Eucharist in his church last November.

By a vote of 3 to 2 the ecclesiastical court of the Diocese of Washington recommended that Fr. Wendt merely be admonished by Bishop Creighton for his act. This was the least severe sentence which could have been recommended by the court, which could have temporarily suspended him or removed him from the priesthood.

The decision was split along clergy-lay lines, with the three clergy judge/jurors finding Fr. Wendt guilty, and the chief judge and the sole woman member of the court, both lay attorneys strongly dissenting.

### BISHOP CHARGED WITH DISCRIMINATION

SYRACUSE — The Episcopal bishop of Syracuse has been charged with sex discrimination in hiring by an ordained woman priest who says he is the "sole remaining obstacle" to recognition of her priesthood.

Rev. Betty Bone Schiess, who recently celebrated the first anniversary of her controversial ordination, filed the complaint with the State Division of Human Rights. Mrs. Schiess alleges the Rt. Rev.

(Continued on page 6)



## Our Readers Write

(Continued from page 2)

Carolina support the concept of the ordination of women.

I beg to disagree with the immediate impression the banner phrase makes.

DAVID PIZARRO, Durham

### UPJOHN ADMIRER

#### Editor, The Time:

I have just read with much interest Catherine Ward Cockshutt's enlightening article in THE CHURCHMAN.

As a great grandson of Richard Upjohn and with a home in North Carolina I have a very special interest as you can appreciate.

I had not realized that there were so many batten-and-board Gothic churches following plans from Upjohn's rural architecture and I am happy to know where they are.

CHARLES UPJOHN, Spruce Pine

## Church News Capsules

(Continued from page 5)



**THIRD LANTERN** — A "Third Lantern of Hope" was lit recently in Boston's famed 252-year-old Christ ("Old North") Church to usher in the celebration of the Nation's bicentennial. The silver lantern was held by the vicar, the Rev. Robert W. Golledge, and lit by President Gerald R. Ford, who spoke during the service. Noting the trials and tribulations experienced recently by the people of the U.S., Mr. Ford said: "The American dream is not dead; it simply has yet to be fulfilled." Mr. Golledge said, "The two lanterns which once shone from this steeple led us to two centuries of some progress in reason, in liberty, and in faith, but not enough: to some fulfillment in mind, in body, and in spirit, but not enough: to some gains in thinking, acting and trusting freedom, but not enough." The Third Lantern was lit, he said, as a signal to call the nation to renewed effort and hope in the Third Century of the nation. Senator Edward W. Brooke of Massachusetts read a scripture lesson and the Rt. Rev. John M. Burgess, bishop of the Episcopal Diocese of Massachusetts, offered prayers and the benediction.

Ned Cole, bishop of the Central New York Episcopal Diocese, has refused to recognize her as a priest because she is a woman. She said she had "exhausted every possible form of redress within the church itself in her efforts to have her priesthood recognized."

"The bishop," she said, "is the sole remaining obstacle." In her complaint, Mrs. Schiess said the House of Bishops of the Episcopal Church had approved the ordination of women in principle, and Cole himself has frequently said in public he supports the concept of ordaining women.

### FORMER N. C. CLERGYMAN KILLED

**NEW YORK** — The Rt. Rev. Iveson Batchelor Noland, bishop of Louisiana, was among more than 100 persons killed when an Eastern non-stop jet from New Orleans crashed while trying to land during a thunderstorm at Kennedy terminal on June 24.

Bishop Noland was en route to a meeting of Provincial Presidents with Presiding Bishop John M. Allin. Bishop Noland was president of the Fourth Province, and served as rector, Church of the Holy Comforter in Charlotte from 1946-1950.

(Continued on page 7)

## Treasurer's Report

**Editor's Note:** Following is the report of Diocesan Business Manager Michael Schenck on assessments and quotas plus the payments thereof for parishes and missions throughout the Diocese for the period January through June, 1975. The assessment figure is that assigned to each parish and mission for the day-to-day-operating expense of the Diocese. The quota figure represents the participation of each parish and mission in the program of the Episcopal Church in the Diocese and throughout the world.

	Episcopal Maintenance		Church's Program	
	Assessment	Paid	Quota	Paid
Albemarle, Christ Church	\$ 1,460.00	\$ .00	\$ 3,625.00	\$ .00
Ansonville, All Souls	230.00	230.00	572.00	572.00
Asheboro, Good Shepherd	2,070.00	1,035.00	5,140.00	2,570.02
Battleboro, St. Johns	255.00	.00	633.00	.00
Burlington, Holy Comforter	4,715.00	2,357.50	11,682.00	2,920.50
St. Athanasius	41.00	41.00	101.00	101.00
Cary, St. Pauls	1,096.00	456.69	2,722.00	1,134.16
Chapel Hill, Chapel of Cross	6,609.00	2,753.75	16,410.00	6,837.50
Holy Family	3,342.00	1,671.00	8,297.00	4,148.52
Charlotte, All Saints	1,026.00	510.00	2,548.00	1,272.00
Christ Church	13,212.00	6,606.00	40,825.00	20,413.00
Holy Comforter	5,902.00	2,460.00	14,655.00	6,105.00
St. Andrews	2,363.00	983.73	2,934.00	1,235.00
St. Christopher's	1,908.00	500.00	500.00	500.00
St. Johns	5,330.00	1,332.00	13,234.00	2,208.00
St. Martin's	6,347.00	3,173.54	15,759.00	7,879.50
St. Michael & All Angels	901.00	450.50	2,238.00	.00
St. Peters	5,085.00	2,542.50	12,625.00	6,313.00
Cleveland, Christ Church	1,073.00	270.00	2,664.00	270.00
Concord, All Saints	2,449.00	817.00	6,080.00	1,224.00
Coolemeec, Good Shepherd	271.00	136.00	674.00	340.00
Davidson, St. Albans	217.00	108.50	538.00	269.00
Durham, Ephphatha	53.00	53.00	132.00	50.00
St. Andrews	350.00	175.00	700.00	435.00
St. Josephs	1,499.00	624.60	.00	.00
St. Lukes	2,003.00	1,001.40	500.00	249.96
St. Philips	5,032.00	.00	12,494.00	.00
St. Stephens	3,863.00	1,931.54	9,591.00	4,795.50
St. Titus	1,260.00	630.00	3,128.00	1,563.96
Eden, Epiphany	1,400.00	583.34	3,477.00	869.25
St. Lukes	803.00	334.58	1,994.00	664.77
St. Marys-By-the-Hwy	174.00	.00	433.00	109.00
Elkin, Galloway Memorial	205.00	102.50	509.00	254.50
Enfield, Advent	468.00	468.00	500.00	.00
Erwin, St. Stephens	1,369.00	570.00	1,200.00	500.00
Fork, Ascension	184.00	184.00	456.00	456.00
Fuquay-Varina, Trinity	81.00	.00	.00	.00
Garner, St. Christophers	511.00	255.50	1,269.00	634.50
Germanton, St. Philips	18.00	18.00	45.00	45.00
Greensboro, All Saints	1,659.00	691.25	4,119.00	1,716.25
Holy Trinity	8,697.00	4,348.50	21,599.00	10,799.46
Redeemer	1,147.00	591.28	2,847.00	591.28
St. Andrews	3,813.00	3,813.00	9,468.00	4,734.00
St. Barnabas	556.00	278.00	1,381.00	690.50
St. Francis	5,998.00	1,499.51	14,892.00	3,723.00
Halifax, St. Marks	246.00	246.00	610.00	610.00
Hamlet, All Saints	738.00	738.00	1,855.00	.00
Haw River, St. Andrews	291.00	141.00	100.00	.00
Henderson, Holy Innocents	3,409.00	.00	8,464.00	.00
St. Johns	348.00	348.00	865.00	865.00
High Point, St. Christophers	1,562.00	650.85	1,000.00	416.65
St. Marys	3,900.00	975.00	9,684.00	2,421.00
Hillsborough, St. Matthews	1,387.00	1,387.00	2,500.00	2,500.00
Huntersville, St. Marks	1,363.00	572.00	1,200.00	500.00
Iredell Co., St. James	136.00	136.00	337.00	137.00
Jackson, Saviour	302.00	131.50	410.00	204.84
Kittrell, St. James	50.00	.00	125.00	.00
Laurinburg, St. Davids	948.00	316.00	.00	.00
Lexington, Grace	2,185.00	1,092.00	5,425.00	2,712.00
Littleton, St. Albans	131.00	131.00	250.00	250.00
St. Annas	47.00	47.00	75.00	75.00
Louisburg, St. Matthias	52.00	.00	130.00	.00
St. Pauls	1,020.00	450.00	1,100.00	450.00
Mayodan, Messiah	487.00	243.50	1,208.00	604.00
Monroe, St. Pauls	1,532.00	765.96	3,802.00	1,901.04
Mount Airy, Trinity	1,376.00	459.00	3,417.00	.00
Northampton Co., St. Lukes	37.00	.00	.00	.00
Oxford, St. Cyprians	190.00	90.00	471.00	240.50
St. Stephens	2,336.00	389.32	5,801.00	882.32
Pittsboro, St. Bartholomews	567.00	567.00	1,409.00	1,409.00
Raleigh, Christ Church	9,358.00	2,500.00	17,000.00	4,000.00
Good Shepherd	7,029.00	3,519.00	17,452.00	8,728.00
St. Ambrose	1,392.00	300.00	2,310.00	300.00
St. Augustines	35.00	.00	86.00	.00
St. Marks	2,045.00	680.00	5,076.00	1,692.00
St. Marys	51.00	51.00	126.00	126.00
St. Michaels	5,945.00	2,972.46	14,761.00	2,460.16
St. Timothy	2,767.00	1,383.60	6,871.00	3,500.00
Reidsville, St. Thomas	1,610.00	672.00	3,998.00	1,667.00
Ridgeway, Good Shepherd	21.00	21.00	53.00	53.00
Roanoke Rapids, All Saints	1,698.00	283.00	4,217.00	707.00
Rockingham, Messiah	1,356.00	856.00	1,000.00	.00
Rocky Mount, Christ Church	901.00	300.32	2,236.00	745.32
Epiphany	194.00	97.00	482.00	241.00
Good Shepherd	5,299.00	2,659.00	11,499.00	5,739.00
St. Andrews	2,611.00	652.75	6,482.00	1,620.50
Roxboro, St. Marks	489.00	203.75	1,214.00	505.85
Salisbury, St. Lukes	5,249.00	2,624.54	13,034.00	6,517.04
St. Matthews	1,068.00	534.00	2,651.00	.00
St. Pauls	186.00	.00	461.00	.00
Sanford, St. Thomas	1,358.00	.00	3,372.00	.00
Scotland Neck, Trinity	1,597.00	798.52	3,965.00	1,982.48
Smithfield, St. Pauls	1,513.00	757.00	3,756.00	1,878.00
Southern Pines, Emmanuel	5,392.00	2,696.00	13,392.00	6,696.00
Speed, St. Marys	94.00	94.00	234.00	234.00
Statesville, Trinity	2,373.00	1,173.00	5,892.00	2,946.00
Tarboro, Calvary	4,348.00	2,173.98	10,797.00	5,398.50
St. Lukes	115.00	115.00	286.00	143.00
St. Michaels	329.00	180.00	817.00	550.00
Thomasville, St. Pauls	507.00	380.25	1,258.00	943.80
Townsville, Holy Trinity	81.00	.00	200.00	.00
Wadesboro, Calvary	1,552.00	1,552.00	3,854.00	2,854.00
Wake Forest, St. Johns	386.00	200.00	957.00	200.00
Walnut Cove, Christ Church	280.00	280.00	694.00	200.00
Warrenton, All Saints	79.00	26.40	196.00	65.60
Emmanuel	1,115.00	.00	1,268.00	.00
Weldon, Grace	534.00	.00	.00	.00
Wilson, St. Marks	128.00	128.00	317.00	.00
St. Timothy	4,081.00	1,701.00	10,133.00	4,183.00
Winston-Salem, St. Annes	1,782.00	445.50	.00	.00
St. Pauls	13,753.00	6,877.50	34,153.00	17,077.50
St. Stephens	626.00	626.00	1,555.00	388.00
St. Timothy	3,396.00	1,698.00	8,432.00	4,216.04
Woodleaf, St. Georges	54.00	54.00	134.00	134.00
Yanceyville, St. Lukes	38.00	.00	.00	.00
TOTALS	\$226,500.00	\$ 98,729.41	\$522,099.00	\$204,064.27



## Church News Capsules

(Continued from page 6)

**WOMAN NAMED VICAR; MALE PRIEST HER ASSISTANT**  
MANASSAS, Va.—Bishop Hall announced that the Rev. Blanche Powell would become the first woman in the history of the diocese of Virginia to be in charge of a congregation. Miss Powell, who was ordained deacon in May, will be vicar of St. David's, Manassas. Her assistant will be the Rev. James Petty, a priest who works full-time as a pastoral counselor.

Diocesan authorities were unaware of any other Episcopal church in the United States headed by a woman. Women workers and deaconesses have run congregations in mission areas, but they were always under a priest-in-charge, who had to be male. In the case of St. David's, Miss Powell will be the bishop's vicar and Petty, who has been supplying priestly services there, will continue as her assistant for that same purpose.

### BISHOP GORDON SEES MINISTRY FOR ALL

ERIE, PA.—“Ships are safe in the harbor, but that's not what ships are in business for,” said Bishop William J. Gordon, Jr. at a meeting at St. Barnabas House. Bishop Gordon is the resigned Bishop of Alaska who is now head of Project TEAM—Teach Each A Ministry. He was Bishop of Alaska for 26 years and is the youngest Bishop ever elected in the Episcopal Church.

Now Bishop Gordon tours the Church at home and overseas to tell of his convictions regarding ministry. He said, “We can understand ministry if we eliminate the word ‘lay’.” He was referring to the fact that everyone has a ministry and that the Church needs to train its people to realize the greater potential that is there. Bishop Gordon contends that the laity have been placed on spiritual welfare by the clergy by not training them for their ministry.

### PLEDGE BY CREDIT CARD PLAN ANNOUNCED

SANTA BARBARA, Calif.—Churches in five Episcopal dioceses will be given the chance in 1976 to let their members charge their church pledges directly to their banks, or to BankAmericard or MasterCard. Under a pilot program organized in five urban areas by the National Council of Churches, parishioners may be able to sign an authorization calling for their pledge to be automatically transferred to the church account wither monthly or quarterly.

The system, organized by Investment Data Corp. of Santa Barbara, Calif., is called Automatic Cash Transfer Service (ACTS) by the businessmen and “First Fruits” by the National Council of Churches. Investment Data will get 65 cents per transaction, and BankAmericard or MasterCard will get three percent of the amount debited if people go through them.

## Coram To Serve At Minneapolis:

## High Point Priest Named Editor Of Convention News

## Nov. 1, 2 Retardation Sunday In Tar Heelia

ROCKY MOUNT — The weekend of November 1-2 has been proclaimed Mental Retardation Sabbath/Sunday by Governor James Holshouser. This weekend marks the beginning of National Mental Retardation Month.

Mental Retardation Sabbath/Sunday is one part of a state-wide project designed to help acquaint congregations with the presence and needs of mentally retarded persons and their families within their neighborhoods and communities and to explore possibilities for expanding congregational ministries to handicapped persons.

This project is being sponsored by several denominations in the State, through the Interdenominational Coalition in Ministry to Handicapped Persons. Cooperating are the North Carolina Association for Retarded Citizens and the Office for Children of the North Carolina Department of Human Resources.

Churches and synagogues across the State are being encouraged to participate in the observance of this weekend. The basic part of the project is the provision of bulletin inserts to congregations, and the focus of

NEW YORK (DPS) — The Rev. James M. Coram of High Point, N. C., has been named by the national communication office to be the 1976 editor of the General Convention *Daily* of the Episcopal Church.

The General Convention will meet in Minneapolis/St. Paul, September 11-23, 1976.

Coram brings 10-years hard news experience to this position, having worked for the City News Bureau of Chicago, the Champaign-Urbana *Courier* and the Washington *Star-News*.

In addition, Coram taught journalism at the Army Information school while serving in the U. S. Army.

Currently priest-in-charge of St. Christopher's church in High Point, Coram has served the last two conventions as a reporter covering the House of Bishops.

A native of Tampa, Fla., Coram, 36, is married to the former Donna Jean Geraci. He served churches in Spotsylvania and Woodbridge, Va., prior to assuming his present cure in 1972.

As in the past, the Convention *Daily* will be available to subscribers by mail as well as to bishops, deputies, delegates, and visitors at the Convention.

some part of congregational programs on the needs of handicapped persons.

Cheston V. Mottershead of Rocky Mount, chairman of Christian Social Ministries For Industries For the Handicapped, is a member of the Steering Committee for Mental Retardation

## \$273,597 Total:

## St. Mary's Ranks Third In Giving By Alumnae

RALEIGH — St. Mary's College's 1973-74 annual alumnae giving program ranked third in the nation in the junior college division.

According to the recent publication, *Survey of Voluntary Support of Education*, 1973-74, a study of educational giving to all institutions of higher learning in United States, St. Mary's ranked third in total alumnae donors and total alumnae gift.

St. Mary's received a total of \$273,597.00 from 1861 alumnae, parents and friends.

First and second places on the achievement honor roll for total alumni donors went to SUNY, New York City Cmty, 17,630 enrollment and Pine Manor Junior College, Mass., 491 enrollment. First and second in total alumni gift went to Bennett College, N. Y., 304 enrollment, and Bradford College, Mass., 310 enrollment.

Only three other North Carolina institutions of higher learning achieved ranking on the honor roll. They were Davidson College, small private coed division; University of North Carolina, Chapel Hill, public institution division; and Brevard College, junior college division.

*Voluntary Support of Education*, which is published annually by the Council for Financial Aid to Education (CFAE), Council for Advancement and Support of Education (CASE), and the National Association of Independent Schools (NAIS), is the only authoritative source of information on voluntary financial support of educational institutions.

## 187th Assembly:

## Presbyterians Affirm Their Participation In COCU Plan

NEW YORK — The United Presbyterian Church's highest policy-making body has voted approval of “continuous prayers toward the attainment of COCU's worthy and Christ-directed goal.”

The denomination's 187th General Assembly, which met recently in Cincinnati, Ohio, took this action in affirming its participation in the Consultation on Church Union. During the report on COCU, through the Assembly Committee on Ecumenism and Church Union, one commissioner (voting delegate) moved that the General As-

ssembly “thank the special COCU committee for its work and dismiss it,” but that withdrawal motion was defeated overwhelmingly.

The motion to withdraw came as something as a surprise since there were no overtures (petitions) this year dealing with the Consultation—as there have been in some past years. The denomination was withdrawn from COCU by General Assembly action in 1972, but re-entered the Consultation following action by the Assembly in 1973.

## Newcomers Have Mixed Emotions:

## West Virginia Community Hosts Cambodian Refugees

MARTINSBURG, W. Va. (DPS) — While West Virginians went all out this summer to welcome Cambodian refugees in the State's eastern panhandle, the refugees settled into the small town of Martinsburg with not only uncertain futures and severe cultural shock but also mixed emotions.

Uy Taing and Huor Ley, both of whom worked as electricians for the American Embassy in Phnom Penh, were unaware that when they left Cambodia they would not return.

“We were told that we would go to Bangkok for a couple of weeks,” explained Taing, “then the people from the embassy told us that the Khmer Rouge would kill us if we went back.”

“There are many men in Pemberton who are here without their wives and families,” he continued, “and I have left my brother and sister.”

Taing further explained that he knew of five or so employees who did not leave and he is not sure of their fate — not sure that they were or were not punished or executed.

Taing and Huor have been resettled, with Huor's wife and six children by Church World Service and the Presiding Bishop's

Fund for World Relief in Martinsburg, W. Va.

Asked what he would do if someone offered him a trip to return to Cambodia, Taing, who has begun to feel restless after two months of shuffling about, said he would return if it were peaceful in his native country.

Department of State official, Andrew Antippas, Inter-Agency Task Force, told Religious News Service, “We would be happy to send them back if they want to go. They sat in Thailand over a month where they could have voiced their opinion.”

“The situation is not very pretty in Cambodia. In the twinkle of an eye, they have gone back to dark ages. Our information is that food is very scarce and cholera is wide-spread.”

“We have asked the UN High Commission for Refugees in Geneva to take charge facilitating the return of those who want to go back. They have collaborated with the PRG — the US has not been involved.”

Another Department of State spokesman from the Cambodian desk explained, “The going is going to be tough for them here and they try to rationalize. However, they can leave and be repatriated at any time.”

## Committee In Action:

## Diocese Promotes Hiring Of Physically Handicapped

By  
THE REV. LEX MATTHEWS  
Director  
Christian Social Ministries

RALEIGH — An example of “brokering” done by the Diocesan Christian Social Ministry Committee is seen in the unique project to promote positive attitudes toward the physically handicapped throughout North Carolina. The Committee was able to bring together the State Division of Vocational Rehabilitation and St. Augustine's College to fund the program on a 90-to-10-per-cent basis. St. Augustine's will administer the project.

Dr. Prezell Robinson, president of St. Augustine's College, stated “We are glad that the Christian Social Ministry Committee brought this project to St. Augustine's and that we are able to participate in it. This will provide us with the opportunity to

become more involved in an area in which we already have strong concerns.”

Chet Mottershead, chairman of the Christian Social Ministry Committee, developed the rational and guidelines for the one-year program which is designed to promote a positive image of the physically handicapped. This will be accomplished through a three-prong, multi-media approach:

(1) To work with advertising agencies to include “handicapped” persons in their print and television advertising as consumers or employees of the specific goods or service advertised (for example, a bank loan officer, who is confined to a wheelchair, can be seen making a loan to an able-bodied consumer).

(2) To develop a slide series to include the many kinds of employment that Tar Heel handicapped persons are involved in (ranging from college professors and architects to clerks and janitors — all providing a valuable, productive service to society); and,

(3) To arrange for handicapped persons with unique hobbies, work, or social experiences to appear on local television talk shows.

All this serves to stimulate the general public's awareness toward people with handicaps, the committee believes.

Dr. Wiley Davis, administrative vice president for St. Augustine's College, is responsible for overall administration of the project. He is also a member of the

Continued on page 8)



# Success Is Now A Habit At St. Aug.

**Editor's Note:** The following article by Staff Writer David Zucchini of Raleigh's "News and Observer" is reprinted from a recent edition of that newspaper with permission. "The Churchman" is grateful for this permission.

The library and student union on the St. Augustine's campus here are graced with a mall and reflecting pool. The walkways that connect them are brand new, products of among the finest landscaping money can buy.

Most of the other buildings on the central Raleigh campus are less than 10 years old, yet are nestled among tall oaks. Renovation has put modern touches on the older structures.

"We paid cash for them," St. Augustine's President Dr. Prezell R. Robinson says of the landscaping and renovations.

At a time when most small private colleges—especially predominantly black schools—face monstrous debts, St. Augustine's ledgers remain comfortably in the black.

Persuading prospective students to attend the school, keeping an active alumni and impressing foundations with its sound fiscal management have all contributed to the success story.

The 108-year-old school showed a \$50,000 surplus this fiscal year. In the past five years, the college has raised \$16.5 million in a capital fund drive. A local drive has netted \$635,000 more in less than five months.

While many colleges struggle to maintain students, St. Augustine's enrollment has increased every year since 1966. Admissions are up by 61 students this year over 1974, forcing officials to reject less-qualified applicants.

"I'd rather die than be half-dead and suffering," the tall and dapper Robinson said in a recent interview, shaking his head at the plight of less fortunate institutions.

Other private schools—black and white—have visisted the campus for lessons in survival. In passing, they learn of the school's television advertisements and its van—complete with slide shows and application forms—that recruit students.

"Times are difficult, but we've paid our bills," Robinson said proudly.

Robinson's well-furnished office lies at the end of a carpeted walkway in a \$1.3 million building. On the expansive entrance outside, a mat offers the St. Augustine's philosophy: "Truth Inspires Change."

The school's administrators say they want change to come slowly, and then only by virtue of a sound, honest fiscal program. "Fiscal responsibility" is a phrase used often by Robinson, who also espouses "sound management" and "systematic planning."

"We don't mean to boast," Robinson said. "It's just a matter of fact."

The school is halfway through a 10-year fiscal program which ends in 1980. The budget is projected over that period, with capital outlays planned far in advance.

"This doesn't mean we won't change anything, because we

have. It just gives us a guide," Robinson said.

School administrators will not, for instance, contract for a new building until they have an adequate "maintenance reserve" to pay for janitors and utilities.

This type of foresight, Robinson said, has a "tremendous appeal" to foundations, which provide the school with much of its money.

St. Augustine's was one of 10 schools in the Nation in 1973 to receive a grant from the Ford Foundation, which gave the school \$2.5 million. This year alone, the Z. Smith Reynolds Foundation has awarded \$100,000, the Sarah Kenan Foundation \$10,000 and the U. S. Department of Health, Education and Welfare \$1.7 million, for "excellence in potential in the developmental stage."

"We're now entering the ad-



DR. ROBINSON  
... A 'Winning' Record

vanced stage," Robinson pointed out.

Other funds, according to administrators, come from corporations, alumni and individuals. Alumni are especially active,

helping gather enough funds since March to ensure a successful \$1 million drive by July 31.

In Robinson's nine years as president, the school has built a \$1.5 million student union, a \$1.3 million classroom building, a \$1.2 million girls' dorm, a \$1.3 million library and has renovated four other buildings.

As the campus has grown, so has the enrollment. The school embraced 1,015 students in 1966, 1,125 in 1970 and has 1,515. Administrators, adhering to their 10-year plan, have set a ceiling of about 1,500.

The pool of applications swells annually, prompting the school to turn down students whose needs Robinson said "we can't serve."

Enrollment is so healthy that the school's new ROTC program—the only one instituted in the U. S. last year—has 250 members. Between 75 and 80

more will be added if administrators can find a place to house them.

In other areas, the ratio of Ph.D.s on the school's faculty is up to 46 per cent. Administrators hope to accept bids in October for a \$1 million fine arts building financed by the fund drive.

"Any small private school—black or white—can survive if it has good management and doesn't overextend itself," Robinson says.

As president, he is fond of showing visitors around the expanding campus. With an outstretched arm, he'll explain how a building built in 1928 is sandblasted to look like new and gaze serenely at a parking lot destined to become a fine arts building.

"Survival?" he asked rhetorically, straightening his bow tie. "Our last thought around here is of survival."

**Dates Feb. 27-29:**

## Renewal Event Planned

RALEIGH — A Diocese of North Carolina Conference on Renewal has been set for Friday through Sunday, February 27-29, 1976 at the Church of the Good Shepherd in Raleigh.

The Rev. Robert B. Hall, co-

ordinator of national renewal conferences in 1975 and 1976, together with the Committee on Renewal appointed at the last Diocesan Convention by Bishop Thomas A. Fraser, have scheduled the following speakers

for the N. C. Conference:

The Rt. Rev. William J. Gordon, retired Bishop of Alaska and now director of TEAM;

The Rev. Robert Torwilliger, Trinity Institute, N. Y.;

The Rev. Harold K. Haugan, Jacksonville, Fla.;

The Rev. Robert B. Hall, Episcopal Center for Evangelism, Live Oak, Fla.;

Dave Stoner, Jacksonville, Fla.; and,

Mrs. R. B. (Marjorie) Hall, Live Oak, Fla.

Some of the aspects of renewal to be explored include content of the Gospel, lay ministry, sharing faith plus small group and relational theology.

Registration forms will be published in the October issue of THE CHURCHMAN. Convention rates will be available through these forms at the Holiday Inn within two blocks of the Conference site.

Since seating is limited to 400, early reservations are advisable.

**Explained By Diocesan Writer:**

## 'Cursillo' Weekend Offers Insight Into Life's Meaning

BY EUGENE N. DAVANT  
Diocesan Committee on Renewal

God's love comes in many colors, whether they be in the feathers of a rooster or in the clouds of a sunset. And for anyone who has gone to a "cursillo," there is a song about "de colores" with which they identify.

The cursillo movement evolved out of apathy on the part of laymen and the concern of Bishop Hervas of Majorca. He

called together a diverse group of laymen who met for many months to perfect a weekend conference which would introduce those attending to Christ and the Holy Spirit. The general format of the weekend, which usually begins on Thursday evenings and continues through Sunday afternoon, consists of about 15 "little teachings" given by various members of the team which are both content and experience oriented. Two or three

Clergymen take part who have previously made their cursillo. Topics of such teaching are: Who am I?, Christian Growth, Relationships, Grace, Sacraments, Christian Community. Also, meditations and participation in the eucharist (with guitar music) are important parts of the weekend.

The cursillo offers a potential for growth, an opportunity for discovering more of the meaning of life and a sharing in the creative process of becoming, recognizing that we are struggling with a journey and not perfected travelers. An added stimulus is a challenge to minister to the world beyond the weekend.

The people who produce this weekend are laymen from a nearby diocese who became a team of about 17 members by participating in a demanding series of preparatory sessions held over a period of several months. During this time, they have an opportunity to pray for each other and for those who will attend the weekend (often limited to 30 persons) to break bread together, share in singing and to critique each other's talks to be

sure they serve the purpose of the weekend.

One of the interesting requirements is that a cursillo movement can come to a diocese only at the request or with the permission of the bishop. Every effort is made to help those who attend see clearly that the Christian life presented is not some exotic show but a practical profession of faith demonstrated by ordinary church members in every day life situations.

Often those who participate in the weekend discover that they have found a way to bridge the gap between what they knew in their head (that Jesus loves them) and now from the heart they can really launch out in faith that this is really so. Once they accept the gift of God's grace, they are anxious to continue to share this with others who have also accepted it and to find mutual support. This is accomplished by the following:

1. A regular meeting time for all who have attended a cursillo.
2. The encouragement of small group meetings for Bible study, prayer, or action.
3. More formal training programs to review the presentation of the Gospel on the weekend, to prepare people for team membership, and to help work with others to develop in parishes, homes, and businesses deeply committed Christian lives.

Many of those who have attended a cursillo weekend have found it to be one way for them to become renewed through an acceptance of Christ and the Holy Spirit in a new and more meaningful way.

## Employment

(Continued from page 7)

Governor's Committee for the Handicapped.

Directing this program project is Anthony Dingman, past executive and artistic director of the Raleigh Little Theater. He has extensive experience in media work as well as a strong awareness of rehabilitation and job placement.

Interested parishioners who can help provide entrees into advertising agencies and marketing departments of large businesses may contact Tony Dingman at St. Augustine's College or the Rev. Lex Matthews at Diocesan House.



# Ordination For Women No. 1 Issue In Church



For Ordination Of Women:

## Priesthood Is Sexless

By L. BARTINE SHERMAN  
Rector, St. Martin's, Charlotte

Those who support the ordination of women to the priesthood often are tempted to spend most of their time responding to objections to women's ordination. But the primary question is not, "Are there sufficient reasons why women should not be ordained to the priesthood?", but rather, "Why should women become priests?" There are, I believe, compelling answers to the latter question (and none to the former).

The priesthood is representative and symbolic. First, it represents and symbolizes Christ Himself, whose is the only true priesthood. Jesus, to be sure, was male. He had to be either male or female. He could not be both. But when we say that the Christ was and is representative man, we are then using the word "man" not in the sense of gender, but as referring to all humanity. He, as a man on a cross, represented all of us. He took all our sins on Himself. In this action of the great High Priest, He represented and acted on behalf of all persons, without regard to gender of course.

The priesthood which we exercise is the Priesthood of Christ. If, then, He represented male and female alike, the priesthood is incomplete until it includes male and female. No priest can fully represent Christ as an individual, but only as a part of the Holy Order of Priests. The priesthood cannot fully represent Christ while this order is limited to one sex.

(We have to be very careful not to succumb to the temptation to limit God to our own human experience, or even to the relative inflexibility of our language. To say that the priesthood must be male because Jesus was male is also to say that if God had indeed wanted males and females in the priesthood, He would have had to send two Christs, one of each sex. To say that God Himself is masculine because we have been taught to call Him "Father," because we use

(Continued on page 2)

Against Ordination Of Women:

## Integrity Main Issue

BY THE REV. THOMAS RIGHTMYER  
Rector, Good Shepherd, Asheville

For some of us opposed to the proposed ordination of women the issue is the integrity of the Church, and the faithfulness of the Church to the revelation of God through Jesus Christ in Holy Scripture and in the living tradition of the Church. We condemn the illegal ordinations as showing contempt for the whole church, and for the orderly processes which have been the pride of the Episcopal Church.

The theological and scriptural arguments against the ordination of women have been summarized in "A Declaration of Principle" written by Bishop Atkins of Eau Claire (Wisconsin) and the Rev. Dr. Robert E. Terwilliger, Dean of Trinity Institute, New York. Copies are available from the Coalition for the Apostolic Ministry, 226 East 60th Street, New York 10022. The arguments include these:

"(1) *The Episcopal Church has no ministry of its own.* The faith and order of the Anglican Communion are the faith and order of the Church Catholic. We have no authority to change that order by admitting women to the episcopate and priesthood without a consensus of historic Christendom.

"(2) *The Word of God in Holy Scripture speaks only of a male priesthood.* The sexuality of Jesus is no accident; it is the flesh of his incarnation by God's own act. This male image is continued by Christ's choice of male apostles and their choice of apostolic men to succeed them. This cannot be dismissed as "cultural conditioning" without denying that God prepared a chosen people, without disparaging the Jewishness of Jesus.

"(3) *The Holy Spirit in Christian Tradition reveals only a male priesthood.* The persisting tradition of 2,000 years in church order reveals the mind of the Spirit for the future of the ministry of the church. Christian priesthood has consistently been male through cultures with varying sexual patterns. To obey the Spirit we must be faithful to this history.

"(4) *Jesus Christ is the One and Only Priest.* The priests of the church have no priesthood of their own; they participate in His

(Continued on page 2)

BY BEN F. PARK  
Editor, The Churchman

The No. 1 issue for the Episcopal Church these days is the matter of ordaining women to the priesthood.

This was the subject of a pastoral letter from Bishop Fraser last month . . . a letter which got considerable coverage in the lay press. The full text of Bishop Fraser's letter appears on Page 3.

The ordination of women is also the topic of a "Bishop's Letter" as well as a letter to the editor . . . both appearing on Page 2.

And in a continuing effort to inform its readers on current church issues THE CHURCHMAN is again publishing a Page 1 discussion by two clergymen of the Diocese . . . a pro and con discussion on ordination of women.

Finally, the House of Bishops spent considerable time on this subject at its recent meeting in Portland, Maine.

The House formally censured three bishops who officiated at the unauthorized ordination service in Philadelphia on July 29, 1974, and decreed the similar September 7, 1975, action of a fourth bishop in Washington, D.C.

In his Sunday Evensong sermon at Portland, Presiding Bishop John M. Allin stressed that problems large and small, in church and in society, "are problems of relationships." He challenged the congregation to "witness, behold, seek to understand" the nature of all problems. "We can resolve them, through the power of God's love."

During the sermon, he said of the ordination of women to priesthood and episcopate, "I don't think this is absolutely necessary to the kingdom of God . . . but if this church decides to ordain women, God be praised. . . . More important than who stands at the table is the fellowship that gathers at the table, and (the ordination question) must not be a cause of division amongst us."

Formal action regarding the unauthorized ordinations took place Tuesday. By a roll-call vote of 119 to 18, with 7 abstentions, the House censured Bishops Robert L. DeWitt, Daniel N. Corrigan, and Edward R. Welles, officiants at the July 29, 1974, Philadelphia service intended to ordain 11 women deacons to the priesthood.

The House also "decried" the action of Bishop George W. Barrett who officiated at a similar ceremony involving four women deacons in Washington, D.C., on Sept. 7, 1975. The House declined to censure Bishop Barrett; should he be brought to trial, censure now by the House could have been termed prejudicial. Members of the Court for the Trial of a Bishop and of the Court for the Review of the Trial of a Bishop abstained from voting on the Bishop Barrett portion of the resolution.

DeWitt is the resigned bishop of Pennsylvania, Corrigan a former suffragan bishop of Colorado, and Welles the retired bishop of West Missouri. Barrett

(Continued on page 2)



ANOTHER PARISH GRANT — The story of Happy Time Play School appears on Page 8 of this issue. It's the story of another parish grant at work in the Diocese of North Carolina . . . at work meeting needs at the community level. At left, Teacher Mary Ida Caudle and a student see eye-to-eye. At right, students participate in a musical exercise. (Photos By Wanda Zeagler)

Served At West Point:

## The Rev. Frank Pulley Dies; Was Ex-Editor Of Churchman

DURHAM — The Rev. Frank Easton Pulley, former editor of THE CHURCHMAN, died recently in Duke Hospital. The Burial Of-



PULLEY

George Magoon, rector of St. Paul's. Burial was in Louisburg. Born in Tarboro in 1906, he married the former Frances Louise Joyner of Louisburg in 1936. The Pulleys had no children.

He was a graduate of the University of The South and of its School of Theology. He was ordained deacon in 1933 and priest in 1934 by Bishop Edwin A. Penick.

Mr. Pulley, 69, served churches in Louisburg, Kittrell, Wake Forest, Wadesboro, Ansonville and Albemarle before

(Continued on page 3)

Through June Of '76:

## Diocesan House At Raleigh Releases Calendar Of Events

RALEIGH — Diocesan House, headquarters here for the Diocese of North Carolina, has announced a calendar of events through June of 1976 as follows:

### November

- 1 Copy Deadline for December CHURCHMAN
- 11 Investment Committee, Raleigh
- 11 N. C. Episcopal Church

### Foundation, Raleigh

- 15 Acolyte Festival
- 15 ECW Deadline for Missionary Christmas Gifts
- 18 Diocesan Council, Raleigh
- 20 CHURCHMAN Board
- 21 Commission on Ministry, Raleigh
- 25 Standing Committee
- 26-28 Holidays, Diocesan House Closed

(Continued on page 4)

Beginning With '76 Convention

## New Procedures Are Set For Resolutions & Nominations

GREENSBORO — The 1976 convention of the Diocese of North Carolina on January 30 and 31 ushers in a new procedure on resolutions and nominations.

The new procedure will help assure that delegates are informed in advance on matters and candidates upon which they are to vote. The new procedures follow action by the 1975 diocesan convention at Winston Salem.

The last convention referred to the Diocesan Council the responsibility for developing a new procedure regarding resolutions and nominations. The Rev. Carl F.

Herman of Greensboro, secretary of the Diocese, has announced that the new procedures will be as follows:

1—An original copy of any resolution to be presented to the 1976 convention should be in the hands of Secretary Herman by December 1;

2—Names, short biographies and photographs of all proposed candidates for elective office should also be in Mr. Herman's hands by December 1 for publication in the pre-convention issue of THE CHURCHMAN.

Mr. Herman's address is P.O. Box 10068, Greensboro 27404



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## Bishop's Letter:

# Reflections On Portland

The House of Bishops met in Portland, Maine, from September 19-26, and it was just as foggy and wet as the rest of the East Coast. Everyone tried to make the best of it and bring as much cheer as possible.

The meeting has been reported in the national press and I will give you just one or two comments. Many issues were considered, but none occupied as much time as the ordination of women and the prayer book.

If one had to make a single observation about the ordination of women, it would be that the vote of censure of those bishops who participated in the Philadelphia service was not so much a vote of censure as it was an overwhelming declaration, 115 to 17, on the part of the bishops to follow the constitutional and canonical processes for the preparation of persons for the ministry and ordination.

Considerable time was spent on preparing for what will follow the Convention at Minneapolis if the ordination of women to the priesthood and episcopate is approved by both Houses of the Convention. Much depends on what happens between now and the time of Convention, but the House of Bishops is working through existing committees and a newly appointed committee to prepare for all foreseeable contingencies.

As far as the Book of Common Prayer is concerned, we were informed that on February 2, 1976, the draft proposed book will be issued and copies sent to all bishops and deputies to the General Convention. This is a book to be studied. At the Convention ample time will be allocated for the discussion and debate of the new book. It must be approved by two General Conventions. Until that time the present prayer book is the standard book of worship of this Church. Although the Trial Use Services will still be authorized after February 2, they will become obsolete after the General Convention in 1976. Some of the services in the "Green Book" and "Zebra Book" are already out of date or have been abandoned.

In my opinion, the proposed prayer book, as explained by the Standing Liturgical Commission, will be an acceptable compromise for reasonable parties on both sides. It will contain five times as much Holy Scripture as the present prayer book. It should satisfy those who are of an evangelical heritage on the one hand and those who are of catholic worship and practice on the other hand. The proposed book should be comprehensive enough to make all extra books of prayer and missals which are used in some places at present unnecessary. If the version of the draft proposed book that is submitted at Minneapolis in 1976 is approved, the text will be settled until the next Convention when it will come before the bishops and deputies for final approval.

This was the largest attendance of bishops at a meeting of the House in as long as I can remember. The people of Portland were gracious and hospitable and in spite of the bad weather and the seriousness of the issues being discussed and the intensity of the feelings, there were periods of gracious fellowship and good feelings. On Sunday I volunteered to supply at a small mission outside of Jefferson, Maine, where I met a man and his three children whom I baptized in 1948, which was an opportunity to renew an old pastoral relationship. Following the service, I was invited to a meeting of the Lions Club, which had an attendance of about twenty members, on the side of one of those delightful Maine lakes hidden in the woods where we enjoyed fresh lobster and good fellowship. But you never get away from North Carolina! One of the members had lived for several years in Durham and was anxious to talk about the pleasant memories of his residence in the "Old North State."

The next time the bishops meet will be at the General Convention in Minneapolis next fall. In the meantime, all bishops are asking the communicants of the Church for their prayers and constructive efforts to help the bishops, the clergy and the Church at large through some difficult problems that can be resolved.

Faithfully yours,  
THOMAS A. FRASER

## Ordination

(Continued from page 1)

was bishop of Rochester (N.Y.), until his resignation in 1970.

Reports to the House after several hours of discussion in sections, and the floor debate which lasted nearly 2½ hours, showed that nobody was taking the matter lightly. Not since the House rebuked the late Bishop James A. Pike of California in 1966 on doctrinal grounds had an issue of such gravity presented itself.

Bishop John M. Burgess of Massachusetts spoke strongly against censure. "Our people want some indication of our willingness to discipline ourselves," he said, "but let us avoid any hint of vindictiveness." He believed that, in light of the House's declarations in Chicago in August, 1974, and in Oaxtepec (Mexico) last October, "censure is not now necessary," according to a Diocesan Press Service quotation.

Bishop John H. Burt of Ohio stressed that "the Church wants a clear voice from the bishops. No further canonical process is possible on the charges as presented." In his view, the act of censure "would not preclude" a trial by the House on doctrinal charges.

Such a procedure requires the entering of charges by 10 bishops with jurisdiction, and the consent of two-thirds of the House to proceed with a trial.

Bishop H. Coleman McGehee of Michigan argued, "I don't think we ought to get into the censureship business. . . . The Board of Inquiry has handed down a decision with which the majority of this House do not agree. In the Board's opinion, this House is the place where a trial should take place; we're copping out by proposing to censure. This is a question of doctrine which must be tried in the House of Bishops. We've refused to do that. If we censure, we should take up trial on the basis of doctrine."

Bishop Ned Cole of Central New York seemed to crystallize the issue when he said, "A woman from my diocese is under investigation by the church now for celebrating the Holy Communion, and a suit has been filed against me with the New York State Human Rights Division saying I've discriminated against her by not finding her employment. Yet we've done nothing about our brother bishops."

Bishops DeWitt and Welles, named in the censure resolution, were present. Late in the debate, Bishop DeWitt said with fervor, "I urge you not to be fearful. Be apostles of truth. Do what you think is the right and God will bless you." Immediately after the vote, Bishop Welles rose to exclaim, "I am wonderfully conscious of your love for me and I reciprocate it fully."

Bishop Welles attempted, by subsequent resolution, to persuade the House to declare the Philadelphia ordinations "valid but irregular." The Committee on Theology declined to recommend such a move, saying that the "classic" criteria for validity with which Bishop Welles prefaced his resolution were "far too simplistically stated for the complex reality" of the case. The House accepted the Committee's request to be discharged from considering further the Welles resolution, and directed that its text and the Committee's response be included in the House minutes.

# Our Readers Write

## MEANING OF 'CAM'

### Editor, The Churchman:

If you don't know what CAM (Coalition For The Apostolic Ministry) means then it proves how silent and scattered most of the opposition to the ordination of women has been and still is.

But that is changing. I am "CAM's Man" in the Diocese of North Carolina and am interested in getting our declaration of principles published in THE CHURCHMAN. These principles include:

1—The Episcopal Church has no ministry of its own. The faith and order of the Anglican Communion are the faith and order of the Church Catholic. We have no authority to change that order by admitting women to the episcopate and priesthood without a consensus of historic Christendom.

2—The Word of God in Holy Scripture speaks only of a male priesthood. The sexuality of Jesus is no accident; it is the flesh of his incarnation by God's own act. This male image is continued by Christ's choice of male apostles and their choice of apostolic men to succeed them. This cannot be dismissed as "cultural conditioning" without denying that God prepared a chosen people, without disparaging the Jewishness of Jesus.

3—The Holy Spirit in Christian tradition reveals only a male priesthood. The persisting tradition of 2000 years in church order reveals the mind of the Spirit for the future of the ministry of the church. Christian priesthood has consistently been male through cultures with varying sexual patterns. To obey the Spirit we must be faithful to this history.

4—Jesus Christ is the one and only priest. The priests of the church have no priesthood of their own; they participate in His priesthood. Ordination is a gift of the Holy Spirit which bestows this participation. It is not the creation of the church to do with as it will. It is to be given only to those congruous with the example of Jesus Christ, the authority of Holy Scripture, and the witness of Christian tradition. There is no right to ordination.

It is too late to prevent near-chaos in our Church . . . but perhaps not secession.

THE REV. WILLIS M. ROSENTHAL  
Salisbury

## WRONG BYLINE USED

### Editor, The Churchman:

The article entitled, "Diocese Promotes Hiring of Physically Handicapped," in the October issue of THE NORTH CAROLINA CHURCHMAN was shown to be written by me. This was a mistake as Chet Mottershead wrote the entire article. He is current chairman of the Diocesan Christian Social Ministries Committee.

I am writing this, not only to correct that mistake, but to let the article itself point up how the responsibility of CSM committee members is more than just consultation and advice to the Director; it is also personal involvement with the committee's projects.

In the case at hand, Mr. Mottershead not only came upon the idea, but almost by himself, pushed it through until it became a reality, using our committee for consultation and advice.

So, I wanted to share with the reader, not only the achievement of Mr. Mottershead, but the CSM style of involvement. In a sentence, Mr. Mottershead is a usual member of an unusual committee. The other committee members are: Mr. Frank Abbott, The Rev. T. Eugene Bollinger, Mr. Leonard Cooper, Dr. Elizabeth Koontz, the Rev. Frank Vest.

THE REV. LEX S. MATTHEWS  
Director, Christian Social Ministries

## Integrity Main Issue

(Continued from page 1)

priesthood. Ordination is a gift of the Holy Spirit which bestows this participation. It is not the creation of the church to do with as it will. It is to be given only to those congruous with the example of Jesus Christ, the authority of Holy Scripture, and the witness of Christian tradition. There is no right to ordination."

The preservation of the Apostolic Ministry as the Episcopal Church has received it, and opposition to a new ministry of "women priests" has become a matter of conscience to many. We cannot, in good conscience, participate in any service where they are exercising priestly functions; we cannot communicate where they celebrate; we cannot regard as effective their pronouncements of God's absolution of our sins. We cannot contribute to their support in any way. We ask the prayers and concern of all in the church.

Please do not make us choose between our consciences and our church.

## Priesthood Is Sexless

(Continued from page 1)

the imagery of the bridegroom to speak of Him, is to say that God cannot include within Himself masculinity and femininity totally and completely, since we have no suitable human imagery to reflect this truth.)

The priesthood is also representative of the people of God. As the priest stands at the altar, offering our sacrifice of praise and thanksgiving, he does not stand there as an individual, but rather acts on behalf of the whole people. No man, no collection of men only, can fully represent a people which includes men and women. Neither can any woman, or any all-female priesthood, do so. Only a person who is part of a priesthood which includes men and women can represent before God the fullness of the people of God.

Let me say as clearly as possible that I am not proposing that the priesthood of the last 2,000 years has been defective and therefore ineffective. It has not. It has been incomplete. It may continue to be incomplete after women are admitted to the priesthood, for there may be still something further lacking, which we simply cannot yet recognize at this point in the development of our understanding of God's revelation, just as 1st or 10th or 18th Century Christians could not



# Diocese Takes Position On Holy Orders

BY THE RT. REV.  
THOMAS A. FRASER  
Bishop, Diocese of North Carolina

**Editor's Note:** Following is a position paper on theological education which was presented recently to the Diocesan Commission On Ministry and to the Standing Committee.

The commitment of the Episcopal Church in general and of the Diocese of North Carolina in particular to a high standard of preparation for, and competence in, the ordained ministry of the church needs continuing affirmation. The pressures of the society in which that ministry will serve the church of the present and of the future demand increasing attention to the requirements for depth and breadth of the particular skills and mature wisdom needed for effective ministries in the church.

This general commitment to a high standard of learning is made explicit in the canonical requirements for ordination. This diocese follows the canons.

Essentially, the norm is a baccalaureate degree from an accredited undergraduate institution, an additional baccalaureate, master's or other professional-level degree from an accredited theological institution, one quarter of clinical pastoral education, successful completion of required canonical examinations, and clearance through the con-

gregational and diocesan screening processes.

Wherever there is deviation from this norm, the burden for demonstrating the wisdom of such deviation must rest primarily with the applicant. The canons permit other avenues to ordination but envision them as relatively narrow paths towards unusual goals which the church may not be able to meet through normative channels.

Such special circumstances include the very narrow circumstances of Title III, Canon 8, with regard to unusual communities in need of priests unavailable, normally, through regular processes. Special circumstances may also include persons who intend to remain in secular employment and to exercise ministries in particular and clearly defined settings under the supervision of experienced priests.

In rare circumstances, the needs of the church and unusual gifts and prior training of an applicant for orders may combine to provide another occasion for adjustment of the norm. A "norm" is just that. Deviations from it are not voluntary options available by choice of the applicants, but adjustments for the benefit of the church in unusual circumstances.

When a person convinced of a call to Holy Orders begins to test that vocation through the processes of the church, it is the duty of pastors, commissions on min-

istry, standing committees, vestries, bishops, and all others in the process, to affirm, first of all, the validity and significance of the ministry of the laity. But when an aspirant's sense of vocation for Orders begins to be affirmed by the normal processes of the church, the church's duty is to require conformity to its high standards of learning, for the sake of the applicant as well as for the good of the church.

Ordination is an act of the whole church on behalf of the whole church. It is not a ritual of private professional choice. It is not a rite of admission to a permanently narrow status. Applicants who intend, at the time of

their application, to remain in a particular position, should be encouraged to broaden their perspectives so that their availability to the church is widened.

There may be circumstances where the norm for preparation for ministry may be met adequately by reduction of the regular three-year course in theological school to one year. When a person who has previous theological training in another communion seeks ordination in this communion, or when compelling personal circumstances eliminate three years as a reasonable possibility, then an initial first year in seminary followed by a disciplined program of several

recognize that the priesthood was then incomplete without women serving in this Order.

There is no other birthright than maleness which presently is required to seek entrance into the Priesthood. Under the present conditions any male who has been baptized, of any category now conceivable, has the right to claim a call from God to the priesthood, and to have that call tested by the Church through its appropriate channels. It is presently claimed that no woman has the right to do so. I am convinced that the time for the removal of this restriction has now arrived.

Women, of course, already exercise a great ministry in the church. Many women are doing so professionally, and parishes with women serving on the professional staff have found the ministry in that parish enriched by their contribution. The sacramental ministry would be equally enriched by the ordination of women to the priesthood.

The question "Why?" has been our main concern, rather than "Why not?" However, I would like to speak to one of the reasons given for not moving to admit women priests: The effect such ordinations would have on our relationship with the orthodox churches, and more particularly with the Roman Catholic Church, with whom we have achieved so much in the discussions known as ARC. This objection would seem to be irrelevant on two counts. First, because we are not talking about the Episcopal Church and Rome, but the Anglican Communion and Rome. The Anglican Communion already has women priests, qualified to exercise their priesthood and doing so effectively. To be sure, there are only three of them, all in Hong Kong; but it appears that the Anglican Church of Canada will shortly be moving to increase this number, and perhaps substantially.

Unless one proposes that we leave the Anglican Communion in order to make union with Rome more likely, whether the American Episcopal Church shall ordain women to the priesthood is purely an internal decision. (The question of the 14 women priests in this country seems to me to be completely separate from the issues raised in this article. I have serious reservations concerning their status.)

Secondly, I would maintain that if we know a thing to be right and necessary for the completion of the Priesthood, we cannot refrain from taking action on the basis of what it might do to the prospects for reunion with any other branch of Christendom. Certainly we will not expect the Roman Catholic Church to sacrifice the doctrine of papal infallibility simply to make reunion with us possible, if that Church continues to be convinced that that doctrine is true and necessary; nor would we respect them if they did so.

I do not support the ordination of women to the priesthood (and to the Episcopate, which is implicit through this article) as an expression of the movement for women's liberation, nor from any reasons of sentimentality of which I am aware. I do not in any way disdain emotional arguments, for I believe the emotions to be valid avenues for the proddings of the Holy Spirit. But I have tried consciously to present my position as reasoned, for I believe the ordination of women to the Priesthood and the Episcopate to be reasonable, theologically sound, right and necessary. Whatever we do, God's will for the church will prevail ultimately.

But I am convinced that this is right, and I would rather see His Will be done through us than in spite of us.

## Here's Bishop's Pastoral Letter

RALEIGH — Following is Bishop Fraser's pastoral letter to congregations of the Diocese of North Carolina relative to the ordination for four women to the priesthood:

"The Rt. Rev. George W. Barrett, resigned bishop of Rochester, has defied the bishop of Washington, a strong supporter of the ordination of women, by unlawfully ordaining to the priesthood the following deacons on Sunday, September 7th, in Washington, D. C.: Lee McGee, Alison Palmer, Betty Rosenberg, Diane Tickell.

"Many faithful churchmen receive this news with deep regret. It can be nothing more than an act of desperation to force the issue of the ordination of women to the priesthood before the General Convention of 1976. It reveals very clearly that they are convinced that they must achieve their goal outside of the accepted and lawful processes of the Church. This appears to be of more interest to them than the avowed purpose of the ordination of women to the priesthood and I am sure this revolutionary method embarrasses those who might support them," the Bishop's letter said.

"The prophetic voices are losing their effectiveness. The time has come for all of us to reaffirm our obedience to the discipline of the Church. I believe it is unwise to support further so-called "prophetic disobedience" by inviting any of the 15 unlawfully ordained priests into our congregations. There are many other women deacons who can witness to their cause and its achievement within the lawful processes of the Church. I must state again that I will not license any of these persons to exercise any priestly function in this diocese. I do ask all clergy and laity of the diocese to exercise restraint, to recognize that differences of opinion do exist, and to move lawfully, constructively, and obediently toward their goal on this issue of the ordination of women to the priesthood," Bishop Fraser's letter concluded.

Ordination is an act of the whole church on behalf of the whole church. It is not a ritual of private professional choice. It is not a rite of admission to a permanently narrow status. Applicants who intend, at the time of

their application, to remain in a particular position, should be encouraged to broaden their perspectives so that their availability to the church is widened.

There may be circumstances where the norm for preparation for ministry may be met adequately by reduction of the regular three-year course in theological school to one year. When a person who has previous theological training in another communion seeks ordination in this communion, or when compelling personal circumstances eliminate three years as a reasonable possibility, then an initial first year in seminary followed by a disciplined program of several

years' reading for orders might suffice. The indispensability of at least one year's experience as a full-time student in an acceptable school of theology should be stressed. At the same time, it may be possible for a course of reading for orders to lead to ordination to the diaconate, while deferring a year in seminary and/or clinical pastoral education to a course of preparation for ordination to the priesthood.

But all of these possible adjustments to the normative process for preparation for the ordained ministry must always be considered as special responses to unusual situations. In North Carolina, the norm remains firm. Our commitment to provision of a competent ordained ministry of persons well grounded in theological articulation, mature spirituality, and soundness of faith and discipline requires nothing less.

## Mr. Pulley

(Continued from page 1)

moving to Florida in 1939. He was also in Richmond before becoming cadet chaplain at West Point in 1947. He served the Military Academy for seven years before returning to North Carolina.

Thereafter he was priest-in-charge of St. Alban's, Littleton and did other supply work before returning to Louisburg and Kirtrell in 1964. He served both places until his retirement from the active ministry in 1971.

He was editor of THE NORTH CAROLINA CHURCHMAN from 1936 to 1939 and was secretary of the Fourth Province from 1939-1944. He authored "West Point Sermons," "Cadet Chapel Sermons," "Soldiers of The Cross," and "Help from the Hills."



**A MITER FOR THE BISHOP**—A mitre was presented to Bishop Fraser recently by Clifford Sanderson of Durham. The mitre was made by Sister John Antonio of the Sisters of the Most Precious Blood, O'Fallon, Missouri. It was designed by both Sanderson and Sister John Antonio and it was approximately one year in the making. The base of the mitre is made of cloth of silver, lined in white satin. The orphrey is of forest green velvet and embroidered thereon are a lamb, a crozier, and waves of water. This particular mitre is technically called a "precious mitre" because it has semiprecious stones sewn into the mitre. The Sisters of the Most Precious Blood of O'Fallon are world famous for their ecclesiastical vesture. Sanderson was received into the Episcopal Church at St. Philip's Church, Durham, on November 17, 1974, from the Roman Catholic Communion where he had served for some years as a member of the Benedictine Community at St. Meinrad, Indiana. He is now manager of B. Dalton Bookseller in the Northgate Shopping Center, Durham.



## Diocesan Calendar

(Continued from page 1)

### December

- 1 Copy Deadline for January CHURCHMAN
- 3 ECW Quiet Day, Southwest Convocation
- 10 ECW Deadline for Church Periodical Club Book Funds
- 13 Penick Home Board Meeting
- 16 Education and Training Committee
- 22 CHURCHMAN Board
- 23 Standing Committee
- 24-26 Holidays, Diocesan House Closed

- 20 Pre-Convention Convocation Meeting, Central Convocation
- 21 Pre-Convention Convocation Meeting, Northwest Convocation
- 22 Pre-Convention Convocation Meeting, Southwest Convocation
- 22 CHURCHMAN Board, Raleigh
- 30-31 Diocesan Convention, High Point
- 31 Standing Committee, High Point

### February

- 1 Copy Deadline for March CHURCHMAN
- 17-18 ECW Executive Board, The Terraces
- 23 St. Augustine's Board Meeting
- 23 CHURCHMAN Board, Raleigh
- 24 Standing Committee
- 27-29 Conference on Renewal, Raleigh

### March

- 1 Copy Deadline for April CHURCHMAN
- 5 World Day of Prayer, Church Women United

### January

- 1 Copy Deadline for February CHURCHMAN
- 1 New Year's Day, Diocesan House Closed
- 6 ECW Offering for the Rt. Rev. Philip Redsdale, Boga Zaire
- 7 Commission on Ministry, Burlington
- 13 Diocesan Council
- 13-15 ECW Worship Retreat
- 18 Pre-Convention Convocation Meeting, Northeast Convocation
- 19 Pre-Convention Convocation Meeting, Sandhills Convocation



## 1975 EVERY MEN

## ... Shown Together Du

- 7 Episcopal Laymen's Annual Convention
- 9 ECW Spring Workshop, Central & Sandhills Convocation
- 10 ECW Spring Workshop, Northeast Convocation
- 16 ECW Spring Workshop, Northwest Convocation
- 17 ECW Spring Workshop, Southwest Convocation
- 20 Penick Home Board Meeting
- 20 CHURCHMAN Board, Raleigh
- 22-23 North Carolina Council of Churches' Annual Assembly, Raleigh
- 23 Standing Committee
- 25 United Thank Offering In-gathering

### April

- 1 Copy Deadline for May CHURCHMAN
- 21 CHURCHMAN Board, Raleigh
- 27 Standing Committee
- 27-28 ECW Annual Meeting, St. Philip's, Durham

### May

- 1 Copy Deadline for June CHURCHMAN
- 20 CHURCHMAN Board, Raleigh
- 25 Standing Committee

- 28 Board of Managers, Thompson Children's Home

### June

- 12 Ordination
- 19 Penick Home Board Meeting
- 28 St. Augustine's Board Meeting

## Hughes Fund

RALEIGH — the Men of the Church of the Good Shepherd, Raleigh, have established a fund in memory of the late Rev. I. Harding Hughes.

Mr. Hughes was chaplain at St. Mary's School, editor of the "Churchman," associate rector of Good Shepherd, rector of St. Andrew's Greensboro. He retired at 80 as associate at Good Shepherd and was assigned special duties by the Bishop. He died in 1970 at the age of 85.

The Hughes Fund will be used to supplement student scholarships and for other projects such as work with the needy and sick, according to Chairman Richard W. Liebert, Jr. Other trustees of the fund are Hal M. Miller, R. A. Newcomb, Simmons Andrews, Louis M. Connor, H. Duke Fentress, James E. Hawkins, George M. London, W. Skinner Pugh and Robert M. Tyson.

church wardens, who presented the keys of St. Joseph's to Mr. Steed.

Music for the service was provided by the choir of St. Joseph's, augmented by visiting singers and directed by Choirmaster George Williams. The organist was Mrs. Betty Colclough, who began the service with an original composition by John Gray, a former student at the N. C. School of the arts and nephew of the Junior Warden.

The choir, led by its crucifer and banner carrier, Adger and Harriet Williams, entered the church singing the "Veni Creator" in the Sarum Plainsong setting. The Festal Preces were used for the choral responses, and the anthem was "Thou wilt keep him in perfect peace" by S. S. Wesley. The Office of Institution included Psalm 26, sung to Anglican Chant, and a new hymn written for the occasion by Choirmaster Williams to the tune "Windsor." The harmonic setting for the Creed was composed by Seth Warner, organist of St. Luke's, Durham.

A reception in the parish house after the service was attended by many guests.

## 35 Parishes Represented By 140 Attendees:

# Christian Ed. Conference Well Attended

BY THE REV.  
STEPHEN D. HARRIS  
Church of Good Shepherd,  
Raleigh

CHARLOTTE — More effective religious studies were examined by 140 members of 35 parishes, missions and chaplaincies of the Diocese at the Bishop's Conference on Christian Education recently held at nearby Sacred Heart College.

The importance of the conference was underlined by the presence of laity and clergy throughout the whole weekend and, hence, their absence from their normal duties in their various churches. The conference sponsored by Bishop Fraser focused on many of the concerns of Christian Education as it relates to specific congregations.

Of particular significance were the description by Dr. John Westerhoff of the various types of faith experience . . . categorized as a journey in faith . . . and the importance in accepting people at their point in that journey.

Small group discussion as well as lectures emphasized that all of the life in a parish is part of the fabric of "Christian Education" and that the most impressive parts of Christian Education have come through contact with people . . . not content.

Perhaps most impressive was the recognition that there are no simple answers to what is best for a particular part of God's people. Each church group was taken through an exercise in which they thought through what they felt was their vision for their particular "church." Each group then began to plan specific events for their parish for the next two years focusing on one event that was a priority item in the life of their congregation that could deepen its life.

The conference ended with participants returning home with

new visions of what their congregation might be like, with concrete goals to reach toward that

vision. They also made a commitment to come back together in February to reflect upon the de-

gree to which they had been able to begin to bring these visions to fulfillment, with God's help.



SOME OF DIOCESAN CLERGY  
... Participate In Service For Mr. Steed

## Installed At St. Joseph's:

# Steed Becomes Durham Rector

DURHAM—The Rev. John G. Steed was recently installed as rector of St. Joseph's at Durham.

Mr. Steed and his wife, the former Mary Lou Widmer, and their young son Jimmy, came to St. Joseph's on September 1 from St. Timothy's, Wilson, where Mr. Steed was associate rector. He is a native of Ohio and holds the B.A. and M.A. in political science from Ohio State, and the

M.Div. from General Theological Seminary, New York.

The sermon was preached by the Ven. Robert N. Davis, archdeacon and canon to the ordinary, Diocese of North Carolina. The Rev. T. E. Bollinger, rector of St. Philip's, Durham, conducted the service.

The service began with Evening Prayer read by the Rev. Joshua MacKenzie, rector of St.

Stephen's, the lessons being read by the Rev. Robert C. Johnson, rector of St. Luke's. The main procession also included other Episcopal clergy from the Central Convocation and was led by the crucifer, Mary Ruth Mellow, and torch bearers, John Kenan and Tom Mellow. The banner carrier was Sarah Kenan. Also in the procession were Elgin Mellow and Seth Preslar; the





## BER CANVASS CHAIRMEN IN GROUP PHOTO

### ng Recent Diocesan Workshop At Raleigh's Angus Barn

Renewal Event Scheduled Feb. 27-29:

# Conference Registration Open

RALEIGH — Registration is now underway for the Diocese Of North Carolina Conference On Renewal scheduled here at the Church of The Good Shepherd Friday through Sunday, February 27-29, 1976. R. A. Bastian, Jr. of Chapel Hill is general chairman for the event. A clip-out registration form appears at right.

"Enthusiastic reports about the conference on Church Renewal held last October at St. Philip's Cathedral, Atlanta led Bishop Fraser to appoint a Diocesan Committee on Church Renewal to explore and study the Atlanta experience," according to Bastian. "This committee has recommended that a similar conference be held in North Carolina for interested clergy and laypeople. A panel of internationally prominent Episcopalians will address the conference over a broad spectrum of renewal opportunities. Workshops will offer conferees opportunities to ask specific questions of the panel members. A book store, stocked with renewal literature, will be open throughout the conference. Several organizations of the PEWSACTION Fellowship of the Episcopal Church will have booths with information on what the organizations offer for personal or parish renewal. Singing, coffee breaks and evening gatherings will offer opportunities for fellowship and informal discussions," Bastian said.

Conference activities will center in The Church of the Good Shepherd, Raleigh, just one block from the State Capitol. Additional meeting facilities will be in the Holiday Inn less than two blocks from the church. The Inn is holding 150 rooms at convention rates (\$16.00 single-\$22.00 double). A special hotel reservation form will be sent with registration acknowledgement upon request. Because seating capacity is limited to 400 persons, early registration is advised. The registration fee is \$5.00 per person. Refunds will be given on written cancellations received before January 1, 1976. The registration fee covers all activities from 7:30 Friday evening through Sunday morning worship. Meals and lodgings are individual responsibility, Chairman Bastian said.

The Rev. Robert B. Hall, co-

## 1976 Diocesan Renewal Conference

Feb. 27, 28, 29, 1976

Church of the Good Shepherd  
Raleigh, N. C.

*Early registration advised. Attendance limited to 400 persons.  
Clip and return with \$5.00 registration fee per person.*

**Mrs. D. James Coleman, Registrar**  
**N. C. Diocesan Renewal Conference**  
**800 Macon Place, Raleigh, N. C. 27609**

- ( ) Please register me for the 1976 Diocesan Renewal Conference
- ( ) My registration fee of \$5.00 is attached
- ( ) Please send me the Holiday Inn convention rate reservation form.

Name .....  
Address .....  
City ..... Zip .....  
Home Parish ..... Clergy/Lay .....

ordinator of national renewal conferences in 1975 and 1976, together with the Committee on Renewal appointed at the last Diocesan Convention by Bishop Thomas A. Fraser, have scheduled the following speakers for the Conference:

The Rt. Rev. William J. Gor-

don, retired Bishop of Alaska and now director of TEAM;

The Rev. Robert Torwilliger, Trinity Institute, N. Y.;

The Rev. Harold K. Haugan, Jacksonville, Fla.;

The Rev. Robert B. Hall, Episcopal Center for Evangelism, Live Oak, Fla.;

Dave Stoner, Jacksonville, Fla.; and,

Mrs. R. B. (Marjorie) Hall, Live Oak, Fla.

Some of the aspects of renewal to be explored include content of the Gospel, lay ministry, sharing faith plus small group and relational theology.

## Diocesan Council Sets \$9,500 Figure:

# Minimum Clergy Salary Adopted

RALEIGH — The Diocesan Council met at the Diocesan House on Tuesday, September 16, 1975, following celebration of Holy Communion at 10:00 a.m. Members of the Council present were:

The Rt. Rev. Thomas A. Fraser and the Rt. Rev. W. Moultrie Moore, Jr.; the Rev. Messrs. Jacob A. Viverette, Jr., John A. Gray, Joshua T. MacKenzie, John R. Campbell, Louis C. Melcher, Jr., John T. Broome, B. Daniel Sapp, T. Eugene Bollinger, L. Bartine Sherman and I. Mayo Little, Jr.; A. L. Purington, Jr., E. H. Hardison, James R. Turner, William D. Holloman, Jr., Joseph B. Cheshire, Jr., J. B. Craighill and Don P. Blanton; Mesdames Eric G. Flannagan, Sterling Stoudemire, David F. Rice, Cecil L. Patterson and M. E. Motsinger, Jr.; and Miss Anne Hager. Also present

were the Rev. Lex S. Mathews, the Ven. Robert N. Davis, Michael Schenck, III and Mrs. Lillian H. Reynolds.

The Diocesan Council took the following actions:

Adopted a proposed Episcopal Maintenance Budget in the amount of \$267,349 and a Church's Program Budget in the amount of \$517,612.

Adopted a minimum annual salary of \$9,500 for full-time clergy, effective January 1, 1976. In addition churches must provide adequate allowances for housing, utilities and travel.

Adopted a proposal in which the individual churches would pay the full amount of mandatory life insurance premiums and medical insurance premiums (less individual contribution of \$16.25 per month for family insurance coverage). The effect of this action reduces the church's

program budget by approximately 5 per cent, thus the assigned quotas of the individual churches by approximately the same amount.

Established a special committee to study and report to the January Council meeting the Convention referred resolution concerning setting aside a special day for support of institutions which report to the Convention.

Received a report from Miss Anne Hager on the expanded conferences and programs of the Youth Committee.

Received a report from the Rev. Lex S. Mathews on various hunger projects being conducted by congregations and the impetus of the Christian Social Ministries Committee this fall being directed towards developing projects dealing with race, ageing, prison reform and Vietnamese refugee sponsorships.

## EYC Doings:

## Autumn Action Marks Start Of 75-76 Events For Youngsters

BY MISS RICKY GLIARMIS  
Diocesan Youth Committee

With the opening of schools, EYC's reorganized for another year of work and fun, and this year promises to be the best year for the Episcopal youth yet! The 1975-76 Youth Committee is well under way, planning fun-filled weekends for the young people of the Diocese.

Three retreats have been planned. The first was the Autumn Action, October 17, 18, and 19, at Valley Crucis. The theme of this weekend was "The Challenge of Change." During the three days, the youth participated in simulation games, small group discussions and a special talent show. Sunday morning included a worship service organized by the Youth Committee. There was also free time . . . time to share with special friends, to make new friends, time to be alone and take in the true meaning and impact of the weekend.

Other retreats include the Acolytes' Festival in November at Duke University and in the winter, there will be the Frosty Festival. Then in the spring, comes the Annual Spring Ding.

Last year this was held at Camp Betsy Jeff Penn in Reidsville. Approximately 70 people attended. It was great. The scenery alone was breathtaking. Imagine, cabins surrounded by towering elm trees overlooking a lake. Some chose to go canoeing, some even swam. There were guitars and singing . . . lots of singing! Some of the young people even got up enough willpower to roll up their pants legs and lay out in the sun. Big deal you say? Sure it's normal to sunbathe . . . but in 60 degree weather? For those who forgot their sweaters, the meeting room was usually the place to go, if you could avoid being hit in the head by a frisbee. And if you do? Who cares, what's the big deal! Just pick it up and hit your assailant in the head!

Rough as it may sound, it was a terrific weekend. Everyone was like a big happy family. Then Saturday the work began. Campaign speeches were given and elections were made. The candidates were kept in suspense until that night. The winners were announced before the square dance. The following young

(Continued on page 7)



# Tar Heel PARISHscene

BY MARGAPET S. KNIGHT  
Churchman Editorial Board

**Clergy News** — The Rev. Martin Caldwell, rector of Emmanuel Church at Southern Pines for many years, has begun a vacation and sabbatical leave of six months . . . after which time his resignation as rector will become effective. The Rev. Fred C. Pace, his assistant, is now serving as priest-in-charge of Emmanuel.

The Rev. John M. Smith, assistant to the rector, Christ Church Charlotte, has been named rector of St. James', Leesburg, Va. The Rev. Frank Vest is rector of Christ Church.

The Rev. Edward F. Glusman, assistant to the Rev. Eugene Bollinger, rector of St. Philip's, Durham, has gone to Hammond, La., where he will serve as rector of Grace Memorial Church.

The Rev. David Woodruff who is in the Graduate Program at Wake Forest University, Winston-Salem, will serve as supply priest at Galloway Memorial, Elkin.

The Rev. Robert S. Hayden of Charlotte has entered graduate school at the University of Georgia in Athens.

**New Curate** — The Rev. William H. Hinson has been named curate at Church of the Holy Comforter, Charlotte. The Rev. Alwin Reiners is rector. Mr. Hinson, a deacon, is a May 1975 graduate of Virginia Seminary, and a graduate of UNC Chapel Hill. A native of Sanford, he was ordained to the diaconate by the Rt. Rev. Hundley Elebash, bishop of the Diocese of East Carolina, in June. Mrs. Hinson is the former Elizabeth McIver, also of Sanford.

**Nominee** — The Rev. Martin Tilson, former rector of St. John's, Charlotte, is one of three men nominated for the election to the office of bishop of the Diocese of Louisiana. Mr. Tilson is currently rector of St. Luke's, Birmingham, Ala.

**Blessed** — The Rev. William P. Barrett, rector of Trinity Church, Scotland Neck, notes that August 6 has happy associations for him and Mrs. Barrett. The marriage of their daughter Ann to Ezzedine Hasni in a civil ceremony in the Sultanate of Oman in June was blessed by the Anglican priest at St. Andrew's Mission, Karman, Iran, on that date. The day is also the anniversary of the Barrett's marriage, and of his ordination to the priesthood.

**Trip** — Here is a delayed report from Christ Church, Charlotte, and from the Rev. Nick White, associate rector, on the two-week trip made this summer by a group of 34 young people, adults, and children, to Elbow Cay in the Bahamas, to conduct a day camp for the island's young children. "Imagine leaving Hamlet at 11 p.m., riding 15 hours on the train, an hour's airline flight through what felt like converging hurricanes; going through customs with 106 pieces and 700 pounds of luggage; taxi ride across great Abaco Island, followed by a 30 minute boat ride, all the while hauling all of our luggage, food, and sleeping bags! Coming back was much the same, except we had 200 pounds less luggage. "On Elbow Cay we experienced the following plus

lots more: conch fritters; great swimming; a warm wonderful group of people; sleeping in make-shift beds, cots, on the floor; success in doing what we went to do; beautiful weather; erratic plumbing and an exploding stove; 15-second showers, except when it rained, when everyone would grab a bar of soap and look for an overflowing gutter (picture girls washing their hair in rain coats); giant, aggressive cockroaches; a seemingly endless stream of Elbow Cay teen-aged boys; exploring reefs in diving masks; spending a lot of very creative time working on the issues involved in simply living together; making new friends, and so on. The amazing thing is

that it worked. That it did is an eloquent tribute to a very special group of young people and adults who really pulled it all together."

**Windows** — During the summer the small church of St. Matthew's, Rowan County, dedicated five stained glass windows at a special service, led by Bishop Moore. The five windows replace the clear glass windows fronting Highway 70, three miles west of Salisbury. Other clergy taking part in the service were the Rev. Willis Rosenthal, priest-in-charge, and the Rev. Claude Collins, rector of Christ Church, Cleveland. Three gospel windows, depicting Matthew, Mark

and Luke, were given in memory of Lee Shoaf, late junior warden, and of Ann Gibbons Tarr and Al Hartman. The alpha window was a memorial to other communicants, James and Mary Graham; and the omega window in memory of the parents of the Rev. and Mrs. Rosenthal.

**Weekday Notes** — Notes from all-over the Diocese about week-day activities: At one church, a course in New Testament Greek and a Play Group. At another, a body-mind awareness workshop; one offers classes in Kindermusik; another classes in making drapes; and another offers ballet and modern dance.

## Annual Event Held October 12:

# Bishop Moore St. John's Speaker



INTERIOR OF ST. JOHN'S, WILLIAMSBORO  
... Site Of Recent Annual Service

BY CHARLES BREWER  
St. John's Committee, Oxford  
WILLIAMSBORO—The Rt. Rev. Moultrie Moore, suffragan bishop of the Diocese of North Carolina, preached at the annual St. John's Day service October 12 at the colonial church here.

The service was followed by a picnic on the grounds.

The church is located in Williamsboro, seven miles north of I-85 at Henderson on N. C. 39.

Of special interest this year was an area confirmation service conducted by Bishop Moore at the "Mother Church" in the afternoon.

The special St. John's Day observance is held each year on the second Sunday in October to commemorate the consecration of the church in 1825 by Bishop Ravenscroft, first bishop of North Carolina who made his headquarters for the new diocese in Williamsboro.

St. John's is a landmark of unique interest. It is recognized by the North Carolina Department of Archives and History and the United States Department of the Interior with listing in the National Register of Historic Places.

The church is open for visitors

each Sunday afternoon from 1:30 to 5 p.m., June through October. Vespers are held each fourth Sunday at 5 o'clock during the summer months.

St. John's is the oldest frame church in North Carolina and the third oldest church standing in the State today. Its early congregation really lived on the "frontier," as the two older churches, built at almost the same time, were located on the coast at Bath and Edenton.

The Parish of Granville was established in 1746. The first church was erected on the land of the Lewis family in 1757, then in

## Workshop Set

BURLINGTON — A leadership development and training workshop is scheduled here beginning at 11 a.m. Saturday, November 8, at the Church of the Holy Comforter, corner of Lexington Avenue and East Davis Street.

The workshop is being sponsored by the Education and Training Committee of the Diocese of North Carolina. The Rev. Roderrick L. Reinecke, rector of the host church, and Ms. Ruth Wright will serve as leaders. Both are trainers for the Mid-Atlantic Training Committee which includes representation from this Diocese.

The workshop is open to lay or clergy participation and there is no registration fee. Attendees are urged to bring their own lunch, however. Free coffee and tea will be provided.

## St. Paul's Bazaar Scheduled Nov. 5

WINSTON-SALEM — The Episcopal Churchwomen of St. Paul's, Winston-Salem, will hold their 29th annual Bazaar, Wednesday, November 5, from 10:30 a.m. till 2 p.m. at the Church, 520 Summit Street. A two-menu luncheon will be served from 11:30 a.m. to 1:30 p.m.

Proceeds from the Bazaar will be used for local and foreign missions. Mrs. Turner Coley and Mrs. Leslie M. Baker, Jr. are co-chairmen of the event.

Originated in 1946, the event has the dual purpose of promoting fellowship among the women and raising funds.

1772 the church was moved to its present location. Throughout the colonial period it was commonly known as Nut Bush Church. The community which had grown up around the church was incorporated in 1787 and named Williamsborough in honor of Judge John Williams.

During the nineteenth century, Williamsboro was one of the leading communities of the area, being the site of the first law school, military school and medical school in the State. It was also the headquarters for the Transylvania Company with its ambitious plans for development of the lands beyond the mountains. Considered as a site for the State Capital and the University of North Carolina, it lost to the dictates of geography for a more central location.

St. John's endured a notable history, and in 1947 a movement was begun to restore the church to the era of its colonial origin. The success of this effort was realized with the re-consecration of St. John's by Bishop Edwin A. Penick in 1956.

The church is preserved and promoted by the St. John's Committee of the Diocese. In addition to the regular summer visiting hours when members of the committee serve host duty, it is available for special tours and use.

Members of the committee are the Rev. Harrison T. Simons of St. Stephen's, Oxford, chairman, Miss Sarah Boyd of Henderson, Charles Brewer of Oxford, David Evans of Henderson, Henry P. Hall of Oxford, Bennett H. Perry, Jr. of Henderson, Henry W. Lewis of Chapel Hill, Miss Anne Wortham of Ahoskie and J. Richard Wortham and Mrs. A. A. Zollicoffer, Jr. of Henderson.

## Christian Education, Youth Events Coming:

# Raleigh Area Churches Sharing

RALEIGH — What began as an inquiry about the possibility of Episcopal churches in the Raleigh area has developed in the last six months into a strong venture in cooperative ministries in the area of Christian education and youth work while preserving parish identities and strengths.

During the month of October two events in this ministry took place: A youth mixer on October 5 at Camp New Life at which more than 80 youth and advisors came together from five of the Episcopal churches in the area, and the recent Winston Press Workshop, an event for the whole Diocese which was sponsored by Christ Church, the churches of Greater Raleigh and Winston Press.

The co-operative effort began this past April with meetings in which lists of educational material owned by the various churches were shared for mutual use of resources. Continued study of the needs of the parishes culminated in a workshop for Christian education supervisors and members of Christian education committees led by Mrs. Jane Gurry which was held in May. Joint purchasing of some material was begun with the subscription to THESIS, a monthly cassette program which provides material on various aspects of parish life.

Participation by a number of parishes has included a Vacation Bible School held at St. Michael's and a workshop for

pre-school teachers at St. Mark's. Additional areas of involvement, some of which pre-date these activities, include involvement in the Meals on Wheels program, a concert by The Trees, a musical group from the Cathedral Church of St. John the Divine, New York City, and the food program administered by Christ Church. Future events include two workshops in Christian Education (to be held in January and April 1976) and youth events to be announced.

Churches involved in the program include St. Paul's, Cary; St. Paul's, Smithfield; Christ Church, St. Mark's, St. Michael's and the Church of the Good Shepherd, all of Raleigh.



# Chapel Of The Cross Lists Scholarship

CHAPEL HILL—The Chapel of the Cross, an Episcopal church in downtown Chapel Hill, has received a bequest of \$10,000 from the estate of the late Helen Badham House. The bequest will be used to establish a scholarship for students at the University of North Carolina at Chapel Hill who are able, in need, and members of the Episcopal Church. The bequest was announced by the Rev. Peter James Lee, rector of the parish.

Helen House died in 1974. Her husband, Dr. Henry Charles House, Jr., who died in 1961, was a professor at the University, a UNC graduate and in 1931 received the Patterson Medal, the University's highest athletic honor. Mrs. House was executive secretary in the business office of UNC's dramatic art department for 21 years. She was also an artist and had several local showings of her paintings. Both Dr. and Mrs. House were communicants of The Chapel of the Cross and Dr. House served the parish as a vestryman.

The first scholarship in memory of Helen and Henry House will be awarded for the fall term of 1976. The procedure for applying will be announced by the Chapel of the Cross early in 1976.

## EYC Doings

(Continued from page 5)

people were elected to serve on the Youth Committee: Robbie Hubbard, Charlotte; Wayne Darby, Eden; Ricki Gliarmis, Wilson; Lee Morton, Greensboro; Michael Reinecke, Burlington; Keith Roman, Greensboro; Elizabeth Reeve, Raleigh; Norman George, Raleigh; Jane Tillman, Chapel Hill.

The adult members are, The Rev. John Ivey Jessup, III, Concord, chairman; Pat Raynor, Greensboro; Carol Coonley, Raleigh; Marshall and Sandy Pittman, Greensboro; Tommy Hicks, Raleigh; Walker Lockett, Charlotte; Kathy Coolidge, Raleigh; Marianne Aure, Charlotte; Connie Lowrance, Charlotte.

The Youth Committee meets four or five times during the year. The meetings last from supper Friday until Saturday afternoon. One meeting was held as an organizing meeting at Greensboro in May. In June, the planning committee for the Autumn Action met at the Diocesan House in Raleigh. The remaining meetings will be held in Greensboro, Terraces, at Southern Pines, and possibly in other areas around North Carolina. The work is hard and tiresome, but when you are through, you feel you could conquer the world.

The Youth Committee is a wonderful experience. True, there is a lot of work involved. There is also a lot of self-sacrifice, but in the long run it is well worth the time and effort. You learn to work together with people in an organized manner. You make long-lasting friends, not just acquaintances. But best of all, you have the opportunity to bring together the youth of the Diocese for one weekend. Our job? To convey the love and friendship we have learned among ourselves, to make sharing an important part of everyone's life, and most of all, to bring God into the lives of all young people. Our goal? To see the tears and smiles of the joyful teenagers at the end of the retreat and to know that we have made a handful of people truly happy.

N. C. Churchman

# Church News Capsules

## ALLIN ASKS 'SACRAMENTAL TERMS'

GREENWICH, Conn. (DPS) — Presiding Bishop John M. Allin urged the Executive Council of the Episcopal Church to consider the General Church Program Budget in "sacramental terms." In a message from the chair to the 41-member body meeting here recently, Bishop Allin said that the Church's budget is "an 'outward visible sign' of some inward and spiritual grace given unto us as well as a sign or symbol of much of the mission of the Church, both visible and invisible. The budget is a means and measuring instrument towards the ends and purposes of the Church's life."

## ORTHODOX AND EPISCOPALIANS RECEIVE COMMUNION TOGETHER

NEW YORK (DPS) — For the first time so far as is known, Holy Communion was offered simultaneously to Orthodox and Episcopal Christians at an Orthodox Divine Liturgy recently at the Episcopal Church of St. Mary the Virgin, New York City.

The Divine Liturgy was celebrated by Bishop Simeon of the Bulgarian Orthodox Church; he was assisted by Orthodox priests, deacons and lay representatives. The Liturgy replaced the regular 11 o'clock High Mass at St. Mary's. In his message of welcome, the Rev. Donald L. Garfield, rector of St. Mary's, invited all Episcopalians present to participate in the Orthodox celebration "so far as can be." At the time of Communion, the Orthodox received at the hands of their clergy, and Episcopalians were communicated by Mr. Garfield and his assistant clergy from the Sacrament consecrated in both kinds

at an earlier service and reserved especially for this purpose with the approval of the Rt. Rev. Paul Moore, Jr., Bishop of New York.

## NATIONAL EVENT FOR CHURCH EDUCATORS . ET

ST. LOUIS, Mo. (DPS) — Ten churches, including the Episcopal Church, working together for Joint Educational Development (JED), have scheduled a National Event for Church Educators, slated for February 9-12, 1976, at the Chase Park Plaza in St. Louis. The meetings will begin with a banquet and multimedia presentation, and will include plenary sessions with outstanding speakers, plus small-group workshops, trips, displays, and demonstrations.

The theme of the event is "Breaking Out into Freedom and Fulfillment," with three sub-themes: "Our Liberating and Fulfilling Story" (biblical/theological heritage); "A Story in Search of a People" (anthropological understandings); and "Telling the Story in a New Age" (educational task).

## BISHOP GORDON ADDRESSES N. Y. CONVENTION

NIAGARA FALLS — The Rt. Rev. William J. Gordon, Jr., was slated to address a Diocesan Convention on October 24 at the Treadway Inn, in Niagara Falls, New York. Formerly Bishop of Alaska, he now heads Project TEAM (Teach Each a Ministry).

With the authorization of Presiding Bishop John M. Allin, and with grants from the United Thank offering and the Episcopal Church Foundation, Bishop Gordon will travel to any diocese that wishes to explore "ways to enable people to forward our Lord's mission."

news  
from



# episcopal home for the ageing



Many residents of the Nursing Center at Penick Home "come to the table" for their meals. The nursing patients who are active and move about do not go to the main dining room but do eat at special tables set for them in the nursing section. Here four patients are having a cheerful luncheon. They are Mrs. Twila Morrison of Albemarle, Mrs. Florence Jones of Charlotte, Mrs. Ila Powers of Raleigh, and Miss Katherine Palmer of Greensboro.

## Bishop's Vision Led To Home Of "Dignity, Comfort, And Pleasure"

Those who are closest to Penick Home — residents, staff, directors, and the families of those who make their home in the Southern Pines facility — have frequent occasion to stop and reflect on the full story of the home for the ageing.

It was almost 20 years ago when the Episcopal Diocese of North Carolina started thinking seriously and working actively to provide a residence where its ageing could live a retired life of dignity, comfort and pleasure. This led to the opening of the Penick Home in 1964 — 11 years ago. From the first concept, what is today the Episcopal Home for the Ageing has always had deep roots in the life and ministry of the Diocese.

All of this was first the vision and concern of the late Right Reverend Edwin A. Penick, whose name was given to the Home. He provided early impetus with an address to the 1956

Diocesan Convention, after which the following resolution was adopted:

"Therefore, be it resolved that the Bishop be authorized to appoint a Standing Committee of the Convention, empowered to promote such a home, accept gifts for it, and to formulate definite plans concerning its establishment and operation. Be it further resolved, that this Standing Committee make successive annual reports to the Convention until the project is definitely on an operating basis."

In the wake of that resolution 19 years ago many dedicated lay persons, along with the clergy and Bishops of the Diocese of North Carolina, have worked consistently to the end that Penick Home was built, staffed, opened, and operated with a pattern of steady improvement in all aspects of its operation.



St. Augustine's College at Raleigh is an institution of the N. C. Diocese of the Episcopal church, as is The Episcopal Home for the Ageing. Dr. Prezel R. Robinson, President of St. Augustine's, recently paid a visit to the Penick Home. He is shown here, at the left, with Philip S. Brown, executive director of the Home, at lunch. In connection with President Robinson's official visit, the residents of the Home were hosts at a reception in his honor.

## Communication Paves Way To "Beautiful Life" For Ageing In N. C. Diocese

"We welcome new residents with joy," Executive Director Philip S. Brown said recently in a message to residents of Penick Home. "With understanding and mutual support we will all have a beautiful life here together!"

This greeting to newcomers, and assurance to those already in residence, was in an issue of "Penick Home Messenger," a newsheet that is assembled by residents of the Home and distributed in the Home and to friends of the Home and relatives of residents.

The "family" periodical keeps those most interested and concerned fully abreast of what goes on at the Episcopal Home for the Ageing in Southern Pines.

Messages from Executive Director Brown are a regular feature of this publication, appearing under the heading "From the Desk of the Executive Director." In this portion of the newsheet, Mr. Brown chats directly with his resident group.

He recently said in one of his messages:

"We encourage you to maintain your own unique life style here. We boast of no rules or regulations at Penick Home. All we have are a few

guidelines to tell you where and how to obtain a service or meet a human need.

"The Residents' Council and meetings of residents are vehicles for each of us to use for the maintenance of individual privacy and dignity in the presence of group togetherness. All of you, both newer and long time residents, are encouraged to express your ideas, ideals and concerns in order that our experience together can be richer and more meaningful."

Physical enlargement and improvement has come with the passing years. Nursing care was added to facilities for the well aged. Activities were provided to keep the minds and spirits of residents alert and active. Volunteers have been always at hand to offer friendly assistance and do helpful errands. The library has grown in use and usefulness. The beautiful chapel that was a vital part of the original building design is regularly in use as a place of worship.

All of this to the end that Penick Home exists today as an "expression of worship", "fulfillment of a dream", and "a service to those who seek refuge in it" — as Bishop Richard H. Baker said at the groundbreaking in 1962.



The Penick Home has its own beauty parlor for the predominantly feminine residential roster. The facility is set up in the craft room of the Home and is used on a well-established schedule. Plans are afoot to enlarge the beauty parlor facility, move it into a building addition that is planned, and thereby give the girls a more flexible schedule for their cosmetic activities. Shown here is Mrs. Twila Morrison of Albemarle receiving the attention of Operator Jane Cousins.



# Happy Time School Healing Handicaps

BY DORIS PUGH  
Special to The Churchman

BURLINGTON—The drum, cymbal and tambourine create the magic of rhythm for the stomping of feet and clapping of hands as another group of excited youngsters enter the music room for fun and learning. Under the guidance of Jeannette Hassell, director of the Orff Music Ministry, and her staff of volunteers, music becomes a new concept in learning. Movement—sight—sound—all are tools to enrich, entertain and educate the mind and body to new means of communication.

This is not a typical classroom scene, for these children are physically handicapped, mentally retarded and/or emotionally disturbed. They are students of Happy Time School, which is housed in the Church of the Holy Comforter, Burlington. Begun in 1967, it is now a part of the Mental Health Service and is a full developmental day care center for approximately 60 children, ranging in age from three to fifteen years.

In April, 1974 the Parish Grant Committee of the Diocese of North Carolina approved a \$3,000 seed grant for the establishment of a special music program for Happy Time School. This grant, the maximum amount allowed by the guidelines, was matched by the parish, other local sources and civic organizations. Thus began the Orff Music Ministry.

Music is a living force, able to reinforce all education. It is especially helpful to teachers of children with learning disabilities because it gives them a valid way—very often the only way—to communicate all knowledge. These children are developing and learning through body movement, rhythm and song. Activities are carefully synchronized to classroom lessons. The goal of the program is that these musical experiences develop new channels for learning in the classroom and at home.

The many far reaching rewards of the Orff Music Ministry set in motion by the Diocese's Parish Grant cannot yet be fully assessed, for the program is still growing. Concepts and goals are constantly evaluated. Both the staff of volunteers and the classroom teachers have gained much from their involvement and it has been an enriching experience and source of pride for both the church and community.

Happy Time School is the largest facility of its kind in North Carolina and still growing. It is reaching out to more and more children, opening the door to them for a better life. Most of these children who have been served in this facility progress to the public schools with 100 per cent successfully placed. The Orff Music Ministry is building on this strong and excellent tradition.

All persons are different. Some of these differences are called handicaps. At Happy Time School, music is helping to make the differences small indeed!



SEATED IN CIRCLE  
... It's Fun To Reach Out ... Way, Way Out



TEACHER JEANNETTE HASSELL, STUDENT  
... Enjoy A Dance Together

## For Chapel Of The Cross:

### Texan Appointed Associate On Chapel Hill Parish Staff

CHAPEL HILL — The Rev. Charles James Cook, 31, became associate rector of the Chapel of the Cross, an Episcopal parish at 304 E. Franklin St., on October 1, according to an announcement by the Rev. Peter James Lee, rector of the parish.

Mr. Cook has been curate at St. Christopher's Church, Lubbock, Texas, where his responsibilities included the chaplaincy of a 250-student day school. He is a native of Pampa, Texas, and attended St. John's Military Academy, Delafield, Wisconsin. He was graduated in 1966 from Drake University in Iowa. After working for a Minneapolis, Minn., firm, he was vice president and manager of the Texas Furniture Company, Pampa, Texas, before entering theological school. He was active as a layman in St. Matthew's Church, Pampa, Texas, serving as a vestryman, board member of a church day school, and delegate to several diocesan conventions. He was a director of the Pampa, Texas, Chamber of Commerce.

Mr. Cook entered the Episcopal Seminary of the Southwest, Austin, Texas, in 1971, receiving his master's in Divinity degree in 1974. He engaged in special theological studies in Switzerland and in England while a seminary student and was assigned to clinical pastoral training at Texas Children's Hospital, Houston. He was president of the seminary student government and seminary representative to the Episcopal Church's General Convention in 1973. He was also chaplain at All Saint's Episcopal School, Austin.

He is married to the former Christine Alice White. The Cooks have two children, Charles, 8, and Caroline, 5. They live at 1303 Cypress Road, Chapel Hill.

The position filled by Mr.

Cook has been vacant since the Rev. William M. Coolidge left the Chapel of the Cross to become rector of St. Paul's Church, Cary, N.C., in January 1975. Mr.



COOK

Cook joins Mr. Lee, the rector, and the Rev. Thomas B. Woodward, Episcopal chaplain at UNC, to form the fulltime clergy staff at the Chapel of the Cross.

### Bookkeeping Aids Ready For Churches

NEW YORK (DPS)—Revision of the Episcopal Church's bookkeeping system for parishes and missions has been completed by the national Church.

The revised forms and manuals are designed to provide a simplified bookkeeping system so that financial and statistical information required by the national Church at the end of the year is readily available.

The new manual explains in simple language the appropriate entries for various types of transactions. Sample financial statements which parishes and missions might adapt for reporting are included.

Among the 14 separate forms provided is a pledge record form which church treasurers may use for quarterly statements to contributors.

All are sales items. A descriptive brochure and order form may be requested from The Seabury Bookstore, 815 Second Avenue, New York, N. Y. 10017.